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NOTES AND QUERIES:

ser. 1, v. 4

Medium of Inter-Communication

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

VOLUME FOURTH.

JULY — DECEMBER, 1851.

LONDON:
GEORGE BELL, 186. FLEET STREET.
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VOL. IV.—No. 88.] SATURDAY, JULY 5. 1851. [Price Threepence. Stamped Edition, 4d.

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OUR FOURTH VOLUME.

We cannot permit the present Number, which commences the Fourth Volume of "NOTES AND QUERIES," to come into the hands of our Readers without some few words of acknowledgment and thanks to those Friends, Readers, and Correspondents, whose kind encouragement and assistance have raised our paper to its present high position;—

"and thanks to men
Of noble mind, is honorable meed."

To those thanks we will add our promise, that no effort shall be wanting to carry on this paper in the same spirit in which it was commenced, and to add, if possible, to its utility and interest. And by way of setting an example to our correspondents—

"every word to spare
That wants or force, or light, or weight or care"—

we will, with these thanks and this promise, bid our friends fall to on the Banquet of Pleasant Inventions spread out for them in the following pages.

Notes.

THE DUKE OF MONMOUTH'S POCKET-BOOKS.

In "NOTES AND QUERIES" (Vol. i., p. 198.) is inserted from Chambers' *Edinburgh Journal* an account of a manuscript volume said to have been found on the person of the Duke of Monmouth at the time of his arrest; which was exhibited by Dr. Anster at a meeting of the Royal Irish Academy, November 30, 1849, accompanied by some remarks, which appeared in the *Proceedings* of the Academy, vol. iv. p. 411., and which furnish the substance of the article in Chambers above mentioned. In a subsequent number of the "NOTES AND QUERIES" (Vol. i., p. 397.), the authenticity of the volume is somewhat called in question by MR. C. ROSS, on account of certain historical entries not appearing in it, which are printed by Welwood in his *Memoirs**, and stated to have been copied by him from "a little pocket-book" which was taken with Monmouth, and afterwards delivered to the King. Dr. Anster replied to this in the *Dublin University Magazine* for June, 1850 (vol. xxxv. p. 673.), and showed by references to the *Harleian Miscellany* (vol. vi. p. 322., ed. 1810), and Sir John Reresby's *Memoirs* (p. 121. 4to., 1734), that more than one book was found on the Duke of Monmouth's person when captured. In the former of these authorities, entitled *An Account of the Manner of taking the late Duke of Monmouth: by his Majesty's*

* Query, what is the date of the *first* edition of Welwood's work? The earliest in the Museum library is the *third* edition, printed in 1700.

command, printed in 1685, and perhaps compiled from information given by the king himself, the following statement is made: —

"The papers and books that were found on him are since delivered to his Majesty. One of the books was a manuscript of spells, charms, and conjurations, songs, receipts, and prayers, *all written with the said late Duke's own hand.* Two others were manuscripts of fortification and the military art. And a fourth book, fairly written, wherein are computes of the yearly expense of his Majesty's navy and land forces."

It is remarkable that the "pocket-book" mentioned by Welwood is not here specified, but it is possible that the entries quoted by him may have been written on the pages of one of the other books. Two of the above only are noticed by Mr. Macaulay, namely, "a small treatise on fortification," and "an album filled with songs, receipts, prayers, and charms;" and there can be no reasonable doubt that the latter, which is mentioned by the author of the tract in the *Harleian Miscellany*, as well as by Reresby and Barillon, is the identical manuscript which forms the subject of Dr. Anster's remarks.

Within a few weeks this singular volume has been added by purchase to the National Collection of Manuscripts in the British Museum, previous to which I ascertained, by a careful comparison of its pages with several undoubted letters of the Duke of Monmouth (an advantage Dr. Anster did not possess), that the whole of the volume (or nearly so) is certainly in the Duke's handwriting. This evidence might of itself be deemed sufficient; but some lines written on the fly-leaf of the volume (which are passed over by Dr. Anster as of no moment) confirm the fact beyond all cavil, since, on seeing them, I immediately recognised them as the autograph of King James himself. They are as follows:

"This book was found in the Duke of Monmouth's pocket when he was taken, and is most of his owne handwriting."

Although the contents of this volume have been already described in general terms by Dr. Anster, yet it may not perhaps be uninteresting to give a more detailed list of what is written in it: —

1. Receipts "for the stone;" "to know the sum of numbers before they be writ doun;" "pour nettoyer l'ovrages de cuyvre argenté;" "for to make Bouts and Choos [Boots and Shoes] hold out water;" and "to keep the goms well." — pp. 1—4. 8.
2. Magical receipts and charms in French, written partly in an abbreviated form, accompanied by cabalistic figures. Two of these are to deliver a person out of prison, and are no doubt the same which Sir John Reresby refers to. — pp. 5. 7. 9. 11—17.
3. "The forme of a bill of Excheng," drawn on David Nairne of London, from Antwerp, May 16, 1684, for 200*l.* sterling. — p. 6.
4. Astrological rules in French for finding out anything required; together with a planetary wheel, dated 1680, to show life or death in case of illness, also happiness and adversity. — pp. 19—25.
5. Directions "pour savoire si une person sera fidelle ou non," &c. At the bottom is a cypher, in which *a* stands for 10, *b* for 52, &c., p. 27. All this is entered again at pp. 45. 47.
6. "The way from London to East Tilbery," dated December 1, 1684. — p. 29.
7. Prayers for the morning and evening, pp. 31—43.
8. List of the Christian names of women and men. — pp. 44. 46. 48.
9. Arithmetical table of the number 7, multiplied from 1 to 37. — pp. 49. 51.
10. Receipts "to take away a corne;" "a soveraign water of Dr. Stephens;" "to make the face fair;" "to make golden letters without gold;" "to kip iron from rusting;" "to write letters of secrets;" "to make hair grow;" "to make hair grow black, though of any colour;" and several more. — pp. 52—61.
11. Casualties that happened in the reigns of the English sovereigns, from William I. to Queen Mary inclusive; consisting chiefly of remarkable accidents, and reputed prodigies. — pp. 62—78.
12. "Socrates, Platon, Aristote et Ciceron ont fait ces trente Comandemens pour leurs disciples." — pp. 78, 79.
13. "A receipt for the Farcy." — p. 81.
14. A poem intitled "The Twin Flame, *sent mee by M P.*" — pp. 83—91.

The words in Italics have been scribbled over with the pen for the purpose of concealment. The verses commence:

"Fantastick wanton god, what dost thou mean,
To breake my rest, make mee grow pale and lean."

15. Receipts for secret writing, to take impressions of prints upon glass, to boil plate, &c. — pp. 93—98.
16. Several songs in English and French, pp. 99—107.

Among them are the verses printed in "Notes and Queries, Vol. i., p. 199., beginning "With joie we do leave thee," accompanied by the musical notes; and also a song commencing "All ye gods that ar above," with the musical notes. It is most probable that these songs are copied from printed sources; but as they have been conjectured to be compositions by Monmouth himself, the following short specimen may not be unacceptable, copied *literatim*.

"O how blest, and how inocent,
and happy is a country life,
free from tumult and discontent;
heer is no flatterys nor strife,
for t'was the first and happiest life,
when first man did injoie him selfe.

This is a better fate than kings,
hence jentle peace and love doth flow,
for fancy is the rate of things;
I'am pleased, because I think it so.
for a hart that is nobly true,
all the world's arts can n'er subdue."

This poem immediately follows the one in which Toddington in Bedfordshire (which the Duke spells, probably as then pronounced, *Tedington*) is referred to.

17. Prayers after the confession of sins, and the sense of pardon obtained. — pp. 108—125.

These prayers breathe a spirit of the most humble and ardent piety; and if composed by the Duke himself, exhibit the weakness of his character in a more favourable light than the remainder of the volume. One paragraph is striking: —

"Mercy, mercy, good Lord! I aske not of thee any longer the things of this world; neither power, nor honours, nor riches, nor pleasures. No, my God, dispose of them to whom thou pleasest, so that thou givest me mercy."

18. "The Batteryes that can be made at Flushing to keep ships from coming in." — pp. 127, 128.
19. "Traité de la guere ou Politique militaire." — pp. 130—132.
20. "The Rode that is to be taken from Bruxels to Diren, the Pri. of Orange's house." — p. 133.
21. "The Road from Bruxells to Sousdyck, the Prince of Orange his hous." — p. 134.
22. "The way that I tooke from Diren, when I went for England, Nov. the 10. 84." — p. 135.
23. "The way that I took when I came from England, December the 10th. 84." — p. 137.
24. "The way that I took the first day of Jan. n. st. [168$\frac{4}{5}$] from Bruxells to the Hague." — p. 139.
25. Similar memoranda from 11th to 14th March, 1685, between Antwerp and Dort. — p. 141.
26. The addresses of various persons in Holland, London, Paris, and elsewhere, to whom letters were to be written, 1685. — pp. 142. 147—155.
27. "The footway from Trogou to Amsterdam." — p. 143.
28. An obscure memorandum, as follows: — "1683. Munday the 5th of November. H. W. had T. — The 9th of November, Poupe. — The 16th of November, Poupe." — p. 156.
29. Value of duckatons, pistols, and gilders. — *Ib.*
30. Note of the route from London to Tedington. — p. 157.

Although this volume is not of the same historical value as the *Diary* mentioned by Welwood, yet it is a curious and interesting relic of the unfortunate man who possessed it, and whose want of education, superstition, and frivolity are so prominently displayed in its pages. As to its recent history, Dr. Anster states that it was purchased at a book-stall in Paris, in 1827, by an Irish divinity student; the same, probably, who has written his name at p. 90.: "John Barrette, Irish College, Paris, Dec. 31, 1837." — The same person has made a memorandum in pencil, at p. 1., which has subsequently been partially rubbed out, and, as far as now legible, is as follows: —

"This Book was found in . . . . . of the English College in Paris, among other MSS. deposited there by James II."

An earlier hand has scribbled a list of the contents at the commencement, with the signature "S. Rutter." If King James deposited this volume in the College at Paris, in all probability the others found on the person of the Duke of Monmouth accompanied it, and may one day or other turn up as unexpectedly as the present book has done.

F. MADDEN.

British Museum, June 27.

FOLK LORE.

Stanton Drew and its Tradition. — At the little village of Stanton Drew, in the county of Somerset, east of the road between Bristol and Wells, stands a well-known Druidical monument, which, in the opinion of Dr. Stukeley, was more ancient than that at Abury. It consists (according to a recent writer) of four groups of stones, forming (or, rather, having formed when complete) two circles; and two other figures, one an ellipse. Although the largest stones are much inferior in their dimensions to those at Stonehenge and Abury, they are by no means contemptible; some of them being nine feet in height and twenty-two feet in girth. There is a curious tradition very prevalent amongst the country people, respecting the origin of these remains, which they designate the "Evil Wedding," for the following good and substantial reasons: — Many hundred years ago (on a Saturday evening), a newly married couple, with their relatives and friends, met on the spot now covered by these ruins, to celebrate their nuptials. Here they feasted and danced right merrily, until the clock tolled the hour of midnight, when the piper (a pious man) refused to play any longer: this was much against the wish of the guests, and so exasperated the bride (who was fond of dancing), that she swore with an oath, she would not be baulked in her enjoyment by a beggarly piper, but would find a substitute, if she went to h–ll to fetch one. She had scarcely uttered the words, when a venerable old man, with a long beard, made his appearance, and having listened to their request, proffered his services, which were right gladly accepted. The old gentleman (who was no other than the Arch-fiend himself) having taken the seat vacated by the godly piper, commenced playing a slow and solemn air, which on the guests remonstrating he changed into one more lively and rapid. The company now began to dance, but

soon found themselves impelled round the performer so rapidly and mysteriously, that they would all fain have rested. But when they essayed to retire, they found, to their consternation, that they were moving faster and faster round their diabolical musician, who had now resumed his original shape. Their cries for mercy were unheeded, until the first glimmering of day warned the fiend that he must depart. With such rapidity had they moved, that the gay and sportive assembly were now reduced to a ghastly troop of skeletons. "I leave you," said the fiend, "a monument of my power and your wickedness to the end of time:" which saying, he vanished. The villagers, on rising in the morning, found the meadow strewn with large pieces of stone, and the pious piper lying under a hedge, half dead with fright, he having been a witness to the whole transaction.

DAVID STEVENS.

Godalming, May 10. 1851.

Minor Notes.

The Hon. Spencer Perceval.—Being on a tour through the West of England some years ago, I found myself one morning rapidly advancing up the river Tamar, in the gig of "the Captain of the Ordinary" at Plymouth. We were bound for the noble ruins of Trematon Castle, in the area of which a good modern house has been erected, and in one of the towers is arranged a very pleasing collection of antiquities.

As we proceeded up the river, the gallant captain related the following anecdote in reference to the then proprietor of Trematon:—

It is well known that in the afternoon of the 12th May, 1812, the Hon. Spencer Perceval, the then prime minister, fell by the hand of Bellingham in the lobby of the House of Commons; the cause assigned by the murderer being the neglect of, or refusal to discharge a supposed claim he had upon the government.

On the same night the gentleman above alluded to, and residing at Trematon, had the tragic scene so minutely and painfully depicted in his sleep, that he could not resist the desire of sending the particulars to a friend in town, which he did by the *up mail*, which departed a few hours after he had risen on the following morning.

He informed his friend that his topographical knowledge of London was very meagre; and that as to the House of Commons (the old one), he had seen only the exterior: he went on to state, that, dreaming he was in town, he had a desire to hear the debates in Parliament, and for this purpose enquired his way to the lobby of the House, the architectural peculiarities of which he minutely described; he gave an exact description of the few officials and others in the room, and especially of a tall, thin man, who seemed to watch the opening of the door as any one entered with wild and restless gaze: at length Mr. Perceval arrived, whose person (although unknown to him) and dress he described, as also the manner in which the horrid deed was done: he further communicated the words uttered by the victim to the effect "the villain has murdered—;" how the wounded man was treated, and the person of the medical man who was on the instant called in.

These, with other particulars, which have escaped my memory, were thus recorded, and the first newspaper he received confirmed the accuracy of this extraordinary dream. M. W. B.

An Adventurer in 1632.—I transcribe from a manuscript letter now before me, dated "Tuesday, Whitsun-week, 1632," the following passage. Can you or any of your correspondents give me (or tell me where I am likely to find) any further information of the adventurer there named?

"Heer is much Speach of the Brauery of a Porter y^t^ hath taken a Braue House, and hath his Coach & 4 Horses. Y^e^ Lord Mayor examined him how he gott y^t^ Wealth: he answered nothing. Then y^e^ Lords of y^e^ Council gott out of him, that he being the Pope's Brother Borne in Essex, Goodman Linges Sonnes, was maintained by him, and tempted much to have come over to him: these 2 Brothers being Ship Boyes to a French pirate, the porter gott meanes to come againe into England, but y^e^ other being a Witty Boy was sould to a Coortier in Paris, who trauelling to Florence, thear bestowed his Boy of a Great Man, who when he dyed tooke such affection to this Boy, y^t^ changeing his name to his owne left his estate to him: and so in time grew a Florentine, a Cardinall, & now Pope, & y^e^ greatest linguist for the Latine y^t^ ever was."

C. DE D.

[Maffeo Barberini (Urban VIII.) was the Roman pontiff between 1623 and 1644, and is said to have been born at Florence in 1568, of a noble family. He was a good classical scholar, and no mean Latin poet. One charge brought against him was his weak partiality towards his nephews, who abused his old age and credulity. It is probable some of our correspondents can throw some light on this mysterious document.]

Almanacs.—A friend of mine, in taking down his old rectory house last year, found under one of the floors a book almanac, of which the following is the title given:

"A Prognossicacion and an Almanac fastened together, declaring the Dispocission of the People, and also of the Wether, with certaine Electyons and Tymes chosen both for Phisicke and Surgerye, and for the Husbandman. And also for Hawekying, Huntying, Fyshing, and Foulyinge, according to the Science of Astronomy, made for the yeare of our Lord God M.D.L. calculed for the Merydyan of Yorke, and practiced by Anthony Askam."

At the end of the Almanac:

"Imprynted at London, in Flete Strete, at the Signe

of the George, next to Saynt Dunstone's Churche, by Wyllyam Powell, cum priuilegio ad imprimendum solum."

Then follows the "Prognossicacion," the title-page to which is as follows:

"A Prognossicacion for the yere of our Lord M.CCCCCL., calculed upon the Meridiane of the Towne of Anwarpe and the Country thereabout, by Master Peter of Moorbecke, Doctoure in Physicke of y^e^ same Towne, whereunto is added the Judgment of M. Cornelius Schute, Doctor in Physicke of the Towne of Bruges in Flanders, upon and concerning the Disposicion, Estate, and Condicion of certaine Prynces, Contreys, and Regions for thys present yere, gathered oute of hys Prognostication for the same yere. Translated out of Duch into Englyshe by William Harrys."

At the end—

"Imprynted at London by John Daye, dwellynge over Aldersgate, and Wylliam Seres, dwellyng in Peter Colledge. These Bokes are to be sold at the Newe Shop by the lytle Conduyte in Chepesyde."

The print is old English. Mr. Francis Moore and the Almanacs have figured in your recent Numbers, and I have thought that a brief notice of an almanac three hundred years old might not be unacceptable to your "NOTES AND QUERIES" friends.

D.

Exeter, June 18. 1851.

Queries.

GHOST STORIES.

From some recent experiments of the Baron von Reichenbach, it seems probable that wherever chemical action is going on light is evolved, though it is only by persons possessing peculiar (though not very rare) powers of sight, and by them only under peculiar circumstances, that it can be seen. It occurred to him that such persons might perhaps see light over graves in which dead bodies were undergoing decomposition. He says:

"The desire to inflict a mortal wound on the monster, superstition, which, from a similar origin, a few centuries ago, inflicted on European society so vast an amount of misery; and by whose influence, not hundreds, but thousands of innocent persons died in tortures on the rack and at the stake; — this desire made me wish to make the experiment, if possible, of bringing a highly sensitive person, by night, to a churchyard."— § 158. Gregory's Translation, p. 126.

The experiment succeeded. Light "was chiefly seen over all new graves; while there was no appearance of it over very old ones." The fact was confirmed in subsequent experiments by five other sensitive persons, and I have no design of questioning it. My doubt is only how far we can consider the knowledge of it as giving a "mortal wound" to superstition. "Thousands of ghost stories," the Baron tells us, "will now receive a natural explanation, and will thus cease to be marvellous;" and he afterwards says, "Thus I have, I trust, succeeded in tearing down one of the densest veils of darkened ignorance and human error." I repeat that I do not question the fact; my Query is, where to find the "thousands of ghost stories" which are explained by it; and as I suspect that you have some correspondents capable of giving information on such subjects, I shall feel much obliged if they will tell me.

S. R. MAITLAND.

Gloucester.

A BOOK WANTED OF ENZINAS. — FRANCISCO DE ENZINAS, OR DRYANDER, TRANSLATOR OF THE SPANISH NEW TESTAMENT, 1543.

Can any obliging reader of the "NOTES AND QUERIES" inform me of the existence, in any of our public libraries, or for sale, of the following book: *Dryandri (Franciscus) Flandriæ propriæ incarcerationis et liberationis Historia:* Antwerpiæ (?) 1545. Sm. 8vo.? Fox, the martyrologist, writing of Dryander, says:

"I read the book in the shop of John Oporine, printer, of Basil."

I have a French translation of it, and a Spanish version is mentioned by Pellicea (after Gerdes), under this title: *Breve Descripcion del Pais Baxo, y razon de la Religion en España*, en 8vo.; but in such a manner as leaves it questionable. If a Spanish verson is known, I should esteem it a favour to be informed where it can now be found.

Enzinas passed part of the years 1542–3 with Melancthon at Wittemberg. Having completed his New Testament, he returned early in the latter year to Antwerp to get it printed. After much reflection and advice with his friends, he made an agreement with Stephen Mierdmann of Antwerp, in the following manner:

"I determined," says he, "to do my duty in the affair, at all events; which was, to undertake the publication, and to leave the consequences, and the course of the inspired Word, to the providence of God, to whom it of right belonged. I therefore spoke with a ——, and asked him whether he was willing to print my book. He answered, Yes, very gladly; partly because I desire to do some good for the commonweal more than for my own particular interest, caring little for gain or for the slander of opponents; and partly, also, said he, because it is a book that has long been desired. Then I asked him whether it was needful to have a *license* or *permission*, and whether he could not print it without these: for, said I, it would ill beseem the Word of God, from which kings and rulers derive the authority for the exercise of their power, that it should be subject to the permission or prohibition of any human feeling or fancy. To this he answered, that no law of the Emperor had ever forbidden the printing of the Holy Scriptures; and this was well known, for in Antwerp the New Testament had already been printed in almost every language of Europe but

the Spanish, and that neither himself nor any other printer had ever previously asked permission. From his experience, he had no doubt that, provided it was faithfully translated, the New Testament might be freely printed without leave or license. Then, said I, get ready your presses and everything needful for the work. I will answer for the interpretation of the text, and you shall take the risk of printing. And more, in order that you shall not suffer by loss or fine from our Spaniards, I will take the expense of the impression on myself. So I delivered to him the copy, and begged him to dispatch the business as soon as possible.

"Nothing relating to it was done in secret; everybody knew that the New Testament was being printed in Spanish. Many praised the project; many waited for it with eagerness; my rooms were never closed, every one who wished came in and out: and yet I doubt not that some who came and beforehand praised my book, when they were behind my back, and with their own parties, sung another song; well perceiving that the reading of the Scriptures by the people is not very likely to profit their avaricious stomachs. I care little, however, for such opinions and selfish passions, confiding in God alone, who directed and would protect an undertaking devoted solely to His own glory."

It were too long for the "NOTES AND QUERIES" to tell how he was induced to cancel the first leaf of his New Testament after it was printed, because it had one word which savoured of Lutheranism; of his presenting the finished volume to the Emperor Charles V. at Brussels; how he received him, and what he said; of his being entrapped by his confessor, and cast into prison for fifteen months, escaping and being let down by a rope over the city wall, until he found repose and security again at Wittemberg with Melancthon.

Few of the early translations of the New Testament into the vulgar languages of Europe are so little known as the Spanish of Francisco de Enzinas, or Dryander; and yet, perhaps, of no one of them are there such minute particulars of the printing and publication to be found upon record as that published by him in 1543, and of his imprisonment in consequence of it.

BENJAMIN B. WIFFEN.

Mount Pleasant, near Woburn.

SALTING THE BODIES OF THE DEAD.

Every reader of Ariosto, of Boiardo, or of Berri, is acquainted with the character of Turpin, as an historian. John Turpin's *History of the Life of Charles the Great and Roland* has long since been regarded as a collection of fables; as a romance written under a feigned name. Its real character is, however, best described by Ferrario, when he says that it is not to be considered as "the mere invention of any one impostor, but rather as a compilation of ancient tales and ballads that had been circulating amongst the people from the ninth century." (*Storia ed Analisi degli Antichi Romanzi di Cavalleria*, vol. i. pp. 21, 22.) In such a work we must not calculate upon meeting with facts, but we may hope to be able to obtain an insight into ancient practices, and an acquaintance with ancient customs. It is for this reason I would desire to draw the attention of the reader to a curious mode of preserving the bodies of the dead, stated by Turpin. He says that the Christians, being without a sufficient supply of aromatic drugs wherewith to embalm the dead, disembowelled them, and filled them up with salt. The passage thus stands in the original:

"Tunc defunctorum corpora amici eorum diversis aromatibus condiverunt; alii myrrha, alii balsamo, alii *sale* diligentes perfuderunt: *multi corpora per ventrem findebant et stercora ejiciebant, et sale, alia aromata non habentes, condiebant.*"—C. 27.

Does any other author but Turpin mention this mode of "salting," or rather of "pickling" the dead? This is the Query which I put, in the expectation of having it answered in the affirmative, as I am quite certain I have met with another author — although I cannot cite his name — who mentions the body of a Duke of Gloucester being thus preserved with salt; but unfortunately I have not taken a note of the author, and can only thus vaguely refer to the fact. W. B. MACCABE.

Minor Queries.

The Star in the East (St. Matt. ii. 2.).—I have been told that in the year of the Nativity three of the planets were in conjunction. Some one of your astronomical correspondents may probably be able to furnish information on this subject: it is full of sacred interest and wonder. J. W. H.

Meaning of Sinage: Distord: Slander. — In a translation of Luther's *Revelation of Antichrist* by the Protestant martyr Frith, the word *sinage* occurs in a list of ecclesiastical payments, which the popish prelates were wont to exact from the parochial clergy.

If any of your correspondents can say what *sinage* means, he may oblige me still further by explaining the word *distord*, in the same page; where it is said "they stir princes and officers to distord against them," viz., against such as resist the claims of churchmen.

Is there any authority for supposing that *sclawnder*, ordinarily *slander*, may sometimes mean injury, without reference to character? It is certain that the parallel term *calumnia* was so used in monkish Latin. H. W.

Miss. — It is generally, I believe, understood that, prior to the time of Charles II., married women were called *Mistress*, and unmarried had *Mistress* prefixed to their Christian name; and that the equivocal position of many in that reign, gave rise to the peculiar designation of *Miss* or "Mis." Can any of your readers show an earlier

use of the term than the following, from *Epigrams of all Sorts*, by Richard Flecknoe, published 1669?

"To Mis. Davis on her excellent Dancing.

Dear Mis., delight of all the nobler sort,
Pride of the stage and darling of the court."

Again, was the term, when used with especial reference to these ladies, always spelt with one *s*, as *Mis?* M. S.

Jacques Mabiotte.—I read, that certain members of the continental masonic lodges interpret the Hiram, whose death the freemasons affect to deplore, as meaning Molai, Grand Master of the Templars; but that others understand the said Hiram to mean Jacques Mabiotte. Now, I should think the person whom secret associations can be even imagined, ever so falsely, to keep in continual remembrance, and who is thus placed in competition with the Grand Master of the Temple, should at least enjoy that moderate share of celebrity that will enable some of your correspondents to inform me who he was, and what were the circumstances of his death. I have not myself been able to find him. A. N.

Registry of British Subjects abroad. — There is a notion that all British subjects born in foreign parts are considered as born within the diocese of London. What is the origin of this notion? I have heard it said that it is founded on some order made by King George I., on the occasion of his journeys to Hanover. But it must be of older date.

Can any of your readers throw any light upon this? and greatly oblige, J. B.

A notice was published in the *London Gazette* in March, 1816, stating that the Bishop of London's registrar would register all marriages of British subjects solemnised in foreign countries; and also the births and deaths of British subjects which occurred abroad. Has that notice any reference to the notion?

Shawls. — When were shawls first introduced into this country from the East? and whence has the name arisen? for I see no trace of it in our English dictionaries. Is it from its Persian name, "do-shâllâ?" I should also much wish to know when plaids and tartans were first mentioned as part of the national dress of Scotland. A JUROR.

"*Racked by pain, by shame confounded.*"—From whence are the following lines taken?

"Racked by pain, by shame confounded;
Goaded to the desperate deed."

Y. G. F.

Oxford, June 17. 1850.

Figures of Saints. — During some slight repairs in my parish church, vestiges of mural paintings were discovered above and on each side of the chancel arch. I caused the plaster and whitewash to be removed, and discovered two colossal angelic figures, but in a very imperfect state. Each have nimbi of a blue colour, surmounted by crosses, with globular extremities.

The S. figure holds an enormous spear. The N. one is so much defaced that nothing could be traced but the outline of the figure, and what appears a gigantic serpent, or perhaps a scroll of a blue colour behind it. The clerk reports that traces of an anchor could be seen ten years ago; but on his statement I cannot place much reliance. I should be obliged for any information respecting the subject. Above the centre of the arch I could only see a profusion of fragments of wings surrounded by a glory. E. S. TAYLOR.

Martham, Norfolk, June 7.

Conceyted Letters, who wrote? —

"Conceyted Letters, newly laid open: or a most excellent bundle of new wit, wherein is knit up together all the perfection or art of episteling, by which the most ignorant may with much modestie talke and argue with the best learned." London: B. Alsop, 1618.

Who is the author of this little work? Lowndes gives it as an anonymous production, but it is sometimes ascribed to Nicolas Breton. The initials I. M. affixed to the preface, would rather denote Jervase Markham as the author. Δ.

Acta Sanctorum. — Is any endeavour being made for the completion of that vast work, the *Acta Sanctorum*, the last volume of which I believe was published at Brussels in 1845? P. S. E.

Pope's "honest Factor." — I shall be obliged if any of your readers can inform me who was the "honest factor" referred to in Pope's "Sir Balaam" in the lines:

"Asleep and naked, as an Indian lay,
An honest factor stole a gem away:
He pledg'd it to the knight," &c.

I have seen it noticed in the biography of an individual who held some official post in India, but have forgotten the name. J. SWANN.

Norwich, May, 1851.

Meaning of "Nervous." — Will any of your correspondents kindly oblige me, by stating what is the actual meaning of the word *nervous?* On reference to Johnson, I find it expressed as follows: —

"Nervy, sinewy, *vigorous*; also having *diseased* or *weak* nerves."

Now, by this definition, I am led to believe that the word has two meanings, directly opposed to each other. Is this so? K. BANNEL.

Liverpool.

Doomsday Book of Scotland. — In vol. xx. of Sir John Sinclair's *Statistical Account of Scotland*, 1798, the following extract of a letter appears

from John Pinkerton, Esq., the antiquarian writer, dated the 23rd February, 1794:

"In looking over the *Survey of Scotland* accomplished by your exertions, it occurred to me that I could furnish an article, worthy to appear in an Appendix to one of the volumes of the *Statistical Account*. I need not inform you, that in the third volume of Prynne's *Records* there is a large but undigested list of all those in Scotland who paid homage to Edward I. in 1291 and 1296, forming a kind of Doomsday Book of the country at that period. Four years ago, I, with some labour, reduced the numerous names and designations into alphabetical order, and the list being now adapted to general use, and containing the names and designations of the chief landholders, citizens, and clergy of the time, it may be regarded as of no small importance to our ancient statistics, topography, and genealogy. If your opinion coincides, I shall with pleasure present it to you for the purpose, and correct the press."

Now the article so kindly proffered by Mr. Pinkerton did not appear in the *Statistical Account of Scotland*, or in any of Mr. Pinkerton's subsequent publications, that I am aware of. I should feel obliged if any correspondent could inform me if it was ever published.

ABERDONIENSIS.

Minor Queries Answered.

Dr. Sacheverell.—Was Dr. Sacheverell's speech on his trial (supposed to have been the work of Francis Atterbury, Bishop of Rochester) ever published? If so, when, and by whom?

COLLY WOBBLES.

[A printed copy of Dr. Sacheverell's speech is now on our table, but without any publisher's name. The following is a copy of the title: "The Speech of Henry Sacheverell, D.D., upon his Impeachment at the Bar of the House of Lords, in Westminster Hall, March 7. $170\frac{9}{10}$. London, Printed in the year 1710." On the back of the title-page appears the following advertisement: "Just published, Collections of Passages referred to by Dr. Henry Sacheverell in his Answer to the Articles of his Impeachment, under four Heads. I. Testimonies concerning the doctrine of Non-resistance to the Supreme Powers. II. Blasphemous, irreligious, and heretical Positions, lately published. III. The Church and Clergy abused. IV. The Queen, State, and Ministry reflected upon."]

Princess Wilbrahama. — Advertisement of a pamphlet appearing in 1767:

"A plain Narrative of Facts relating to the Person who lately passed under the assumed name of the Princess Wilbrahama, lately detected at the Devizes: containing her whole History, from her first Elopement with the Hon. Mrs. Sc***ts, till her Discovery and Commitment to Devizes Bridewell; together with the very extraordinary Circumstances attending that Discovery, and the Report of a Jury of Matrons summoned on that Occasion, &c. London: printed for the Author."

I shall be very thankful for any elucidation of the above case. It appears to have been sufficiently popular to warrant the publisher in engaging, as he says, "the best artists" to illustrate it with a series of caricatures. I have never been able to meet with a copy in any public library.

J. WAYLEN.

[The notorious impostor noticed in the communication of our correspondent, performed her surprising feats of hazardous versatility between the years 1765 and 1768. On different occasions she assumed the names of Wilson, alias Boxall, alias Mollineaux, alias Irving, alias Baroness Wilmington, alias Lady Viscountess Wilbrihammon, alias Countess of Normandy. In 1766 her ladyship, "with gentle mien and accent bland," received for her dextrous lubricities something like a whipping at Coventry. In 1767 she was adjudged a vagabond at Devizes, and in the following year sentenced to transportation at the Westminster assizes. Alderman Hewitt of Coventry, in 1778, published some memorabilia of her ladyship in a pamphlet entitled, *Memoirs of the celebrated Lady Viscountess Wilbrihammon, the greatest Impostress of the present age.* The alderman does not notice the tract mentioned by our correspondent, so that it still remains a query whether it was ever issued, although it may have been advertised.]

Early Visitations.—In Noble's *College of Arms*, it is stated, p. 25., that—

"Henry VI. sent persons through many of the counties of England to collect the names of the gentry of each; these lists have reached our time. It is observable, that many are mentioned in them who had adopted the meanest trades, yet were still accounted gentry."

Where are these lists to be found?

H. WITHAM.

[Noble's statements upon such points are extremely loose. We know not of any such lists, but would refer to Grimaldi's *Origines Genealogicæ*, under "Rolls and Visitations," where, in all probability, something may be found in reference to the subject, if there ever were any such lists.]

Replies.

WRITTEN SERMONS.

(Vol. iii., pp. 478. 526.)

Perhaps the publication of the following document may lead to a solution of the question sent by M. C. L. (Vol. iii., p. 478.). It is a copy of a letter from the Duke of Monmouth, as Chancellor of the University of Cambridge, intimating to the clergy the displeasure of Charles II. at their use of periwigs, and their practice of reading sermons. His Majesty, it will be found, thought both customs equally important and equally unbecoming. Of the latter, it is stated that it "took beginning with the disorders of the late times, and that the way of preaching without book was most agree-

able to the use of the foreign churches, to the custom of the University heretofore, and to the nature and intendment of that holy exercise." It will surprise many of your readers to find that the reading of sermons was considered to be a mere puritanical innovation.

"*The Duke of Monmouth, Chancellor of the University of Cambridge, to the Vice-Chancellor and University.*

"Mr. Vice-Chancellor and Gentlemen,

"His Majesty having taken notice of the liberty which several persons in holy orders have taken to wear their hair and periwigs of an unusual and unbecoming length, hath commanded me to let you know, that he is much displeased therewith, and strictly injoins that all such persons as profess or intend the study of divinity, do for the future wear their hair in a manner more suitable to the gravity and sobriety of their profession, and that distinction which was always maintained between the habit of men devoted to the ministry and other persons.

"And whereas, his Majesty is informed that the practice of reading sermons is generally taken up by the preachers before the University, and there for some time continued, even before himself, his Majesty hath commanded me to signify to you his pleasure, that the said practice, which took beginning with the disorders of the late times, be wholly laid aside; and that the foresaid preachers deliver their sermons, both in Latin and English, by memory, or without book, as being a way of preaching which his Majesty judges most agreeable to the use of the foreign churches, and to the custom of the University heretofore, and to the nature and intendment of that holy exercise.

"And that his Majesty's commands in the premisses may be duly regarded and observed, his Majesty's farther pleasure is, that the names of all such ecclesiastical persons as shall wear their hair as heretofore in an unfitting imitation of the fashion of laymen, or that shall continue in the present slothfull way of preaching, be from time to time signified unto me by the Vice-Chancellor for the time being, upon pain of his Majesty's displeasure.

"Having in obedience to his Majesty's will signified thus much unto you, I shall not doubt of that your ready compliance; and the rather because his Majesty intends to send the same injunctions very speedily to the University of Oxford, whom I am assured you will equal in all other excellencies, and so in obedience to the king; especially when his commands are so much to the honour and esteem of that renowned University, whose welfare is so heartily desired, and shall ever be endeavoured by, Mr. Vice-Chancellor,

"Your loving friend and Chancellor,

"MONMOUTH."

I believe this letter, or something like it, was published by Peck in his *Desiderata Curiosa*, and also by Mr. Roberts in his *Life of Monmouth*. The transcript I send you was made from a copy in the handwriting of Dr. Birch in the *Additional MS.* 4162., fo. 230. JOHN BRUCE.

The following passage occurs in Rutt's *Diary of Thomas Burton*, 4 vols.: Colburn, 1828. I have not the work at hand, but from a MS. extract from the same, believe it may be found as a note by the editor in vol. i. p. 359.

"Burnet was always an extempore preacher. He says that reading is peculiar to this nation, and cannot be induced in any other. The only discourse he ever wrote beforehand was a thanksgiving sermon before the queen in 1705. He never before was at a pause in preaching. It is contrary to a university statute, obsolete, though unrepealed."

C. H. P.

Brighton, June 27.

LORD MAYOR NOT A PRIVY COUNCILLOR.

(Vol. iii., p. 496.)

This Query, and your answer, involve one or two important questions, which are worth a fuller solution than you have given.

The Lord Mayor is no more a Privy Councillor than he is Archbishop of Canterbury. The title of "Right Honourable," which has given rise to that vulgar error, is in itself a mere courtesy appended to the title of "Lord;" which is also, popularly, though not *legally*, given him: for in all *his own* acts, he is designated officially as "Mayor" only. The courtesy-title of *Lord* he shares with the Mayors of Dublin and York, the Lord-Advocate of Scotland, the younger sons of Dukes and Marquises, &c. &c., and all such *Lords* are styled by courtesy "Right Honourable;" and this style of *Right Honourable* is also given to Privy Councillors in virtue of their proper official title of "Lords of Her Majesty's Most Honourable Privy Council." So, the "Right Honourable the Lords of the Treasury and Admiralty." So much for the title. The fact stated in the Editor's answer, of the admission of the Lord Mayor *to the Council Chamber* after some clamour, on the accession of William IV., is a mistake arising out of the following circumstances. On the demise of the crown, a London Gazette Extraordinary is immediately published, with a proclamation announcing the death of one sovereign and the accession of the other. This proclamation styles itself to be that of the —

"Peers Spiritual and Temporal of the Realm, *assisted by* those of the late Privy Council, with numbers of *others*, Gentlemen of Quality, with the Lord Mayor, Aldermen, and Citizens of London."

The proclamation is that of the *Peers alone*, but *assisted* by the *others*. The cause of this form is, that the demise of the crown dissolves the Privy Council, and used (till modern times) to dissolve parliaments, and abrogate the commissions of the Judges, and all other public officers; so that the Lords Spiritual and Temporal were the only subsisting authority. Hence *they*, of necessity, undertook the duty of proclaiming the new king; but

they fortified themselves "*with the assistance of* the principal gentlemen of quality, and of the Lord Mayor, Aldermen, and Citizens." This paper is first signed by the Peers, and then by all who happen to be present, promiscuously. At the accession of William IV., there were about 180 names, of which "J. Crowder, Mayor," stands the 106th. At the accession of Queen Victoria, there were about 160 names, of which "Thomas Kelly, Mayor," is the 111th. And in both cases we find the names of the Aldermen, Sheriffs, Town Clerk, City Remembrancer, and several others, — private citizens, and many altogether private persons, who happened to come to the palace at that time.

It is obvious that all this has nothing to do with the Privy Council, for, in fact, at that moment, no Privy Council exists. But while these things are going on in an outward room of the palace, where everybody is admitted, the new sovereign commands the attendance of the late Privy Council in the council chamber, where the old Privy Councillors are generally (I suppose always) re-sworn of the new council; and *then* and *there* are prepared and promulgated several acts of the new sovereign, to which are prefixed the names of the Privy Councillors present. Now, to this *council* chamber the Lord Mayor is no more admitted than the Town Clerk would be, and to these acts of the council *his name has never appeared.*

All these facts appear in the *London Gazettes* for the 27th June, 1830, and the 30th June, 1837; and similar proceedings took place in Dublin; though since the Union the practice is at least superfluous.

This establishes the *rationale* of the case, but there is a precedent that concludes it: —

"On the 27th May, 1768, Mr. Thomas Harley, *then* Lord Mayor of London, was sworn of His Majesty's Most Honourable Privy Council!"

— an honour never since conferred on any Mayor or Alderman, and which could not have been conferred on him if he had already been of that body.

C.

DR. ELRINGTON'S EDITION OF USSHER'S WORKS.

(Vol. iii., p. 496.)

In reply to your correspondent C. PAINE, JUN. I beg to say that this University has recently requested me to undertake the completion of Ussher's works. Dr. Elrington has left about half the fourteenth volume printed off: but I have found considerable difficulty in ascertaining what he intended to print, or what ought to be printed, in the remaining half. The printed portion contains the archbishop's Theological Lectures, in reply to Bellarmine, never before published.* I have found amongst Dr. Elrington's papers a volume of sermons (a MS. of the latter half of the seventeenth century), which are attributed, in the MS. itself, to Ussher; but the authenticity of these sermons is, it appears to me, very doubtful. I therefore hesitate to print them.

I am anxious to find a treatise on the Seventy Weeks, by Ussher, which I have some reason to think once existed in MS. This tract, with another on the question of the Millennium, from Rev. xx. 4., formed the exercises which he performed for the degree of D.D., at the commencement of the University in 1612: and I remember Dr. Elrington telling me (if I did not mistake his meaning), that he intended to print them in the fourteenth volume. My difficulty is, that I cannot find them amongst Ussher's MSS., and I do not know where they are to be had. Some imperfect fragments on the Seventy Weeks are preserved in MS. in Trinity College Library, in Ussher's autograph; but they are far too crude and unfinished for publication.

The *Bibliotheca Theologica*, a work on the same plan as Cave's *Scriptores Ecclesiastici*, exists in MS. in the Bodleian Library, and a copy from the Bodleian MS. is in Dublin. This work has not been included in Dr. Elrington's edition; and I remember his discussing the subject with me, and deciding not to print it. His reasons were these; — 1. It is an unfinished work, which the archbishop did not live to complete. 2. It is full of errors, which our present increased materials and knowledge of the subject would easily enable us to correct; but the correction of them would swell the work to a considerable extent. 3. The work was used, and is frequently quoted by Cave, who seems to have published the most valuable parts of it. Its publication, therefore, would not add anything to our knowledge, whilst it would probably detract, however unfairly, from the archbishop's reputation: for the public seldom make allowances for an unfinished work. 4. It would probably make *three*, if not *four* volumes; and Dr. Elrington did not think its publication of sufficient importance to warrant so great an addition to the cost and bulk of the Works.

The *System of Theology* having been disclaimed by Ussher himself (although it is quoted as his by the Committee of the Privy Council in their decision of the "Gorham Case"), has not been included by Dr. Elrington in the collection of Ussher's works.

I shall be much obliged to MR. PAYNE, or to any other of your correspondents, if he will give me any information respecting the treatises on the Seventy Weeks and on the Millennium, or any other advice which may assist me in the completion of the fourteenth volume.

I may add, that it is my intention, with the able assistance of my learned friend Dr. Reeves, of

* Elrington's *Life of Ussher*, p. 26.

Ballymena, to print a complete index to Ussher's Works, which will be compiled by Dr. Reeves, and is now in active preparation. The references to the more important works, such as the *Primordia*, and *Annals*, will be so contrived as to be applicable to the old editions, as well as to Dr. Elrington's edition. This Index will form the seventeenth volume of the Works.

JAMES H. TODD.

Trinity Coll., Dublin, June 21. 1851.

Replies to Minor Queries.

Mind your P's and Q's (Vol. iii., pp. 328. 357. 463. 523.).—I have always thought that the phrase "Mind your P's and Q's" was derived from the school-room or the printing-office. The forms of the small "p" and "q," in the Roman type, have always been puzzling to the child and the printer's apprentice. In the one, the downward stroke is on the left of the oval; in the other, on the right. Now, when the types are reversed, as they are when in the process of distribution they are returned by the compositor to his case, the mind of the young printer is puzzled to distinguish the "p" from the "q." In sorting *pie*, or a mixed heap of letters, where the "p" and the "q" are not in connexion with any other letters forming a word, I think it would be almost impossible for an inexperienced person to say which is which upon the instant. "Mind your *p*'s and *q*'s"—I write it thus, and not "Mind your P's and Q's"—has a higher philosophy than mind your *toupées* and your *queues*, which are things essentially different, and impossible to be mistaken. It means, have regard to small differences; do not be deceived by apparent resemblances; learn to discriminate between things essentially distinct, but which look the same; be observant; be cautious. CHARLES KNIGHT.

Serius Seriadesque (Vol. iii., p. 494.).—Il Serio, a tributary to the Adda, which falls into the Po. Il Serio is, like the Po, remarkable for the quantity of foam floating upon it, and also for disappearing under ground, through part of its course.

DE CAMERA.

Catharine Barton (Vol. iii., pp. 328. 434.).—A correspondent has asked what was the maiden name of this lady, the widow, as he calls her, of Colonel Barton. I have a note of Charles Montagu, writing of her as "the beautiful, witty, and accomplished Catharine Barton," and have marked her as the daughter of Major Barton, but cannot find my authority. What follows is hardly likely to be of use to your correspondent, though it may, possibly, suggest to him a channel of inquiry. The Rev. Alexander Chalmers married Catharine Ekins, a niece of Mr. Conduitt, to whose daughter he was guardian after her father's death. Mrs. Chalmers had a brother who was rector or vicar of Barton, Northamptonshire. Alexander Chalmers was rector of St. Katharine-Coleman, London, and of Burstow, Surrey; clerk of St. Andrew's, Holborn; chaplain to the forces at Gibraltar and Port Mahon: he died in 1745, and was buried in St. Katharine's: his wife was of the family of Ekins, of Rushden, in Northamptonshire. On August 12, 1743, Alexander Chalmers writes, "This will be delivered you by my cousin Lieut. Mathew Barton," probably his wife's cousin: in another letter he speaks of Miss Conduitt as his wife's cousin. Mr. Conduitt died 23rd of May, 1737, and his widow's "unexpected death" seems to be alluded to in a letter in 1740.

DE CAMERA.

Alterius Orbis Papa (Vol. iii., p. 497.).—This was not, as A. B.'s informant thinks, a title of honour bestowed by any Supreme Pontiff upon any Archbishop of Canterbury, but a mere verbal compliment passed by Pope Urban II. upon St. Anselm, when the latter went to consult the former at Rome. The words are those of Gervase, the monk of Canterbury, who tells us:

"Tantam ejus gratiam habuit, ut eum (Anselmum) alterius orbis papam vocaret (Urbanus papa)."—Ed. *Twysden*, ii. 1327.

Eadmer, who was with the archbishop when he went to Italy, gives the following as the Pope's expressions:

"Cumque illum, utpote hominem cunctis liberalium artium disciplinis innutritum, pro magistro teneamus; et quasi comparem, velut alterius orbis Apostolicum et Patriarcham jure venerandum censeamus."—*AA. SS. Aprilis*, t. ii. 886.

D. ROCK.

You have not told us the origin of this title. I have just been reminded of the omission by the dedication of *Ludovici Cappelli Commentarii*, Amstel., 1689, which is—

"Wilhelmo Archiepiscopo Cantuariensi .... alterius orbis, sed melioris, Papæ."

J. W. H.

Charles Dodd (Vol. iii., p. 496.).—TYRO will find an account of this writer in *Biographical Illustrations of Worcestershire:* by John Chambers, Esq.: Worcester, 1820, 8vo., p. 591., from which we learn that his true name was Hugh Toot*el*, a Lancashire man born in 1672, in the neighbourhood of Preston. The name of Hugh Toot*le* is recognised in the prospectus or announcement of Mr. Tierney's new edition of Dodd's *Church History of England*, of which the first and second volumes appeared so long ago as 1839; but I regret to say that the work is yet far from being completed. F. R. A.

"*Prenzie*" (Vol. iii., p. 522.).—We seem now to have got to the true reading, "primzie." The

termination *zie* suits a Scotch word perhaps. I only wish to mention, that the form "prin" is connected with the verb "to preen," which we use of birds. Yet that again seems connected with *prune*. Etymology is always in a circle.

C. B.

"*In Print*" (Vol. iii., p. 500.).—In confirmation of the statement made as to the expression "in print" meaning "with exactness," &c., I perfectly remember an old Somersetshire servant of our's, who used to say, when he saw me romping after I was dressed: "Take care, Sir, you'll put your hair *out of print*."

C. W. B.

Introduction of Reptiles into Ireland (Vol. iii., p. 491.).—The snakes introduced into the county of Down in 1831, alluded to by Eirionnach, were the very harmless and easily tamed species, *Coluber natrix* of Linnæus, *Natrix torquata* of Ray. They were purchased in Covent Garden Market; and, to the number of six, were turned out in the garden of Rath Gael House. One was killed at Milecross, three miles distant, about a week after its liberation; and three others were shortly afterwards killed in the same neighbourhood. The fate of the remaining two is unknown, but there can be little doubt that they were also killed, as the country-people offered a considerable reward for their destruction. The writer well remembers the consternation and exceedingly angry feelings caused by this *novel importation*.

We may conclude, that though the snake is not indigenous to Ireland, yet there is nothing in either the soil or climate to prevent its naturalisation. It is highly probable that an insular position is unfavourable to the spread of the serpent tribe. Other islands—New Zealand, for instance—as well as Ireland, have no native *Ophidia*.

It is generally, but erroneously, believed that there are no toads in Ireland. The Natter-jack (*Bufo calamita*), a closely allied species to the common toad, is found about Killarney. Can any reader inform me if there is any record of its introduction?

W. Pinkerton.

Ancient Wood Engraving of the Picture of Cebes (Vol. iii., pp. 277. 436.).—Your correspondent The Hermit of Holyport having been informed respecting the *subject* of his wood-cut, may yet be further satisfied to know its date, and where it is to be found. It occurs in a Latin version of the *Pinax*, with a commentary by Justus Velsius, printed in 4to., at Lyons? (Lugduni) in 1551. The title runs thus: *Justi Velseri Hagani, in Cebetis Thebani Tabulam Commentariorum Libri Sex, Totius Moralis Philosophiæ Thesaurus.* The *Pinax* commonly accompanies that valuable little manual the *Enchiridion* of Epictetus, of which that excellent man John Evelyn, in a letter to Lord Cornbury, thus speaks:

"Besides the Divine precepts, I could never receive anything from Philosophy that was able to add a graine to my courage upon the intellectual assaults like that *Enchiridion* and little weapon of Epictetus: 'Nunquam te quicquam perdidisse dicito, sed reddidisse,' says he: 'Filius obijt? redditus est.' It is in his 15th chapter. You cannot imagine what that little target will encounter. *I never go abroad without it in my pocket.* What an incomparable guard is that: τὰ δὲ οὐκ ἐφ' ἡμῖν, cap. i., where he discourses of the things which *are*, and *are not* in our power. I know, my Lord, you employ your retirements nobly; weare this defensive for my sake,—I had almost said this *Christian Office*."

S. W. Singer.

"*The Groves of Blarney*" (Vol. iii., p. 495.).—In a little volume of the *Songs of Ireland*, forming one of the series called Duffy's *Library of Ireland*, Dublin, 1845, this song is given. In the introductory notice it is said to be by Mr. R. A. Milliken, a native of Cork. The passage referred to by your correspondent stands thus in this version, which is said to be taken from Croker's *Popular Songs of Ireland*:—

"There's statues gracing
This noble place in —
All heathen gods,
And nymphs so fair;
Bold Neptune, Plutarch,
And Nicodemus,
All standing naked
In the open air!"

Mr. Maloney, in his late account of the "palace made o' windows," has evidently had these verses in his mind; and in his observations on the "statues gracing *that* noble place in," has adverted to their like peculiar predicament with the characteristic modesty of his nation.

S. H.

On this subject permit me to observe that a change has "come o'er the spirit of its dream." A later poet, in celebrating the praises of the lake as the only place unchanged, says:

"Sweet Blarney Castle, that was *wanst* so ancient,
Is gone to ruin, och! and waste, and bare
Neptune and Plutarch is by Mrs. Deane * sent
To Ballintemple, to watch praties there."

Junior.

Tennyson's Lord of Burleigh (Vol. iii., p. 493.).—The poem of "The Lord of Burleigh" is founded upon a supposed romance connected with the marriage of the late Marquis of Exeter with his second wife, Miss Hoggins. This marriage has also formed the groundwork of a play entitled *The Lord of Burghley*, published by Churton in 1845. The story of the courtship and marriage perpetuated by this poem, may be found in the *Illustrated London News* of the 16th November,

* Now Lady Deane.

1844, having been copied into that paper from the *Guide to Burghley House*, pp. 36., published by Drakard in 1812.

A very slight tinge of romance attends the real facts of this union, which took place when the late Marquis was Mr. Henry Cecil. The lady was not of so lowly an origin as the fiction relates. Mr. Cecil did not become the Lord of Burghley until the death of his uncle, the 9th Earl of Exeter, two years after this marriage, up to which time he resided at Bolas, Salop, the residence of his wife before her marriage, and there the two eldest of their *four* children were born. The Countess of Exeter died greatly beloved and respected at the early age of twenty-four, having been married nearly seven years. J. P. JUN.

Bicêtre (Vol. iii., p. 518.).—It was certainly anciently called Vincestre. It is so in Monstrelêt, whose history begins about 1400. One of the treaties between the Burgundians and Orleanists was made there. President Hénault says (under Charles VI.) that this castle belonged to John, Bishop of Winchester. If he is right in the Christian name, he must mean *had* belonged, not *appartenoit*, for the John Bishops that I find in Britton's list are:

	Elected.	Died.
John of Oxon - - -	1261	1267
John de Pontessara - -	1282	1304
John de Sandale - - -	1316	1319
John de Stratford - - -	1323	1333

C. B.

On a Passage in Dryden (Vol. iii., p. 492.).—MR. BREEN appears to me decidedly wrong in the view he takes of the passage he quotes from Dryden. In the first place, he commits the mistake of assuming that Dryden is expressing his own opinion, or speaking in his own person. The fact is, however, that the speaker is Torresmond. Torresmond is "mad" enough to love the queen; he has already spoken of the "madness of his high attempt," he says he raves; and when the queen offers to give him counsel for his cure, he says he wishes *not* be cured:

> "There is a pleasure, *sure*,
> In being mad, which none but madmen know!"

This is inference, not assertion. Whether it be natural or not, I will not say, but I can see no blunder. S. H.

Derivation of Yankee (Vol. iii., p. 461.).—Washington Irving, in his *Knickerbocker's History of New York*, gives the same derivation of "Yankee" that is quoted from Dr. Turnbull and from Mr. Richmond. Irving's authority is, I believe, earlier than both these. Is the derivation his? and if his, is he in earnest in giving it? I ask this, not because I have reason to doubt in this instance either his seriousness or his philological accuracy, but by way of inserting a caution on behalf of the unwary. I have read or heard of a learned German who quoted that book as veritable history. The philology may be as baseless as the narrative. It is a happy suggestion of a derivation at all events, be it in jest or in earnest. E. J. S.

Ferrante Pallavicino (Vol. iii., pp. 478. 523.).—Your correspondent CHARLES O'SOULEY will find some account of Ferrante Pallavicino in Chalmers, or any other biographical dictionary; and a very complete one in the *Dictionnaire Historique* of Prosper Marchand. The manuscript he possesses has been printed more than once; it first appeared in the *Opere Scelte di Ferrante Pallavicino* printed at Geneva, but with the imprint Villafranca, 1660, 12mo., of which there are several reimpressions. It is there entitled *La Disgratia del Conte D'Olivares*, and bears the fictitious subscription of "Madrid li 28 Gennaro, 1643," at the end. If the MS. was written at Genoa, it is most probably only a transcript; for Pallavicino was resident at Venice when it appears to have been written, and was soon after trepanned by a vile caitiff named Charles de Bresche *alias* De Morfu, a Frenchman employed by the Pope's nuncio Vitellio, into the power of those whom his writings had incensed, and was by them put to death at Avignon in 1644.

S. W. SINGER.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

The reputation which Mr. Foss acquired as a diligent investigator of legal antiquities, and an impartial biographer of those who have won for themselves seats on the woolsack or the bench, by the publication of the first two volumes of his *Judges of England, with Sketches of their Lives, and Miscellaneous Notices connected with the Courts at Westminster from the time of the Conquest*, will be more than confirmed by the third and fourth volumes, which have just been issued. In these, which are devoted to the Judges who flourished between the years 1272 and 1485—that is to say, from the reign of Edward I. to that of Richard III. inclusive, Mr. Foss has added 473 to his former list of 580 Judges; and when we say, that every biography shows with what diligence, and we may add with what intelligence, Mr. Foss has waded through all available sources of information, including particularly the voluminous publications of the late Record Commission, we have done more than sufficient to justify our opening statement, and to recommend his work to the favourable notice of all lovers of historical truth. To the general reader the surveys of the reigns, in which Mr. Foss points out not only everything remarkable connected with the law, but the gradual development of our legal system, will be by no means the least attractive portion his book; while his endeavours to trace the successive institution of the several Inns of Court and Chancery, and also of the three different Inns occupied by the

Judges and Serjeants, will be found of great interest to the topographical antiquary.

Messrs. Sotheby and Wilkinson will sell, on Friday and Saturday next, a very rare, valuable, and interesting Series of Papal Coins, from Pope Gregory II., anno 715, to Pius IX., anno 1846, the property of an eminent amateur residing at Rome.

Books Received. — *Shall we keep the Crystal Palace, and have Riding and Walking in all Weathers among Flowers, Fountains, and Sculpture? by Denarius.* As we believe most of the readers of this pamphlet will answer in the affirmative, we would, with the writer, remind them to "instruct their representatives to say '*Aye*,' when Mr. Speaker puts the question in the Commons."—*Archæologia Cambrensis.* New Series. No. VII. A very excellent number of this valuable Record of the Antiquities of Wales and its Marshes.—*Notæ Ferales; a few Words on the Modern System of Interment; its Evils and their Remedy, by Charon.* An endeavour to bring the world to "discontinue the system of interment as now practised, and restore that of *Urn Burial.*"

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The same. Second Edition, under the title "Essai Philosophique sur le Gouvernement Civil, selon les Principes de Fénélon," 12mo. Londres, 1721.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

The Index and Title-page to Volume the Third *is at press, and will be issued with our next Number.*

J. O. B. *The oft-quoted line* —

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is from a poem by Borbonius. See "Notes and Queries," Vol. I., pp. 234. 419.

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Errata. — No. 84. p. 469., for "John *Kentor*" read "John *Fenton*." No. 86. p. 504., for "*Or*dardus" read "Odardus;" p. 509. for "the *w* is *sometimes sounded* like *oo*," read "the *w* is *sounded something* like *oo*."

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PRIVATELY PRINTED BOOKS AND PRIVATELY ENGRAVED PORTRAITS.

If the "Notes and Queries," in the course of its career, had only called the attention of antiquaries to the necessities of collecting epitaphs and inscriptions to the dead found in churches, and thus brought into active exertion a large number of zealous and intelligent recorders of monuments, its usefulness would have been fully established; but the multitude of suggestive hints and recommendations constantly appearing in its pages, added to the great amount of precise and unquestionable knowledge given to the public through its means, have established the publication as of the greatest importance to archæologists, and literary men generally.

A noble and highly regarded author (Lord Braybrooke) has recently shown the necessity for recording the existence of painted historical portraits, scattered, as we know they are, throughout residences of the nobility and gentry, and from thence too often descending to the humble dwelling or broker's warehouse, through the effluxion of time, the ill appreciation, in some instances, of those who possess them, or the urgencies of individuals: but there are other memorials of eminent persons extant, frequently the only ones, which, falling into the possession of but few persons, are to the seeker after biographical or topographical knowledge, for the most part, as though they had never existed. I allude to Privately Printed Books and Privately Engraved Portraits. Surely these might be made available to literary persons if their depository were generally known.

How comparatively easy would it be for the readers of the "Notes and Queries," in each county, to transmit to its pages a short note of any privately engraved portrait, or privately printed volume, of which they may be possessed, or of which they have a perfect knowledge. Collectors could in most instances, if they felt inclined to open their stores, give the required information in a complete list, and no doubt would do so; but still a great assistance to those engaged in the toils of biographical or other study could be afforded by the transmission to these pages of the casual "Note," which happens to have been taken at a moment when the book or portrait passed under the inspection of a recorder who did not amass graphic or literary treasures.

As respects some counties, much has been done by the printing press to furnish this desideratum; at least that of privately engraved portraits. In Warwickshire, a list of all the portraits (with a few omissions) has within a few years been brought before the public in a volume. In Norfolk, the *Illustrations of Norfolk Topography*, a volume containing an enumeration of many thousand drawings and engravings, collected by Dawson Turner, Esq., of Great Yarmouth, to illustrate Blomefield's

History of the county, is also a repertory of this kind of instruction, as far as portraits are concerned. Privately printed books are entirely unrecorded in this and most other localities. Without the publication now mentioned, persons having no personal knowledge of Mr. Turner's ample stores would be not only unacquainted with that gentleman's wonderful Norfolk collection, but also ignorant that through his liberality, and the elegant genius and labours of several members of his family, the portfolios of many of his friends have been enriched by the addition of portraits of many persons of great virtues, attainments, and learning, with whom he had become acquainted. In Suffolk, the veteran collectors, Mr. Elisha Davy, of Ufford, and Mr. William Fitch, of Ipswich, have compiled lists of portraits belonging to that county. These are, however, in manuscript, and therefore comparatively useless; though, to the honour of both these gentlemen let it be said, that no one ever asks in vain for assistance from their collections.

I trust it can only be necessary to call attention to this source of knowledge, to be supported in a view of the necessity of a record open to all. I have taken the liberty to name the "NOTES AND QUERIES" as the storehouse for gathering these scattered memorabilia together, knowing no means of permanence superior, or more convenient, to literary persons, although I am not without fears indeed, perhaps convictions, that your present space would be too much burthened thereby.

As the volume of "NOTES AND QUERIES" just completed has comprised a large amount of intelligence respecting the preservation of epitaphs, the present would, perhaps, be appropriately opened by a new subject of, I am inclined to think, nearly equal value.

JOHN WODDERSPOON.

Norwich.

SARDONIC SMILES.

A few words on the Γέλως σαρδάνιος, or Sardonius Risus, so celebrated in antiquity, may not be amiss, especially as the expression "a Sardonic smile" is a common one in our language.

We find this epithet used by several Greek writers; it is even as old as *Homer's* time, for we read in the *Odyssey*, μείδησε δὲ θυμῷ σαρδάνιον μάλα τοῖον, "but he laughed in his soul a very bitter laugh." The word was written indifferently σαρδάνιος and σαρδόνιος; and some lexicographers derive it from the verb σαίρω, of σέσηρα, "to show the teeth, grin like a dog:" especially in scorn or malice. The more usual derivation is from σαρδόνιον, a plant of Sardinia (Σαρδώ), which was said to distort the face of the eater. In the English of the present day, a Sardonic laugh means a derisive, fiendish laugh, full of bitterness and mocking; stinging with insult and rancour. Lord Byron has hit it off in his portraiture of the Corsair, Conrad:

> "There was a laughing devil in his sneer,
> That rais'd emotions both of *rage* and *fear*."

In Izaak Walton's ever delightful *Complete Angler*, Venator, on coming to Tottenham High Cross, repeats his promised verse: "it is a copy printed among some of Sir Henry Wotton's, and doubtless made either by him or by a lover of angling." Here is the first stanza: —

> "Quivering fears, heart-tearing cares,
> Anxious sighs, untimely tears,
> Fly, fly to courts,
> Fly to fond worldlings' sports,
> Where strained *Sardonic* smiles are glosing still,
> And Grief is forced to laugh against her will;
> Where mirth's but mummery,
> And sorrows only real be."

In Sir J. Hawkins's edition is the following note on the word "Sardonic" in these lines:

"Feigned, or forced smiles, from the word *Sardon*, the name of an herb resembling smallage, and growing in Sardinia, which, being eaten by men, contracts the muscles, and excites laughter even to death. Vide *Erasmi Adagia*, tit. RISUS."

Sardonic, in this passage, means "forced, strained, unusual, artificial;" and is not taken in the worst sense. These lines of Sir H. Wotton's bring to mind some of Lorenzo de Medici's in a platonic poem of his, when he contrasts the court and country. I quote Mr. Roscoe's translation: —

> "What the heart thinks, the tongue may here disclose,
> Nor inward grief with outward smiles is drest;
> Not like the world — where wisest he who knows
> To hide the secret closest in his breast."

The *Edinburgh Review*, July, 1849, in an article on Tyndale's *Sardinia*, says:

"The *Sardonic smile*, so celebrated in antiquity, baffles research much more than the *intemperie;* nor have modern physiologists thrown any light on the nature of the deleterious plant which produces it. The tradition at least seems still to survive in the country, and Mr. Tyndale adduces some evidence to show that the *Ranunculus sceleratus* was the herb to which these exaggerated qualities were ascribed. Some insular antiquaries have found a different solution of the ancient proverb. The ancient Sardinians, they say, like many barbarous tribes, used to get rid of their relations in extreme old age by throwing them alive into deep pits; which attention it was the fashion for the venerable objects of it to receive with great expressions of *delight:* whence the saying of a Sardinian laugh (vulgo), laughing on the wrong side of one's mouth. It seems not impossible, that the phenomenon may have been a result of the effects of 'Intemperie' working on weak constitutions, and in circumstances favourable to physical depression—like the epidemic chorea, and similar complaints, of which such strange accounts are read in medical books."

GERONIMO.

PRIVATE AMOURS OF OLIVER CROMWELL.

I know nothing more of the enclosed, than that I found it with the MS. which I lately sent you on the subject of Cromwell's "Dealings with the Devil" (Vol. iii., p. 282.).

I should conclude it to be a carelessly-made transcript of a contemporary MS., the production, probably, of some warm royalist, who may, or may not, have had some grounds for his assertions. At all events, it gives a few curious details, and, in its general outline, agrees singularly with the incidents on which Mrs. Behn's play, *The Round Heads; or The Good Old Cause*, is founded: sufficiently so to give it at least an air of authenticity, so far as the popular belief of the day was concerned.

S. H. H.

"After Cromwell had been declared General of the Commonwealth's Forces, he seized the possessions of the Royalists, who had escaped his implacable resentment; and the New Hall fell to the share of the Usurper, who, flushed with the victory of Worcester, disposed at pleasure of the forsaken seates of the noble Fugitives, who still supported Charles II.'s Drooping Standards; and adding insulte to oppression, commanded the domesticks of the Duke of Buckingham to follow their master's desperate fortune, and to carry him five shillings, which he might want in his exile, for the purchase of a Lordship, whose yearly value exceeded then 1300*l.* Cromwell kept possession of New Hall till he assumed the title of Protector, and was instaled at White Hall, in the Pallace of the English Kings: Then he chose Hampton Court for his Summer Residence. He led at New Hall an obscure life, without pomp, without luxury, having but two servants in his retinue. Though his manners were natuaraly austere, he had some private amoures, which he indulged with great Caution and Secrecy. His favourites were General Lambert's wife and Major-General Vernon's sister: the first was a well-bred, genteel woman, fatheless to her husband from natural aversion, and attached to Cromwell from a conformity of inclination in a mysterious enjoyment and stolen embraces, with mask of religious deportment and severe virtue: the other was a person made to inspire lust and desire, but selfish, revengfull, and indiscreet. These two rivals heartily detested each other: Mrs. Lambert reproached Cromwell for his affection to a worthless, giddy, and wanton woman; and Mrs. Vernon laughed at him for being the dupe of the affected fondness and hipocry of an artful Mistress. They once met at the house of Colonel Hammond, a Creature of Cromwell's, and reviled each other with the most virulent sarcasms. Mrs. Lambert, fired with rage and resentment, went immediately to New Hall, where Oliver was at that juncture, and insisted upon her Rival's dismission for her unprovoked outrage. Cromwell, who was then past the meridian of voluptuous sensations, sacrificed the person he was no longer fit to enjoy, to a woman who had gained his esteem and confidence, and delegated to Mrs. Lambert all the domestic concerns of his house in Essex. Cromwell's wife, called afterwards the Protectress, was a sober helpmate, who, dressed in humble stuff, like a Quaker, neither interfered in his amours or politics. She never went to New Hall but once, and that was on the 25th of April, 1652, when he invited all his family to a grand entertainment on account of his Birthday. The other Guests were, his mother, who survived his elevation to the Protectorship: she was a virtuous woman of the name of Stewart, related to the Royall Family; Desborough, his brother-in-law; and Fleetwood, who had married his daughter; his Eldest Son, Richard, a man of an inoffensive and unambitious Character, who had been married some years, and lived in the country on a small estate which he possessed in right of his wife, where he spent his time in acts of benevolence: at the trial of Charles I. he fell on his knees and conjured his Father in the most pathetic manner to spare the life of his Sovereign; his brother Henry, afterwards Govonor of Ireland, where he was universally beloved for his mild administration; Mrs. Claypole, the darling of her father; and his three other daughters: Mrs. Rich, married to the Grandson and heir of the Earl of Warwick; Lady Falconbridge; and the Youngest, who lived in celibacy. They spent a week at New Hall, in innocent mirth and jollity; Oliver himself joining in convivial pleasure with his children, disengaged the whole time from state affairs and Political Speculations.

"His constant visitors at New Hall were some Regicides, and the meanest, lowest, and most ignorant among the Citizens on whome he had decreed that the Sovereign power should be vested. To excell in Fanaticism seemed a necessary qualification in this new parliment; and Oliver foresaw that they would soon throw up the reins of Government, which they were unqualified to guide, and raise himself to an unlimited power far beyond that of former Kings.

"It seems Mrs. Lambert continued to reside at New Hall during Cromwell's Protectorship, and that Col. Wite, his trusty friend, was often sent with kind messages and preasants from Oliver, who travelled himself in the night, with hurry and precipitation, to enjoy with her some moments of domestic comfort and tranquility."

SPURIOUS EDITION OF BAILY'S ANNUITIES.

In the course of last year a curious and impudent bibliographical fraud was perpetrated by some parties unknown. I am not aware that it has been publicly exposed as yet.

The celebrated work on annuities, by the late Francis Baily, was published in 1810 by Richardson, and printed by Richard Taylor. It was at first in one volume; but on the publication of an appendix in 1813, two titles were printed with this last date, and the stock then remaining was sold in two volumes. As the book became scarce, it gradually rose in price, until, when by a rare chance a copy came to the hammer, it seldom fetched less than five guineas. This price was lowered, as well by the general decline in the

price of old books, as by the sale of Mr. Bailys own library in 1844, which threw a few copies into the market; but the work was still saleable at more than the original price. In the course of last year, copies, as it was pretended, of the original edition were offered at the assurance offices, and to individuals known to be interested in the subject, at twenty-five shillings. Some were taken in, others saw the trick at once. There has been, in fact, a reprint, without any statement of the circumstance, and without a printer's name; but with a strong, and, on the whole, successful attempt at imitation of the peculiar typography of the work. If the execution had been as good as the imitation, the success would have been greater. But this is wretchedly bad, and will amuse those who know how very particular Mr. Baily always was in his superintendence of the press, and how plainly his genuine works bear the marks of it.

The spurious edition may be known at once by the title-page, in which the words "an appendix" are printed in open letter, which is not the case in the original. Also by "Leienitz," instead of "Leibnitz," in page xi. of the preface. Also by the Greek letter ϱ throughout, which is, in the spurious edition, never anything but an inverted δ, which looks as if it were trying to kick backwards.

In all probability, the agents in this shabby trick are beneath reproof; but it is desirable that the reputation of the author whom they have chosen for its object should not suffer from the effects of their misprint. And as the work they have appropriated is only used by a small public, and a reading one, the mode of exposure which I here adopt will probably be sufficient.

The spurious edition is now on the stalls at a few shillings; and, as a curiosity, will be worth its price. A. De Morgan.

Minor Notes.

Les Anguilles de Melun. — "Les anguilles de Melun crient avant qu'on les écorche" is a well-known proverb in that town; and as some of your readers may be curious to learn the circumstances in which it originated, I send them to you for "Notes and Queries."

According to the traditions of the Church, Saint Bartholomew was flayed alive, and his skin rolled up and tied to his back. When the religious dramas, called *Mysteries*, came into vogue, this martyrdom was represented on the stage at Melun, and the character of the saint was personated by one *Languille*. In the course of the performance, the executioner, armed with a knife, made his appearance; and as he proceeded to counterfeit the operation of flaying, Languille became terrified and uttered the most piteous cries, to the great amusement of the spectators. The audience thereupon exclaimed, "Languille crie avant qu'on l'écorche;" and hence the "jeu de mots," and the proverb. Henry H. Breen.

St. Lucia, June, 1851.

Derivation of Mews.—

"Muette. C'est le nom qu'on donne à un Edifice élevé au bout d'un parc de maison royale ou seigneuriale, pour servir de logement aux officiers de la venerie, et dans lequel il y a aussi des Chenils, des cours, écuries, &c. Ce terme *Muette*, vient, dit-on, de *Mue*, parceque c'est dans ces maisons que les Gardes, et autres officiers de chasse, apportent les *Mues* ou bois que les Cerfs quittent et laissent dans les Forêts."—Lacombe, *Dictionnaire portatif des Beaux Arts, &c.* Nouvelle Edition: Paris, 1759.

Is this a better explanation of the English word *mews* than has generally been given by writers?

W. P.

Curious Monumental Inscriptions.—In the south aisle of Martham Church, Norfolk, are two slabs, of which one, nearly defaced, bears the following inscription:

Here Lyeth
The Body of Christ°
Burraway, who depar-
ted this Life y° 18 day
of October, Anno Domini
1730.
Aged 59 years.

And there Lyes ☞
Alice who by hir Life
Was my Sister, my mistres
My mother and my wife.
Dyed Feb. y° 12. 1729.
Aged 76 years.

The following explanation is given of this enigmatical statement. Christopher Burraway was the fruit of an incestuous connexion between a father and daughter, and was early placed in the Foundling Hospital, from whence, when he came of age, he was apprenticed to a farmer. Coming in after years by chance to Martham, he was hired unwittingly by his own mother as farm steward, her father (or rather the father of both) being dead. His conduct proving satisfactory to his mistress she married him, who thus became, successively, mother, sister, mistress, and wife, to this modern Œdipus. The episode remains to be told. Being discovered by his wife to be her son, by a peculiar mark on his shoulder, she was so horror-stricken that she soon after died, he surviving her scarcely four months. Of the other slab enough remains to show that it covered her remains; but the registers from 1729 to 1740 are unfortunately missing, so that I cannot trace the family further.

E. S. T.

First Panorama (Vol. iii., p. 526.). — I remember when a boy going to see that panorama. I was struck with "the baker knocking at the door, in Albion Place, and wondered the man did not *move!*" But this could not have been the first (though it might have been the first publicly exhibited), if what is told of Sir Joshua Reynolds be true, that, having held that the painting of a panorama was a "thing impossible," on the sight of it he exclaimed — "This is the triumph of perspective!" I have frequently met with this anecdote. B. G.

Minor Queries.

Vermuyden. — I wish very much to obtain a portrait, painted or engraved, of Sir Cornelius Vermuyden, Knt., a celebrated Flemish engineer in the time of Charles I. Can any one kindly assist my object, and inform me where one is to be met with? J.

Portrait of Whiston. — Having an original and characteristic half-length portrait in oil, bearing to the left corner (below an oval, such as is found about portraits by Alex. Cooper) the name of William Whiston, which picture came from a farm-house named Westbrook, in Wiltshire, and was by my ancestors, who lived there, called a family portrait, I should be glad to know how such connexion arose, if any did exist.

In the possession of a member of my family, on the maternal side, is a large silver tobacco-box, bearing the initials W. W., and given as a legacy by Whiston to his friend Thomas White, Fellow and Librarian of Trinity College, Cambridge. They were members of the same club.

WILLIAM FENNELL.

Wakefield, June 12. 1851.

Charities for the Clergy and their Families. — I am desirous of procuring a complete list of charities confined to, or primarily intended for, the benefit of clergymen, their wives and families. There are a good many such throughout the country, but I am not aware that any list has ever been published. Will your readers furnish me with the particulars of such as they may be acquainted with, together with the names of the secretaries? J. WHITAKER.

377. Strand.

Principle of Notation by Coalwhippers, &c. — I shall feel much obliged to any of your readers who can inform me whether the principle adopted by the coalwhippers on the river Thames, and by the seafaring class in general, is adopted by any other class in these islands, or particularly in the North of Europe.

This principle may be thus explained, viz.:

1. A set of four perpendicular, equal, and equidistant straight lines are cut by a diagonal line, which runs from *right* to *left*; that is to say, from the higher end of the fourth line to the lower extremity of the first line. This diagonal then represents number 5, and completes the scale or tally of 5.

2. A similar set of four lines are cut by another diagonal, which passes from *left* to *right*, or from the higher extremity of number one, to the lower extremity of number four. The diagonal thus completes the second score or tally for number 5.

The two fives are marked or scored separately, and the diagonals thus form a series of alternations, which, when repeated, form a scale of ten, the tally of the *coalwhippers*.

The "navvies" of the railroads carry this principle somewhat further. They form a cross with two diagonals on the perpendiculars, and count for ten; then, by repeating the process, they have a division into tens, and count by two tens, or a score. I. J. C.

Kiss the Hare's Foot. — This locution is commonly used in some parts of the United Kingdom, to describe what is expressed by the Latin proverb: "Sero venientibus ossa." Will any of your readers be so good as to explain the origin of the English phrase? HENRY H. BREEN.

St. Lucia, May, 1851.

Old Dog. — Can any correspondent of "NOTES AND QUERIES" inform me where "old dog" is used in the same sense as in *Hudibras*, part ii. canto 3. v. 208.: —

"He (Sidrophel) was old dog at physiology?"

P. J. F. G.

"*Heu quanto minus*," *&c.* — From what author is this passage taken?

"Heu quanto minus est cum aliis versari quam tui meminisse."

J. O. B.

Loughborough.

Lady Russell and Mr. Hampden. — Extract from a letter of Rev. Alex. Chalmers, dated London, Feb. 10th, 1736–7:

"Mr. Hampden* has had the misfortune to lose 5000*l.* by Lady Russell.† She was a Lady of good sense, and great piety in appearance, and made many believe she had a private way of tradeing which brought seven or eight per c^t. to the adventurers, by which means she got above 30,000*l.* put in to her hands, and

* M.P. for Buckinghamshire.

† "Sept. 2. Lady Russell, mother of the wife of Thomas Scawen, Esq., Kt. of the Shire for Surrey, and wife to Sir Harry Houghton, Bt. She had an excellent character."— *Gent. Mag.*, vol. vi., 1736, p. 552. She had been previously married to Lord James Russell, 5th son of William, 1st Duke of Bedford, to whom she bore the daughter mentioned above. What was her maiden name?

for which she only gave her Note to put it to the best advantage; for some years the interest was well paid, but at her death no books nor acc^ts were found, and the principal money is all lost. She had a jointure of 2000*l.* a year, but that goes to her Son-in-Law, Mr. Scawen, Knight of the Shire for Surry: her dissenting friends are the chiefe sufferers."

Is anything more known of this story; and, if so, where is the account to be found?

DE CAMERA.

Burton Family.—Roger Burton, in the reign of Charles I., purchased of the Earl of Chesterfield lands at Kilburn, in the parish of Horsley, co. Derby, which remained in the possession of his descendants for more than a century. Perhaps some of your correspondents may be able to inform me how he was connected with the Burtons of Lindley and Dronfield. E. H. A.

"*One who dwelleth on the castled Rhine.*"—Longfellow, in his exquisite little poem on "Flowers," says:

"Spake full well, in language quaint and olden,
One who dwelleth on the castled Rhine,
When he called the flowers so blue and golden,
Stars that in earth's firmament do shine."

To whom does he allude as dwelling "on the castled Rhine?" Cowley says:

"Upon the *flowers* of Heaven we gaze;
The *stars* of earth no wonder in us raise."

And Washington Irving gives an Arabian inscription from one of the gardens of the Alhambra, which commences with a somewhat similar thought:

"How beauteous is this garden, where the flowers of the earth vie with the stars of Heaven!"

SELEUCUS.

Lady Petre's Monument.—In the church at Ingatestone, in Essex, there is a beautiful monument to Mary Lady Petre, of the date 1684, upon which there is the following curious inscription:—

"D. O. M.
Certa spe Immortalitatis
Parte sui mortali hoc tegitur marmore
Maria
Vidua Domini Roberti Petre Baronis
de Writtle Guilielmi Joannis et Thomæ
Una trium Baronum Mater
Quæ 13° Jannuarii Añi Dñi 168$\frac{4}{5}$ annum
Ætatis agens 82 in terris devixit, ut
Æternum in cœlo viveret
Quo illam singularis in Deum pietas
Suavis in omnes benevolentia
Profusa in egenos liberalitas
Inconcussa in adversis patientia
Ceu igneus Eliæ currus totidem rotis haud dubie evixerunt—
Sicut Sol oriens Mundo in Altissimis Dei
Sic Mulieris bonæ Species in ornamentum domus suæ.
Ecclus. 26.
AEIOU."

I should be glad if any of your learned readers could elucidate the meaning of the five vowels at the foot of the inscription. J. A. DOUGLAS.

16. Russell Square, June 27. 1851.

Dr. Young's Narcissa (Vol. iii., p. 422.).—J. M. says that the Narcissa of Dr. Young was Elizabeth Lee, the poet's *daughter-in-law*. The letter quoted in the same article from the *Evan. Mag.* of Nov. 1797, calls her Dr. Young's *daughter*. Has not your correspondent been led into a mistake by calling Narcissa Dr. Young's daughter-in-law? as, if she were so, how could she have been named "Lee?" She might have been his step-daughter, though it has been generally understood that Narcissa was the poet's own and favourite daughter. Will you, or your correspondent J. M., be so good as to clear up this point?

W. F. S.

Surbiton.

Briwingable.—What is *briwingable*, from which certain burgesses were exempted in a charter of John's? It cannot be a corruption from *borough-gable*, because all burgesses had to pay gable.

J. W.

Thomas Kingeston, Knt., called also Lord Thomas Kingeston.—Can any of your correspondents give any clue or information touching this Lord Kingeston? He lived in the early part of the reign of Edward III.

In the extracts from Aske's Collections relating to the descendants of M. Furneaux, published in the first volume of *Coll. Top. and Gen.*, at p. 248., it is stated:

"Mathew of Bitton was married unto Constantyne Kingston, daughter to the Lord Thomas of Kingston; and of the said Mathew and Constantyne came John of Bitton, which died in Portingale."

In a pedigree (*Harl. MSS.* 1982. p. 102.) which shows the descendants of Furneaux, the match between "Sir Math. Bitton" and C. Kingston is laid down, and her arms are marked sab. a lion ramp. or.

With regard to Mathew de Bitton, he was son and heir of John de Bitton and Havisia Furneaux. The residence of the family was at Hanham, in the parish of Bitton, Gloucestershire, at a place afterwards called "Barre's Court," from Sir John Barre, who married Joan, the great-granddaughter of the said Mathew. The house abutted on the Chace of Kingswood.

In the 48th of Edward III. a writ was issued, to inquire who were the destroyers of the deer and game in his Majesty's Chace, when it was found that Mathew de Bitton was "Communis malefactor de venasione Dom. Regis in Chacia predicta." It was proved that he had killed thirty-seven deer! After much difficulty, he was brought

before the justiciaries, when he acknowledged all his transgressions, and placed himself at the mercy of the king. He was committed "prisonæ Dom. Regis, quousque Justiciarii habeant locutionem cum consilio Dom. Regis."

Any further information respecting him also would be very acceptable. A very detailed account of the inquiry is at the Chapter House, among the Forest Proceedings.

H. T. ELLACOMBE.

Clyst St. George, June 24. 1851.

Possession nine Points of the Law.—What is the origin of the expression "Possession is *nine points* of the law?" The explanation I wish for is, not as to possession conferring a strong title to property, which is self-evident, but as to the *number* of *points* involved in the proposition, which I take to mean nine points out of ten. Has the phrase any reference to the ten commandments or *points of law* promulgated by Moses? I should add that *three* things are said to be necessary to confer a perfect title to land, namely, possession, right of possession, and right of property. C. N. S.

Rev. Henry Bourne, A.M.—Could any of your numerous readers furnish me with any information respecting Bourne, whose history of Newcastle-on-Tyne was published in 1736, after the author's decease? I know, I believe, all that is to be gathered from local sources, but should be greatly obliged by any references to printed or MS. works which contain allusions to him or his writings. One of his college friends was the *Reverend* Granville Wheler, Esq., of Otterden, Kent, who, though in holy orders, chose to be so described, being the eldest son of a knight, the amiable Sir George Wheler, Prebendary of Durham, and Rector of Houghton-le-Spring.

E. H. A.

Prior Lachteim — Robert Douglas.—In Bishop Keith's *Affairs of Church and State of Scotland*, vol. ii. p. 809., Prior Lachteim is mentioned: will any of your readers inform me who this person was? It is not explained in the note; but it is suggested that by *Lachteim* Loch Tay is meant. Is this correct?

Query 2. Is there any truth in the report that Mary, queen of Scotland, had a son by George Douglas, who was the father of Robert Douglas, a celebrated Presbyterian preacher during the Covenanting reign of terror in Scotland, after the Glasgow General Assembly in 1638? If, as I suppose, there is no truth in this, what was the parentage and early history of Mr. Robert Douglas? Wodrow notices this report, and says that he was born in England. See Wodrow's *Analecta*, 4to., 1842, vol. ii. p. 166.: printed for the Bannatyne Club. A. C. W.

Brompton.

Jacobus de Voragine.—Can any friend give any information respecting an edition of the above author printed at Venice, A.D. 1482? The following is the colophon: —

"Reverendi Fratris Jacobi de Voragine de Sancto cum legendis opus perutile hic finem habet; Venetiis per Andream Jacobi de Catthara impressum: Impensis Octaviani scoti Modoetrensis sub inclyto duce Johanne Moçenico. Anno ab incarnatione domini 1482, die 17 Mensis Maii."

I can find no mention of it either in Panzer or Brunet or Ebert. BNE.

Brasenose.

Peace Illumination, 1802. — Miss Martineau, in her *Introduction to the History of the Peace*, p. 56., repeats the story told in a foot-note on p. 181. of the *Annual Register* for 1802, of M. Otto, the French ambassador, being compelled to substitute the word "amity" for the word "concord" suspended in coloured lamps, in consequence of the irritated mob's determination to assault his house, unless the offensive word "concord" were removed, the said mob reading it as though it were spelled "conquered," and inferring thence that M. Otto intended to insinuate that John Bull was *conquered* by France. The story, moreover, goes on to relate that the mob also insisted that the blazing initials G. R. should be surmounted by an illuminated crown. This anecdote, notwithstanding its embalmment in the *Annual Register*, has always borne in my eyes an apocryphal air. It assumes that the mob was ignorant and intellectual at the same moment; that whilst it was in a riotous mood it was yet in a temper to be reasoned with, and able to comprehend the reasons addressed to it. But one cannot help fancying that the mental calibre which understood "concord" to mean "conquered," would just as readily believe that "amity" meant "enmity," to say nought of its remarkable patience in waiting to see the changes dictated by itself carried out. This circumstance occurred, if at all, within the memory of many subscribers to "NOTES AND QUERIES." Is there one amongst them whose personal recollection will enable him to endorse the word *Truth* upon this curious story?

HENRY CAMPKIN.

Planets of the Months. — Can any of your numerous correspondents give me the names of the planets for the months, and the names of the precious stones which symbolize those planets?

T. B.

Wimpole Street.

Family of Kyme. — Sir John Kyme is said to have married a daughter of Edward IV. Can any of your correspondents inform me where I can find an account of this Sir John Kyme, his descendants, &c.? I should be glad of information respecting the family of Kyme generally, their

pedigree, &c. &c. I may say that I am aware that the original stock of his family had possessions in Lincolnshire and Yorkshire, and that there were members of it of considerable importance during the reigns of the earlier monarchs succeeding William I. I am also acquainted with some old pedigrees found in certain visitation books. But none of the pedigrees I have seen appear to come down later than the fourteenth, or quite the beginning of the fifteenth, century. I should be glad to know of any pedigree coming down through the fifteenth, sixteenth, and seventeenth centuries, and to have any account of the later history of the family. BOLD.

West of England Proverb. — Can any of your correspondents explain the saying, used when a person undertakes what is beyond his ability, — "He must go to Tiverton, and ask Mr. Able?" D. X.

Coke and Cowper, how pronounced. — Upon what authority is Lord *Coke's* name pronounced as though it were spelt *Cook;* and why is *Cowper*, the poet, generally called *Cooper?* Is this a modern affectation, or were these names so rendered by their respective owners and their contemporaries? Such illustrious names should certainly be preserved in their integrity, and even pedanticism might blush at corrupting such "household words." There certainly should be no uncertainty on the subject. C. A.

Orinoco or Orinooko. — In the *Illustrated News* of May 26th is an account of the launch of the "Orinoco" steamer. Can any of your readers tell me if this is the correct mode of spelling the name of this river? I believe the natives spell it "Orinooko," the two *oo*'s being pronounced *u*. E. D. C. F.

Petty Cury. — There is a street bearing this name in Cambridge, which was always a mystery to me in my undergraduate days; perhaps some correspondent can unravel it? E. S. T.

Virgil.—Æneid, viii. 96.:

"Viridesque secant placido æquore silvas."

Will any of your classical correspondents favour me with their opinion as to whether *secant* in the above passage is intended to convey, or is capable of conveying, the idea expressed in the following line of Tennyson (*Recollections of the Arabian Nights*):

—— "my shallop . . . . clove
The citron *shadows* in the blue?"

This interpretation has been suggested to me as more poetical than the one usually given; but it is only supported by one commentator, Servius. ERYX.

Sheridan and Vanbrugh. — Could any of your readers inform me as to the following? I find printed in Sheridan's *Dramatic Works* by Bohn, a copy of Sir John Vanbrugh's play of *The Relapse, or Virtue in Danger.* It is, with a very few omissions, an exact reprint, but bears the title of *A Trip to Scarborough, or Miss in her Teens.* No comment is made, or any mention of Vanbrugh. O. O.

Quotation from an old Ballad.—

"Perhaps it was right to dissemble your love,
But, why did you kick me down stairs?"

In what old ballad or poetic effusion may the above forcibly expressive, though not remarkably elegant, lines be found? A short time ago they were quoted in *The Times'* leading article, from which fact I suppose them to be of well-known origin. NREDRA NAMB.

Replies.

PRINCESSES OF WALES.

(Vol. iii., p. 477.)

The statement of Hume, that Elizabeth and Mary were created Princesses of Wales, rests, I am disposed to think, on most insufficient authority; and I am surprised that so illustrious an author should have made an assertion on such slender grounds, which carries on the face of it a manifest absurdity, and which was afterwards retracted by the very author from whom he borrowed it.

Hume's authority is evidently Burnet's *History of the Reformation;* (indeed, in some editions your correspondent G. would have seen Burnet referred to) in which are the following passages (vol. i. p. 71., Oxford edition, 1829):

"The king, being out of hopes of more children, declared his daughter (Mary) Princess of Wales, and sent her to Ludlow to hold her court there, and projected divers matches for her."

Again, p. 271.:

"Elizabeth was soon after declared Princess of Wales; though lawyers thought that against law, for she was only heir presumptive, but not apparent, to the crown, since a son coming after he must be preferred. Yet the king would justify what he had done in his marriage with all possible respect; and having before declared the Lady Mary Princess of Wales, he did now the same in favour of the Lady Elizabeth."

Hume's statement is taken almost verbatim from this last passage of Burnet, who, however, it will be observed, does not say "created," but "declared" Princess of Wales; the distinction between which is obvious. He was evidently not aware that Burnet afterwards corrected this statement in an Appendix, entitled, "Some Mistakes in the first Portion of this History communicated to me by Mr. William Fulman, Rector of Hampton Meysey, in Gloucestershire." In this is the fol-

lowing note, in correction of the passages I have quoted (Burn. *Hist. Ref.*, vol. iv. p. 578.):

"Here and in several other places it is supposed that the next heir apparent of the crown was Prince of Wales. The heir apparent of the crown is indeed prince, but not, strictly speaking, of Wales, unless he has it given him by creation; and it is said that there is nothing on record to prove that any of Henry's children were ever created Prince of Wales. There are indeed some hints of the Lady Mary's being styled Princess of Wales; for when a family was appointed for her, 1525, Veysey, bishop of Exeter, her tutor, was made president of Wales. She also is said to have kept her house at Ludlow; and Leland says, that Tekenhill, a house in those parts, built for Prince Arthur, was prepared for her. And Thomas Linacre dedicates his *Rudiments of Grammar* to her, by the title of Princess of Cornwall and Wales."

This is one of the many instances of the inaccuracy, carelessness, and (where his religious or political prejudices were not concerned) credulity of Burnet. Whatever he found written in any previous historian, unless it militated against his preconceived opinions, he received as true, without considering whether the writer was entitled to credit, and had good means of gaining information. Now, neither Hall, Holinshed, Polydore Virgil, nor (I think) Cardinal Pole, contemporary writers, say anything about Mary or Elizabeth being Princesses of Wales. The only writer I am acquainted with who does say any such thing, previous to Burnet, and whose authority I am therefore compelled to suppose the latter relied on, when he made the statement which he afterwards contradicted, is Pollini, an obscure Italian Dominican, who wrote a work entitled *L'Historia Ecclesiastica della Rivoluzion d'Inghilterra; Racolta da Gravissimi Scrittori non meno di quella Nazione, che dell' altri, da F. Girolamo Pollini dell' ordine de Predicatori, della Provincio de Toscana:* Roma, Facciotti, 1594. In book i. chapter ii. page 7. of this author is the following statement, which I translate, speaking of the Princess Mary:

"As the rightful heir of the throne she was declared by Henry, her father, Princess of Wales, which is the ordinary title borne by the first-born of the king; since the administration and government of this province is allowed to no other, except to that son or daughter of the king, to whom, by hereditary right, on the death of the king the government of the realm falls. . . . In the same way that the first-born of the French king is called the Dauphin, so the first-born of the English king is called Prince of Britain, or of Wales, which is a province of that large island, lying to the west, and containing four bishoprics. Which Mary, with the dignity and title of Princess, assisted by a most illustrious senate, and accompanied by a splendid establishment, administered with much prudence," &c.

Pollini's history is, as may be supposed, of very little historical value; and one feels surprised that, on a point like the present, Burnet should have allowed himself to be misled by him. But still more remarkable, in my opinion, is the use Miss Strickland makes of this author. After several times giving him as her authority at the foot of the page, by the name of *Pollino*, but without giving the least information as to the name of his work, or who he was, she has the following note relating to the passage I have quoted (*Lives of the Queens of England*, vol. v. p. 156.):

"The Italian then carefully explains that the Princes of Wales were in the same position, in regard to the English crown, as the Dauphins were to that of France. Pollino must have had good documentary evidence, since he describes Mary's council and court, which he calls a senate, exactly as if the Privy Council books had been open to him. *He says four bishops were attached to this court.*"

It seems to me a singular mode of proving that Pollini must have had good documentary evidence, by saying that he speaks exactly and positively; and I would ask what *good* documentary evidence would a Florentine friar be likely to have, who certainly never was in England, and in all probability never far from his convent? But it is the statement about the bishops that I wish more particularly to allude to, as I can find *no statement to that effect in Pollini*, and can only suppose that Miss Strickland misunderstood the passage (quoted above) where he says the province of Wales contains four bishoprics.

I think I have now shown that Hume's statement rests on no sufficient grounds as to the authority from whence he derived it. But there is yet another reason against it, which is this: it would be necessary, before Elizabeth was created Princess of Wales, that Mary should be deprived of it; and this could only be done by a special act of parliament. But we find no act of such a nature passed in the reign of Henry VIII. There are other reasons also against it; but having, I think, said enough to show the want of any foundation for the assertion, I shall not trouble you any further. C. C. R.

Linc. Coll., Oxon., June 26.

THE LATE MR. WILLIAM HONE.

(Vol. iii., p. 477.)

In reply to the inquiry of E. V. relative to the conversion of the late Mr. William Hone, I send a slight reminiscence of him, which may perhaps be generally interesting to the readers of the *Every Day Book*. It was soon after the period when Mr. Hone (at the time afflicted both in "body and estate") began to acknowledge the truths of Christianity, that I accidentally had an interview with him, though a perfect stranger. Our conversation was brief, but it turned upon the adaptation of the Christian religion to the

wants of man, in all the varied stations in which he may be placed on earth, independent of its assurance of a better state hereafter. With child-like meekness, and earnest sincerity, the once contemner and reviler of Christianity testified to me that all his hope for the future was in the great atonement made to reconcile fallen man to his Creator.

Before we parted, I was anxious to possess his autograph, and asked him for it; as I had made some collection towards illustrating his *Every Day Book*, to which it would have been no inconsiderable addition. After a moment of deep thought, he presented me with a slip of paper inscribed as follows, in his small and usual very neat hand:—

"'He that increaseth knowledge
increaseth sorrow.'*

"*Think on this.*

"W. Hone.

"15 January, 1839."

Shortly after his death, the following appeared in the *Evangelical Magazine*, which I transcribed at the time:—

"The following was written by Mr. Hone on a blank leaf in his pocket Bible. On a particular occasion he displaced the leaf, and presented it to a gentleman whom we know, and who has correctly copied its contents for publication.

LINES

Written before Breakfast, 3d June 1834, *the Anniversary of my Birthday in* 1780.

'The proudest heart that ever beat,
Hath been subdued in me;
The wildest will that ever rose,
To scorn Thy cause, and aid Thy foes,
Is quell'd, my God, by Thee.

'Thy will, and not my will, be done;
My heart be ever Thine;
Confessing Thee, the mighty Word,
I hail Thee Christ, my God, my Lord,
And make Thy Name my sign.

'W. Hone.'"

At the sale of Mr. Hone's books, I purchased a bundle of religious pamphlets; among them was *Cecil's Friendly Visit to the House of Mourning*. From the pencillings in it, it appears to have afforded him much comfort in the various trials, mental and bodily, which it is well known clouded his latter days. William Barton.

19. Winchester Place,
Southwark Bridge Road.

* Ecclesiastes, i. 18.

SHAKSPEARE'S "SMALL LATIN."—HIS USE OF "TRIPLE."

(Vol. iii., p. 497.)

In reference to the observations of A. E. B., I beg leave to say that, in speaking of Shakspeare as a man who had *small Latin*, I intended no irreverence to his genius. I am no worshipper of Shakspeare, or of any man; but I am willing to do full justice, and to pay all due veneration, to those powers which, with little aid from education, exalted their possessor to the heights of dramatic excellence.

As to the extent of Shakspeare's knowledge of Latin, I think that it was well estimated by Johnson, when he said that "Shakspeare had Latin enough to grammaticize his English." Had he possessed much more than was sufficient for this purpose, Ben Jonson would hardly have called his knowledge of the language *small;* for about the signification of *small* there can be no doubt, or about Ben's ability to determine whether it was small or not. But this consideration has nothing to do with the appreciation of Shakspeare's intellect: Shakspeare might know little of Latin and less of Greek, and yet be comparable to Æschylus, Sophocles, and Euripides; as Burns, who may be said to have known no Latin, is comparable, in many passages, even to Horace. "The great instrument of the man of genius," says Thomas Moore, "is his own language," which some knowledge of another language may assist him to wield, but to the wielding of which the knowledge of another language is by no means necessary. The great dramatists of Greece were, in all probability, entirely ignorant of any language but their own; but such ignorance did not incapacitate them from using their own with effect, nor is to be regarded as being, in any way, any detraction from their merits. Shakspeare had but a limited acquaintance with Latin, but such limited acquaintance caused no debilitation of his mental powers, nor is to be mentioned at all to his disparagement. I desire, therefore, to be acquitted, both by A. E. B. and by all your other readers, of entertaining any disrespect for Shakspeare's high intellectual powers.

As to his usage of the word *triple*, that it is "fairly traced to Shakspeare's own reading" might not unreasonably be disputed. We may, however, concede, if A. E. B. wishes, that it was derived from his own reading, *as no trace of its being borrowed is to be found.* But I am not sure that if other writers had taken pains to establish this use of the word in our tongue, its establishment would have been much of a "convenient acquisition." Had any man who has three sisters, closely conjoined in bonds of amity, the privilege of calling any one of them *a triple sister*, I do not consider that he or his language would

be much benefited. Ovid, I fear, employed *triplex* "improperly," as Warburton says that Shakspeare employed *triple*, when he spoke of the Fates spinning *triplici pollice*. I cannot find that any writer has imitated him. To call the Fates *triplices deæ* (*Met.* viii. 481.), or *triplices sorores* (*Met.* viii. 453.), was justifiable; but to term any one of them *triplex dea*, or to speak of her as spinning *triplici fuso* or *triplici pollice*, was apparently to go beyond what the Latin language warranted. A. E. B. rightly observes that *triple* must be explained as signifying "belonging to three conjoined;" but the use of it in such a sense is not to be supported either by custom or reason, whether in reference to the Latin language or to our own.

MR. SINGER, in his observations on "captious," has a very unlucky remark, which A. E. B. unluckily repeats—"We, no doubt, all know," says MR. SINGER, "by intuition as it were, what Shakspeare meant." If we all know Shakspeare's meaning by intuition, how is it that the "true worshippers of Shakspeare" dispute about his meaning?

J. S. W.

Stockwell, June 27. 1851.

Replies to Minor Queries.

Family of Etty, the Artist (Vol. iii., p. 496.).—"Mr. Etty, Sen., the architect," mentioned in the passage quoted by your correspondent from Thoresby's *Diary*, was John Etty, who died Jan. 28th, 1709, at the age of seventy-five. Drake calls him "an ingenious architect," and quotes these lines from his epitaph in the church of All Saints, North Street, in York (*Eboracum*, p. 277.):—

> "His art was great, his industry no less,
> What one projected, t'other brought to pass."

Although Thoresby and Drake dignify him with the title of architect, he was in fact a carpenter, or what would now be styled "a builder." Mr. Etty had several sons: Marmaduke, the painter mentioned by Thoresby, was one of them. He was called in those days a painter-stainer. Two others, James and William, were brought up to the business of a carpenter—as their father and grandfather were before them. William had two sons: the eldest of whom, John, was also a carpenter. The other was the Reverend Lewis Etty, clerk; who, about a century ago, was incumbent of one of the York churches. I suspect that no work is now extant which is known to be the production of either the architect or the painter; and, but for the incidental allusion to them in the *Diary* of the Leeds antiquary, the memory of their very names had long since perished. The fact stated in the *Diary*, of Grinlin Gibbons having wrought at York with Mr. Etty, the architect, is not mentioned in any of the biographical notices of that skilful artist, although its accuracy may be safely accepted upon Thoresby's authority.

The late William Etty, R.A., never claimed descent from the old York family. Most probably he did not know that such persons ever existed. His father, John Etty, and his grandfather, Matthew Etty, were established as millers at York during the latter part of the last century. To the occupation of a miller, John Etty added that of a ginger-bread baker; and in the house in Feasegate, York, where his distinguished son was born, he carried on an extensive business in supplying the smaller shops and itinerant dealers with ginger-bread of all descriptions, when it was a more popular luxury or "folk-cate" than it is now. A characteristic anecdote is told of William Etty, which may not inappropriately be introduced here. In his latter days, when in the zenith of his fame, the large sum he was about to receive for one of his pictures was the subject of conversation at a friend's table. "Ah!" said the artist, with the quiet simplicity of manner for which he was remarkable, "it will serve to gild the gingerbread!"

It is possible that a keen genealogist might succeed in connecting the illustrious artist of our day with the Ettys of Thoresby's time, and thus establish a case of hereditary genius. "Mr. Etty, the painter," had a son called John, who attained man's estate about the year 1710. He does not appear to have settled at York, and it is by no means out of the range of probability, that he was the progenitor of Matthew Etty, the miller; who was, I believe, a native of Hull, and who, by the way, named one of his sons, John. EBORACOMB.

Parish Register of Petworth (Vol. iii., pp. 449. 485. 510.).—By the parish register abstract accompanying the population returns of 1831, it appears that in that year the earliest existing register of Petworth commenced in 1559. We are indebted to the late Mr. Rickman for this abstract of the dates of all the parish registers in the kingdom; and it would be well if, at the next census, a similar return was called for, that it may be seen what registers are then missing.

As to lost registers, I may state that I possess the bishop's transcripts of sixty registers, signed by the minister and churchwardens of parishes in the county of Kent; they comprise the baptisms, marriages, and burials for the years 1640 and 1641. The registers of sixteen of these parishes do not begin until after 1641, consequently these transcripts are the only records now existing of the baptisms, marriages, and burials in those sixteen parishes for 1640 and 1641. J. S. B.

Death (Vol. iii., p. 450.).—The ancients found in the successive transformations of the butterfly a striking and beautiful parallel to the more important career of human existence. Thus to their fancy the caterpillar, or *larva*, represented man's earthly course; the *pupa*, or chrysalis state, his death and utter inanition; while the perfect state

of the insect typified man's rise to life and glory, a bright and glorious being, without spot or trace of earthly stain. The Greeks from this notion named the butterfly "Psyche." A careful examination of the anatomy and physiology of the insect world will show the strict and amazing beauty of this simile. TEE BEE.

Lord Mayor not a Privy Councillor (Vol. iv., p. 9.).—Your printer has misprinted *clamour* instead of your own expression *demur*. Let me add that there was neither *clamour* nor even *demur* on that occasion—all went off quietly in the usual course. There is also an omission of two words in a subsequent line, which, though easily supplied, I may as well notice.

"The proclamation is that of the *peers alone*, but assisted by the *others*," should rather be "the proclamation is that of the *peers alone*, but assisted by the *ex-Privy Councillors and others*," as this marks the distinction between the two classes of *assistants* more strongly. C.

"*Suum cuique tribuere*," *&c.* (Vol. iii., p. 518.). —Your correspondent M. D. will find the passage in *Cic. Offic.*, i. 5. Y. V. S.

Sydenham.

Meaning of Complexion (Vol. i., p. 352.). — Addison says in Cato:

> "'Tis not a set of features or complexion,
> The tincture of a skin that I admire."

Here he uses the word *complexion* as something distinct from "tincture of the skin." The colour of the hair and irides commonly indicates the colour of the skin. If they are dark, the skin is ordinarily dark; and if blue or light, the skin is ordinarily fair. I have seen flaxen hair and surpassing whiteness of skin with eyes as black as death. S. H.

Gillingham (Vol. iii., pp. 448. 505.).—As a means of furnishing your correspondent QUIDAM with some historical and local data that may tend to identify the place where that memorable council was convened, by which the succession to the English crown was transferred from the Danish to the Saxon line, I would refer him to Lambard's *Perambulation of Kent*, published in 1596, pp. 351, 352, 353., as adducing strong evidence in favour of the council alluded to having been held at Gillingham next Chatham. FRANCISCUS.

Nao, a Ship (Vol. iii., pp. 477. 509.).—I perfectly agree with GOMER that the early Britons must have possessed vessels more capacious than osier baskets or *cyry-glau* before they were able to transport warlike assistance to their brethren the Armoricans of Gaul; but I can inform GOMER and A. N. in addition, that a much older term for a ship was made use of by the first inhabitants of Britain, namely *Naf*, from whence no doubt the Latin *Navis* sprang; and from the same root the Welsh word *Nawf*, a swim (now used), was derived. This term *Naf* is handed down to us in one of the oldest British triads, but which has been always, in my opinion, improperly interpreted. In speaking of the three master works of the island of Britain, is the ship of Nefydd Naf Neifion (or *Noah*); the translation is simply this—

Nefydd	naf	neifion.
i. e. The ship constructor	of the ship	of ships.

Here you have the hero personified by his avocation, and the *noun* from which the proper name is derived, both in the singular and plural number; in the latter sense it is made use of by D. ab Gwilym in the following couplet:

> "Y nofiad a wnaeth *Neifion*
> O Droia fawr draw i Fôn."
>
> "The swimming that the ships performed
> From great Troy, afar, to Monâ."

JOHN FENTON.

Glyn y mêl, Fishguard, June 27. 1851.

John Perrot (Vol. iii., p. 336.).—I possess a neatly written MS., of 88 pp. small 8vo., entitled *A Primmer for Children, written by a suffering Servant of God, John Perrot; corrected, ammended, and made more easie: London, in the Yeare* 1664. The only notice of him after this date is in p. 290. of Sewel's *History of the Quakers:*

"Perrot now walked in an erroneous path, grew worse from time to time; even to that degree that, being come into America, he fell into manifold sensualities and works of the flesh; for he not only wore gawdy apparel, but also a sword: and being got into some place in the government, he became a severe exacter of oaths."

E. D.

Sneck up (Vol. i., p. 467.; Vol. ii., p. 14.).—*Sneck up* is a stage direction for *hiccup*, which Sir Toby was likely to observe after his "pickle herring." Davis is quite right in following Theobald. A word for Theobald. Every commentator is indebted to him, and almost every one has abused him, from Warburton and Pope to Coleridge, and without Theobald's notes and most sagacious amendments, ordinary readers would be puzzled to *read* Shakspeare. The booksellers, I am glad to see, had sense enough to see Theobald's merit, and gave him a far larger sum for his edition than has been paid to most of his successors. S. H. (2)

Meaning of Senage (Vol. iv., p. 6.).—Have the kindness to inform W. H., that in my extracts from the Parish Account Book of St. Peter's Mancroft in this city, under the years 1582 and 1588, are entered as follows:—

"1582. P^d^ to the Bisshopp for Senage Money . . xx*jd.* 1588. P^d^ for Senage and Proxage to the Bisshopp, ix*d.*"

In Cowel's *Law Dictionary*, by Thomas Manley, folio, 1701, under the term "Senege," he says:

"There goes out yearly in Proxage and Senage 33*s.* 6*d.* Perhaps senege may be money paid for Synodals, as Proxyes or Procurations." "Proxyes are yearly payments made by parish priests to their bishop, or archdeacon, in *lieu of victuals for the visitor and his attendants*" (which it was formerly the custom to provide).

"Senage. The Senes be only courts to gather Senage and Proxye. The bishop should hold a Synod or Sene twice a year."—Becon's *Reliques of Rome*, p. 213.

"The priests should come to the Sene as they were wont to do."

The senes, courts, or ecclesiastical councils, were held for the purpose of correcting any neglect or omissions of the Church Reeves (as they were called), and fining them for such omissions, as well as receiving the usual and accustomed payments; and sometimes they were fined for having *secreted some Catholic reliques*, which were discovered by the visitors (of course after the Reformation), as I have found entries of fines having been paid; and more frequently are entries of "Payd for the withdraft" of the charge for some neglect in not providing articles necessary for the performance of divine worship.

In Sir Thomas More's *Works*, folio, 1557, pp. 909., 991., "Senes or Indightments" (perhaps Citements or Citations) are mentioned.

No doubt (I think) the term *senege* is derived from these courts being termed "Senes" and "Seens." G. H. I.

Norwich, July 5. 1851.

Early Visitations (Vol. iv., p. 8.).—Your remark that Mr. Noble's statements "are extremely loose" is, generally speaking, very just; although in the particular instance referred to there is some foundation for his statement, as in the 12th Henry VI. commissions were issued into the several counties, not merely to collect the names of the gentry, but to administer an oath to the gentry and others for conservation of the peace and observance of the laws. The returns containing the names of the parties sworn in all the counties (except twelve) are printed by Fuller in his *Worthies* from records in the Tower, which are probably yet extant. See *Rotuli Parliamentorum*, iv. 455.; v. 434.; Fuller's *Worthies of England*, chap. xiv.; Grimaldi's *Origines Genealogicæ*, 68, 69. I do not understand that all the parties who were sworn were accounted gentlemen, although Dr. Fuller's and Mr. Grimaldi's impressions on this point appear to have been similar to Mr. Noble's. C. H. COOPER.

Cambridge, July 5. 1851.

Rifles (Vol. iii., p. 517.).—I am neither Mr. Gordon Cumming, nor an officer of the Rifle Brigade; nevertheless, I have seen much of rifles and rifle-firing; and I think I can assure your correspondent A. C. that "*We* make the best rifles" is rather an assumption. That the Americans make most excellent ones, there can be no doubt; but I question whether they ever turned out a rifle which, either for finish or performance, would bear comparison with those made by Purdey, Lancaster, and others. As an example of what an English rifle will do, I subjoin the performance* of one made by Beattie of Regent Street on Minie's principle for an officer in the artillery now going out to the Cape. At *one thousand* measured yards, sixteen balls out of thirty were put into the target; and at four hundred yards, balls were driven through four regulation targets, each of two inch oak, placed six inches apart from one another; and into the earthen mound behind them ten or twelve inches. If the Americans can beat that, either for precision or force, they may claim to make the best rifles.

E. N. W.

Southwark, June 30. 1851.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

A Glossary of Terms used for Articles of British Dress and Armour, by the Rev. John Williams (ab Ithel), classifies alphabetically the several names which our British forefathers applied to the different portions of their garments and military weapons, and supplies the reader with their English synonymes; and, in the majority of cases, cites corroborative passages from documents in which the original terms occur. Its value to the antiquaries of the Principality is sufficiently obvious; and as Celtic elements may still be traced in our language, it will clearly be found of equal utility to their English brethren.

The Golden and Silver Ages. Two Plays by Thomas Heywood, with an Introduction and Notes by J. Payne Collier, Esq. (which form the last work issued by the Shakspeare Society), will be read with great interest by the members; and, as completing the second volume of the collected edition of the works of *Thomas Heywood*, will give great satisfaction to those who urged upon the Shakspeare Society the propriety of printing an edition of the works of this able and prolific dramatist.

In his *Manual of the Anatomy and Physiology of the Human Mind, by James Carlile, D.D.*, the author has undertaken to write a popular treatise on an abstruse subject; and though he exhibits pains and method, yet we can hardly think that he has succeeded in his difficult task. One mistake he has evidently made. He seeks his illustrations too much from recent events, the Gorham controversy, the presidency of Louis Napoleon, and the like; references which are more calculated to degrade a great subject than to popularise it.

In *The Gentleman's Magazine* for the present month our readers will find a very able article, to which we beg to direct their attention, on the present state of

* In Woolwich Marshes.

English Historical Literature, the accessibility of our Historical Materials and the Record Offices. The article has apparently been called forth by a Memorial, addressed to the Master of the Rolls, requesting "that persons who are merely engaged in historical inquiry, antiquarian research, and other literary pursuits connected therewith, should have permission granted to them to have access to the Public Records, with the Indexes and Calendars, without payment of any Fee." This important document is signed by all the principal historical and antiquarian writers of the day: we should think, therefore, that there can be little fear of their prayer being refused. The writer of the article in the *Gentleman's Magazine* has omitted two curious facts, which deserve mention, — one that Pinkerton was stopped in the progress of his History of Scotland by the fees for searches in the Scotch Record Offices; the other, that those fees in those very offices have recently been remitted.

Mr. Douglas Allport has issued Proposals for the publication by subscription of a volume entitled *Kits Coty House, a Monograph*, which, as it is to treat not only of Kits Coty House, but of its Flora and Fauna, the Druidical Circles of Addington and Colebrook, the Antiquarian Relics and Traditions of the neighbourhood, Boxley and its Rood of Grace, Chaucer and the Pilgrim's Road, and other vestiges of bygone times, clearly has within its subject the materials for an amusing and interesting volume.

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Wandelini, IV Exercitationes in Periodum Ante-Diluvianum Historiæ Sacræ Vet. Test. Hafniæ. 4to. 1652.
Stephani Thesaurus. Valpy. Parts I. II. X. XI. and XXIX.
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Notices to Correspondents.

Title-page and Index to Volume the Third. *We this week publish the Index to our Third Volume; and in doing so cannot refrain from directing attention to its extent and completeness. We are aware that the future value of "Notes and Queries" must materially depend upon the state of its Indices: we have therefore spared no pains upon their compilation; with what success our labours have been attended, it is of course for our Readers to determine.*

W. P. A. *The late Duke of York married Sept. 29, 1791, Frederica Charlotte Ulrica Catharina, Princess Royal of Prussia; and died at York House, St. James's, on the 5th January, 1827.*

Speriend *is thanked for his hints, which shall not be lost sight of.*

An M. D. *Received, and shall be attended to.*

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The commencement of a New Volume with our last Number affords a favourable opportunity to gentlemen resident in the country to commence the work. The Subscription for the Stamped Edition of "Notes and Queries" is ten shillings and twopence for six months, which may be paid by Post-Office Order, drawn in favour of our Publisher, Mr. George Bell, No. 186. Fleet Street.

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Notes.

A CAXTON MEMORIAL SUGGESTED.

After Caxton had slept with his fathers for three centuries, remembered only by a few antiquaries, it was deemed fit that a public monument should record his merits.

The Roxburghe club, much to the honour of its members, undertook to bear the cost of it, and to superintend its execution. With regard to its location, there was no question as to the paramount claims of Westminster. It was proposed, in the first instance, to place it in the collegiate church of St. Peter, within the precincts of which church Caxton had exercised his art. The want of a convenient space was rather an obstacle to that plan: a more serious obstacle was the amount of fees demanded on such occasions. It was then decided, and perhaps with more propriety, that it should be placed in the parish church of St. Margaret; and the execution of the monument, which was to be of the tablet form, was entrusted to the younger Westmacott.[1] An engraving of it has been published.[2] The inscription is:

"*To the memory*
of William Caxton
who first introduced into Great Britain
the art of printing
and who A.D. 1477 or earlier
exercised that art
in the abbey of Westminster.
This tablet
in remembrance of one
to whom
the literature of his country
is so largely indebted
was raised
anno Domini MDCCCXX
by the Roxburghe club
earl Spencer, K.G. president."

The monument, as a piece of sculpture, is simplicity itself, and therefore suitable to the place of its destination. To the inscription I venture to make some slight objections: 1. Whether Caxton "introduced into Great Britain the art of printing" admits of a doubt. There is no evidence to invalidate the colophon of the *Exposicio S. Jeronimi in simbolo Apostolorum*.[3] Dibdin fully believed in its authenticity.[4] 2. Caxton is very imperfectly designated. He was a well-informed writer, a most assiduous translator, and a very careful editor. As early as 1548, he was classed among the *Illustres majoris Britanniæ scriptores*[5] — but

[1] T. F. Dibdin, *Reminiscences of a literary life.* London, 1836. 8vo. i. 386.

[2] J. Martin, *A catalogue of books privately printed.* London, 1834. 8vo. p. 486.

[3] S. W. Singer, *Some account of the book printed at Oxford in* 1468. London, 1812. 8vo. p. 44.

[4] *Typographical antiquities*, by Joseph Ames, etc. London, 1810. 4to. *Life of Caxton*, p. 75.

[5] *Illvstrivm maioris Britanniae scriptorvm summariū avtore Ioanne Balaeo.* Gippeswici, 1548. 4to. fol. 208.

we are on the decline, it seems, in point of tact and intelligence. 3. The date of his decease, and the place of his burial, should have been stated. The facts are recorded in the accounts of the churchwardens of this very parish, and *nowhere else*.[6] 4. The inscription, as a composition, wants terseness: on this point, I content myself with giving a hint *typographically*.

In 1847 a fresh attempt was made to revive the memory of Caxton. After due notice, a public meeting was held on the 12th of June to "promote the erection of a monument to commemorate the introduction of printing into England, and in honour of William Caxton, the earliest English printer"—the lord Morpeth in the chair. The meeting was extremely well attended. The form of monument proposed was, the combination of a fountain by day and a light by night—the poetical conception of the rev. H. H. Milman. Some excellent speeches were made—and I cannot but particularize that of the noble chairman; considerable sums were subscribed — the messieurs Clowes tendering 100*l.*; a committee, a sub-committee, a treasurer, and a secretary, were appointed.[7] —With the proceedings of that meeting, as publicly reported, my information terminated.

After a lapse of four years, a meeting of the subscribers to the *Caxton Testimonial* was advertised for the 10th of July, to "consider an offer made by the Coalbrookdale Iron Company to erect an *iron statue of Caxton*—and, in the event of the proposal being adopted, to determine the best means of carrying the same into effect." I was much astonished at this announcement. A meeting to consider an offer to perpetuate a fiction in connexion with an art which surpasses all other arts in its power of establishing truth! On reflection, I became calm; and felt that Mr. Henry Cole, the honorary secretary, was perfectly right in adopting the customary phraseology. The result of this meeting is a desideratum. It seems to have been private; for an examination of 300 columns of *The Times*, being the history of four days, did not lead to the discovery of one word on the *iron statue of Caxton*.

If the statue-mania did not now prevail to an unexampled extent, I should feel much confidence in the sound sense of the subscribers—but I have my misgivings.

According to *my* feelings, which I avail myself of this opportunity of recording, we may commemorate an eminent individual in better ways than by the erection of a statue; the philanthropist, by an alms-house — the scholar, by scholarships — the naval commander, by a sea-mark — etc. Admitting that a statue may sometimes be the most desirable form of monument, the *statue* of an individual of whose features we are in entire ignorance is a misnomer. It is scarcely less than an absurdity.

As I have intimated that there is no authentic portrait of Caxton, I must now justify my conviction. Ames published a woodcut as a portrait of our venerable Caxton[8]: Dibdin discovered it to be a "portrait of Burchiello,"[9] an eccentric Florentine barber!—le poète le plus bizarre qui ait jamais écrit! Horace Walpole published a print said to represent earl Rivers "introducing Caxton to Edward IV."[10] It was copied from an illuminated MS. in the archiepiscopal library at Lambeth, No. 265. Now, what says Mr. Todd? "That Caxton *printed this book* in 1477, is well known. But what has that circumstance to do with the earl *presenting or attending the presentation of his own manuscript?* The figure here introduced by the earl is evidently, by the tonsure and habit, a *priest;* which Caxton was not."[11] I have heard of no other engraved portraits of Caxton.

Viewing Caxton as a man of considerable literary abilities, and as the *first English printer*, I have now to propose for him a monument which shall do justice to his merits in both capacities — a monument which shall be visible at all times, and in all places: I propose a collective impression of his original compositions. Such a volume would be the best account of his life and works. It would also exhibit much of the literary history of the times — some sound criticism and notions on editorship — and curious specimens of the style of our forefathers. It would comprise what no wealth could procure — what no single library could produce. It would be, to use the forcible words of messieurs Visconti and Castellan, on a somewhat similar occasion, "un monument plus utile et plus durable que ceux même que l'on peut ériger avec le marbre et le bronze."[12]

Proposed Conditions.

1. A volume, to be entitled **The Caxton Memorial**, shall be printed for subscribers under approved editorship, and shall contain all the original compositions of William Caxton, as proems, notes, colophons, etc., with specimens of his translations, and fac-simile cuts of his device and types.
2. In order to expedite the progress of the volume, and to ensure the *perfect accuracy* of its contents,

[6] John Nichols, *Illustrations of the manners and expences of ancient times.* London, 1797. 4to. p. 3.

[7] *The Times*, June 14, 1847.

[8] *Typographical antiquities.* London, 1749. 4to. p. 54.

[9] *The bibliographical decameron.* London, 1817. 8vo. ii. 288.

[10] *Catalogue of royal and noble authors.* Strawberry-hill, 1758. 8vo. i. 60.

[11] *Catalogue of the archiepiscopal manuscripts at Lambeth.* London, 1812. Fol. p. 37.

[12] *Journal des savans.* 1818. 4to. p. 389.

there shall be three co-editors — one of whom shall act as secretary.

3. The volume shall be printed in Roman type, with the ancient orthography and punctuation; and in two sizes — in royal octavo, and in demy octavo.
4. Subscribers of 1*l.* 1*s.* shall be entitled to a copy on royal paper, and subscribers of 10*s.* 6*d.* to a copy on demy paper.
5. Each editor shall be entitled to the same number of copies as are allowed by the Camden and other similar societies.
6. The number of copies printed shall not exceed the number for which subscriptions shall have been received, except as required by the fifth rule, and as presents to such public libraries, or private collectors, as may furnish a part of the materials.
7. Printers and publishers subscribing for six copies shall be allowed a discount of 25 per cent.
8. The names of the subscribers, and an account of the receipts and expenditure, shall be added to the volume.

The project now announced was formed by me, as to its principal features, at the close of the year 1849; but not a line was written before the appearance of the advertisement of the 5th instant. It had been communicated, however, in private, to the editor of "NOTES AND QUERIES." To this fact I have no doubt he will cheerfully bear witness. As the previous scheme of a *Caxton Testimonial* was then almost forgotten, the idea could not have been conceived in a spirit of rivalry. Nevertheless, if need be, I would oppose to the utmost of my ability, and fearless of any array of names which the rolls of literature may furnish, the PERPETUATION OF A FICTION.

BOLTON CORNEY.

Barnes Terrace, Surrey, July 15.

SUPPOSED WITCHCRAFT.

Cole, in his manuscript volume xlvi. p. 340. gives the copy of a paper written at the beginning of the seventeenth century, addressed to some Justices in Quarter Sessions, though of what county is not mentioned: —

"Maye it please your worships to understand what troubles, sicknesse, and losses the Petitioner hath suffered, and in what manner theye happened, and by plaine tokens and lyklyhood, by the meanes of this woman and others; but chiefly by her, as is gathered by all conjectures. And first of all, a Boare which I have, was in such case, that he could not crye nor grunt as beforetyme; neither could he goe, but creepe, until we used some meanes to recover him; but all was to no purpose, untill such tyme as we sent for Nicholas Wesgate, who, when he saw him, said, 'He was madd or bewitched;' and my Wyfe using meanes to give him some Milke, he bit her by the hand, and I fearing he was madd, sent after my wyfe, being toward Norwich, that she might get something at the Apothecaries to prevent the danger we feared: and that Horse which my man did ryde upon after my wife, was taken lame as he returned back again, and suddenly after was swollen lyke a Bladder which is blown, and died within eight dayes. Nexte a Calfe was taken lame, the legg turning upward, which was a strange sight to them whoe did beholde the same. Suddenly after that I had fyve Calves more, which would have sold for xiij*s.* iiij*d.* the Calfe, being sound and well in the evening, and the next daye in the morning they were in such case as wee could not endure to come nigh them, by reason of a filthy noisome savour, theyre hayre standinge upright on theyre backes, and theye shakinge in such sorte as I never sawe, nor any other, I suppose, lyveynge. Againe within a short space I had another Calfe, which was taken so strangely, as if the backe were broken, and much swollen, and within the space of three or four dayes it dyed. And within two or three dayes after, another Calfe was taken in such sorte that it turned round about, and did goe as if the backe were broken. Then was I wished to burne it, and I carried the Calfe to burne it, and after it was burned, I was taken with paynes and gripings, and soe continued in such sort, untyll shee came to my House; whereupon I did earnestly chide her, and said I would beate her, and that daye, I prayse God, I was restored to my former health."

H. E.

THE LATE SIR JOHN GRAHAM DALYELL, BARONET, OF BINNS, N.B.

This learned and accomplished gentleman was born in 1776. He was educated for the Scottish bar, to which he was called in the year 1797. Within a year or two after he was enrolled as a member of the Faculty, he produced his first quarto, *Fragments of Scottish History*. This was followed, in the year 1801, by a collection of *Scottish Poems of the Sixteenth Century*, in two octavo volumes. In 1809 appeared a *Tract chiefly relative to Monastic Antiquities, with some Account of a recent Search for the Remains of the Scottish Kings interred in the Abbey of Dunfermline*, the first of four or five thin octavos, in which Mr. Graham Dalyell called attention to those ecclesiastical records of the north, so many of which have since been printed by the Bannatyne, Maitland, and Spalding Clubs, under the editorial care of Mr. Cosmo Innes. A later and more laborious work was his *Essay on the Darker Superstitions of Scotland;* a performance which embodies the fruit of much patient study in rare and little read works, and affords many curious glimpses of the popular mythology of the north. The long list of the productions of Sir John Graham Dalyell closes with his *Musical Memoirs of Scotland*, published little more than a twelvemonth ago. The deceased baronet was distinguished also by his acquaintance with mechanical science, and still more by his knowledge of Natural History. Of the zeal with which he prosecuted this last pursuit, he has left a signal monument in his *Rare and Remarkable*

Animals of Scotland. Sir John succeeded to the family title and estates, as sixth baronet, on the death of his elder borther, Sir James Dalyell, on February 1, 1841. He had previously been advanced to the honours of knighthood, by patent under the Great Seal, in the year 1836. He had been for some time in infirm health, and died at his residence, Great King Street, Edinburgh, on May 17, 1851, in his seventy-fourth year. Dying unmarried, he is succeeded by his younger brother, now Sir William Cunningham Cavendish Dalyell, of Binns, baronet, Commander R.N., Royal Hospital, Greenwich. ABERDENIENSIS.

APPROPRIATION OF A THOUGHT—OLDHAM, DRYDEN, AND BYRON.—THE STATE OF MIND IN THE PROGRESS OF COMPOSITION.

"How when the Fancy, lab'ring for a birth,
With unfelt Throws brings its rude issue forth:
How after, when imperfect, shapeless thought
Is by the judgment into Fashion wrought.
When at first search I traverse o'er my mind,
Nought but a dark and empty void I find:
Some little hints at length like sparks break thence,
And glimmering thoughts just dawning into sense:
Confus'd awhile the mixt ideas lie,
With nought of mark to be discover'd by,
Like colours undistinguish'd in the night,
Till the dusk images, moved to the light,
Teach the discerning Faculty to choose
Which it had best adopt and which refuse."

"Some New Pieces" in Oldham's Works, pp. 126–27., 1684.

Dryden, alluding to his work:

"When it was only a confused mass of thoughts *tumbling* over one another in the dark; when the fancy was yet in its *first work*, moving the *sleeping images of things* towards the light, there to be distinguished, and there either to be *chosen* or rejected by the *judgment*."—Dedication to the *Rival Ladies.*

Lord Byron's appropriation of the same idea:

——"As yet 'tis but a chaos
Of darkly brooding thoughts: my fancy is
In her *first work*, more nearly to the light
Holding the sleeping images of things
For the selection of the pausing judgment."
Doge of Venice.

Had Oldham or Dryden the prior claim to the thought? Byron derived *his* plagiarism from D'Israeli, "On the Literary Character" (vol. i. p. 284., 1828), where Dryden's Dedication to his *Rival Ladies* is quoted, and *not* from the Dedication itself, as the *Retrospective Review* imagined (vol. vii. p. 158.), "by levying contributions in the most secret and lonely recesses of our literature."

JAMES CORNISH.

THE "EISELL" CONTROVERSY.

When Polonius proposed to use the players according to their desert, Hamlet rebuked him with "Much better man! use every man after his desert, and who shall 'scape whipping? Use them after your own honour and dignity!" I do not think it necessary to notice that which is merely coarse and vulgar in an unprovoked attack upon myself, feeling that I have no right to expect the man who has no consideration for his own dignity to think of mine. But when an attempt is made to sow dissension between me and those whose opinions I value, and whose characters I esteem, I feel that in justice to myself and in satisfaction to them, a few words are not out of place.

Some few of your readers may have seen a pamphlet in reply to MR. SINGER, on the meaning of *eisell;* and from certain insinuations about "pegs and wires," and a "literary coterie," it might be supposed that there existed some other bond for the support of "NOTES AND QUERIES" than a common object affords. I wish then to inform such of them as may not happen to belong to the "coterie" in question (which I suppose exists somewhere—perhaps holds a sort of witch's-sabbath on some inaccessible peak in the pamphleteer's imagination), that I have never, to my knowledge, even seen either MR. SINGER or the editor of "NOTES AND QUERIES;" and that, so far from meaning offence to the angry gentleman who seems disposed to run-a-muck against all who come in his way, I actually supposed all meant in good part, and characterised his remarks as "pleasant criticism."

From an apparent inability, however, of this pamphleteer to distinguish between pleasantry and acrimony, he has attempted to fix on me offences against others when I have ventured to dissent from their conclusions. All I can say is, that I have never written anything inconsistent with the very high respect I feel for the abilities and the great services rendered by the gentlemen I have had occasion to allude to.

Dire is the wrath of the pamphleteer that he should have been charged by MR. SINGER with "want of truth." That gentleman doubtless saw what I did not, the implied insinuation—since burst into full flower—about a "coterie." Yet the candid controversialist, now, after due deliberation, insinuates that a "canon of criticism," which I ventured to suggest, and at which he now finds it convenient to sneer, was remembered for the purpose of "bolstering up" MR. SINGER'S "bad argument." So far from this being the case, he knows that I used MR. SINGER'S argument—at the close of, and apart from the main purpose of my letter, to illustrate mine. So, in another place, in the attempt to show up my "charming and off-hand modesty," he quotes my opinion that

the meaning of "rack" might be "settled at once and for ever," suppressing the fact that I made the assertion with a view of "testing the correctness of my opinion that the question was not one of etymology, but of construction. In short, an adept in the use of those weapons which are of value only where victory seems a higher aim than truth, his honesty would appear to be upon a level with his taste.

I have now done with this gentleman. Of the importance of inquiries into nice verbal distinctions there might be a question, but that they sometimes furnish a clue to more valuable discoveries; but for this fact I should little regard them. At all events, the remark about the difference "'twixt tweedle-dum and tweedle-dee," comes with strange inconsistency from one who has written fifty-two pages with no other result than raising the question whether "bitter" was not "sour," and proving how both qualities may be combined in a truly "nauseous medicament." SAMUEL HICKSON.

St. John's Wood.

[Our attention having been directed by the preceding letter to Mr. Causton's pamphlet, we procured and read it, with feelings of deep pain, not for ourselves but for the writer. We are content to rest the justification of our conduct in abridging, or, as Mr. Causton terms it, "mutilating," that gentleman's communication, on the very passages which we omitted, and he has reprinted. Mr. Causton's pamphlet, written in defence of his literary reputation, proves that that reputation has no enemy so dangerous as himself. We may add that we propose next week publishing a summary of the evidence on both sides of this disputed question, written not by Mr. Causton nor Mr. Hickson, but by a correspondent who, like those gentlemen, is personally unknown to us.]

Minor Notes.

"*Miserrimus.*"—I have an extraordinary little volume, which, I am told, was written by Frederic Mansell Reynolds, who died in June, 1850, entitled, "*Miserrimus.* On a gravestone in Worcester Cathedral is this inscription, 'Miserrimus,' with neither name, date, nor comment. NOT PUBLISHED. Printed by Davison, Simmons, & Co., 1832," 12mo.

The work purports to be a sort of autobiography of a most miserable wretch, and we are left to suppose that his remains lie under the stone in question, for we are not furnished with any preface or introduction. Whether the author was aware of the name of the person over whom so singular an inscription was placed does not appear; but there is no reason to believe that the repulsive and painful aberrations he details had any relation to the individual buried under the memorial of "Miserrimus," whose name is recorded in Chambers's *Biographical Illustrations of Worcestershire*, p. 310., as the Rev. Thomas Morris, who was deprived of all ecclesiastical preferment for refusing to acknowledge the king's supremacy at the Revolution, and died, it is stated, in 1748, silvered over with the weight and infirmities of eighty-eight years—"Miserrimus." F. R. A.

The Dog and Duck, St. George's Fields.—It is not generally known, that the *old stone sign* of that celebrated place of public resort is still in existence, and is preserved by being imbedded in the brick wall of the garden of Bedlam Hospital (visible from the road), representing a dog squatting on his haunches with a duck in his mouth; and the date 1617. It was placed here on removal of the old house which stood on, or very close to, the spot; and in the superintendant's (Mr. Nicholl's) room is a very pretty drawing of that ancient place of amusement. I have had a sketch made of it in large.

Any information respecting the Dog and Duck, its guests, visitors, or landlords, would be most acceptable to G. CREED.

The Habit of Profane Swearing by the English.—The revolting habit of swearing—which, of late years, has happily diminished—has been a marked characteristic of the English for *many centuries;* and the national adjuration which has given us a *nick-name* on the continent, appears to have prevailed at an earlier period than is generally supposed.

"The English," observes Henry, "were remarkable in this period (between 1399 and 1485) among the nations of Europe, for the absurd and impious practice of profane swearing in conversation."

The Count of Luxemburg, accompanied by the Earls of Warwick and Stafford, visited the Maid of Orleans in her prison at Rouen, where she was chained to the floor and loaded with irons. The Count, who had sold her to the English, pretended that he had come to treat with her about her ransom. After addressing him with contempt and disdain, she turned her eyes towards the two Earls, and said,—"I know that you English are determined to put me to death, and imagine that, after I am dead, you will conquer France: but, though there were a hundred thousand *G—— dammees* more in France than there are, they will never conquer that kingdom." So early had the English got this odious nick-name by their frequent and common use of that horrid and disgusting imprecation.

T. WE.

Tennyson's Use of the Word "Cycle."—A Moiety.—There is a line in *Locksley Hall* which has always appeared to me a sad blemish in a fine poem, and which may, perhaps, puzzle posterity as much as any of those which have been illus-

trated by G. P. (Vol. iii., p. 319.) I allude to that in stanza 92.:

"Better fifty years of Europe than a cycle of Cathay."

Posterity will easily learn that the Chinese cycle was just "sixty years," and will have some difficulty in believing that Tennyson should have rated the disparity between life in Europe and in China no higher than as six to five. It is evident that the poet used a "cycle" in the signification of a long period of years; but will posterity be able to find any authority for this use of the word? Can any one refer to a dictionary which explains it in that sense, or to any other good author who has so used it?

This use of the word "cycle" is associated in my mind with a use (or rather *abuse*) of the word "moiety," which prevails in the north of Ireland, and perhaps elsewhere. It properly signifies "one half," but many employ it in the sense of a very small portion. I hope no one will introduce it into poetry with this signification.

MATTER OF FACT.

Queries.

ETYMOLOGY OF FONTAINEBLEAU.

The *Description Routière et Géographique de l'Empire Français*, already cited by me on the subject of Bicêtre, furnishes the following particulars respecting the derivation of Fontainebleau:

"Ce bassin sert de décharge à la fontaine, qui a donné, dit-on, son nom à Fontainebleau. Elle est nommée, dans les anciennes chartes, *Fons Blaudi*. Quelques modernes substituent à cette étymologie celle de *belle eau*, d'où ils font également dériver Fontainebleau. L'une et l'autre sont rejetées par Expilly, et remplacées par une troisième de sa façon, qui est évidente, selon lui, et qui, selon ses lecteurs, est la plus absurde de toutes. Je vais citer ce passage pour faire sentir jusqu'à quel travers d'esprit peut conduire la manie des étymologies. 'Pourquoi,' dit-il, 'se donner la torture à ce sujet? Il suffit de la moindre notion de la chasse pour savoir que, quand le chasseur appelle les chiens, il crie: *Thia hillaut!* N'est-il pas vraisemblable que le château ayant été bâti en pays de chasse, les habitans des environs, entendant continuellement le mot *hillaut*, l'appellèrent de ce nom, auquel ils joignirent celui de la fontaine près de laquelle il avait été bâti. De *Fontaine hillaut* on fit insensiblement Fontainebleau.'"

Two Queries suggest themselves here. Who or what was *Blaudus* or *Blaudum?* Is our *Tally-ho* derived from *Thia hillaut*, or *vice versâ?* As to the "travers d'esprit," so gravely imputed to Expilly, it is clear to me that his solution of the matter must be taken as a burlesque on etymologists, rather than as any evidence of his own extravagance in that respect. HENRY H. BREEN.

St. Lucia, June, 1851.

FORCE OF CONSCIENCE.

The following relation has often been reprinted in religious magazines and the like. It is given by Dr. Fordyce, Professor of Philosophy at Aberdeen, in his *Dialogues concerning Education* (London, 1748, vol. ii. p. 401.), as "a true story, *which happened in a neighbouring state not many years ago.*" Can any of your readers furnish me with Dr. F.'s authority for the assertion?—the Doctor himself gives none. One would think that, if true, its truth might be easily verified. If its truth cannot be satisfactorily established, to reprint such tales cannot but be most mischievous: —

"A jeweller of considerable wealth having occasion to travel to some distance from the place of his abode, took with him a servant in order to take care of his portmanteau. Having occasion to dismount on the road, the servant, watching his opportunity, took a pistol from his master's saddle and shot him dead on the spot; then rifled him of his money and jewels, and threw the body into the nearest river. With this booty he made off to a distant part of the country. . . . . He was at length admitted to a share of the government of the town, and rose from one post to another, till at length he was chosen to be chief magistrate. . . . . One day as he sat on the bench with some of his brethren in the magistracy, a criminal was brought before him who was accused of murdering his master. The evidence was full; the jury brought in their verdict that the prisoner was guilty; and the whole assembly awaited the sentence of the President of the court, which he happened to be on that day. . . . . At length coming down from the bench he placed himself by the guilty man at the bar, and made a full confession of his own guilt, and of all its aggravations. . . . . We may easily suppose the great amazement of all the assembly, and especially of his fellow-judges. They proceeded, however, upon this confession, to pass sentence upon him, and he died with all the symptoms of a penitent mind."

J. K.

ENGLISH LITERATURE IN THE NORTH.

English letters are exciting a daily increasing interest in the north of Europe — that hardy and romantic country whence we ourselves are descended. But their means for purchase are very scanty, and I have been requested by the chief librarians of the Royal Library, Stockholm, and the University Library, Copenhagen, to endeavour to procure them English books *by gift* from private individuals and public societies and libraries.

Can you assist me in this work by making this their prayer known in your widely-spread columns?

Any English works, large or small, old or new, in any department of literature, but especially in archæology, folk-lore, history, theology, belles-lettres, &c., particularly books *privately printed*, or otherwise scarce or dear, will be most accept-

able. Every donor will have the goodness to state for which library his gift is intended. So many have duplicates, or copies of books, which they no longer use or need, that many will doubtless be able to assist in this pleasant book-gathering for our Scandinavian cousins.

GEORGE STEPHENS,
Professor of English Literature in the University of Copenhagen.

Mill Farm, Barnes, Surrey, July, 1851.

[We have good reason to know the great interest which our Scandinavian brethren take in the literature of this country, and hope this appeal of MR. STEPHENS will be liberally responded to. Any donations for the libraries in question, which, we believe, are both public libraries, may be left for him at the office of "NOTES AND QUERIES."]

Minor Queries.

1. *Painted Prints of Overton.* — In Vol. iii., pp. 324, 325., under the title "The Bellman and his History," are quoted some lines from Gay's *Trivia*, book ii. p. 482. The last line is —

"The colour'd prints of Overton appear."

Who was Overton, and what were his prints that Gay in these lines makes the companions of the bellman's song? F. L. H.

2. *Fourth Fare.*—In the accounts of the churchwardens of St. Edmund's, Sarum, temp. Edw. IV., this item often occurs, for which a payment was made. Does it not mean the dying knell, from the German "to depart." H. T. E.

Clyst St. George, June 3. 1851.

3. *John Wood, Architect.* — Can any of your readers inform me if any likeness is in existence of the author of *An Essay towards a Description of Bath?* or if any of his descendants are still living? He built the Bristol Exchange; and Bath is indebted to him for many of its most noble edifices. He was a magistrate for the county of Somerset, and died in 1754. GAMMA.

4. *Derivation of "Spon."*— Can you or your readers give me a derivation of the word "spon," in its application to street names? There is "Spon End," and also "Spon Street," in Coventry, "Spon Lane" at West Bromwich, and "Spon Terrace" at Birmingham. Can you supply any other instances?

Mr. Halliwell merely says, "*Spon*, a shaving of wood;" and it is used in this sense in Scott's *Sir Tristrem*, p. 119.:

"Bi water he sent adoun
Light linden spon."

C. H. B.

Clarence Street, Islington.

5. *Dell, in what County?*—I shall feel obliged if any of your correspondents can tell me whereabouts this place is, and in what county?

J. N. C.

6. *Bummaree or Bumaree.* — There is a large class of salesmen in Billingsgate Market not recognised as such by the trade, but styled Bumarees, who get a living by purchasing large parcels of fish of the factor or common salesman, and selling it out in smaller quantities to the fishmongers and other retailing buyers. This wholesale retailing of fish is also called bummareeing it, hence the name of these (self-styled) salesmen.

I have not been able to find any clue to the meaning of this word thus used in any authority that I possess, though the word has been recognised in statutes and bye-laws of the markets for upwards of one hundred years.

As I feel very interested in this matter, may I be allowed to call the attention of some of your very learned correspondents to this matter, and ask for the probable etymology and exact orthography of the word.

I have been informed that the only other use of the word known is with the confectioners, who use *Bummaree* pans.

The prefix "bum" is used to express the lowest of the kind in bum-bailiff, and also further additionally in connexion with selling in "bum-boat." I cannot think that "bona venalia," goods set to sale, among the Romans, give any clue to Bummaree. This, and other derivations equally unsatisfactory, have been submitted by those who have hitherto directed their attention to this subject. BLOWEN.

7. *Thread the Needle.*—What is the game so called? and what its origin?

In it these words occur:

"How far hence to Hebron?
Threescore miles and ten!
Can I be there to-night?
Yes! and back again!"

I have somewhere seen the name of Thread-the-Needle-Gate. Where is, or was, it? and whence was the London street so named? R. S. H.

Morwenstow.

8. *Proof of a Sword.*—Is the following statement correct and true (I mean, as to the trial of the sword blade, not the anecdote)?

"A troop of horse are riding along under the command of 'Duke William' of Cumberland, in the '45. A little old Highlander joins the march; a strong lusty soldier laughs at, and insults him. He is allowed to demand satisfaction, and fight it out at once: he craves the loan of a sword; one is handed to him. But Donald had seen too many snows to trust his life to the blade of untried metal: he minutely examined the handle, the edge, the point, and the *spring*, and finally turning aside to *a pool* of water, and applying the *flat*

side of the blade to its surface, with one smart stroke broke it in two."

Is this a good test of a sword blade? Would *any* sword stand it?

Would the Toledo blade, at the Crystal Palace, that *rolls* up into the form of a serpent, bear it?

What is the usual test of a good blade?

ENSIS.

9. *Shelley's Children.*—Are any of Shelley's children, by his first wife, still living, and where?—a friend of mine, who was her companion, having a relic of her, which she would gladly give into their possession. PHILO.

10. *Ackey Trade.*—I have in my cabinet a silver coin (shilling size) which has on the obverse, besides the bust of the king, the date 1818, and the legend, the following under the head (between it and the legend), "½ *Ackey Trade;*" and I shall be glad to have an explanation of what is meant by the "*Ackey Trade?*" The reverse has the arms and crest of the African Company. The legend is "Free Trade to Africa by Act of Parliament, 1750." J. N. C.

11. *Baskerville the Printer.*—I was informed in 1835, by a friend living at Birmingham, that the coffin containing the body of that celebrated printer was then lying in a timber yard in that town under a pile of deals—a fact which was well known there.

Is it still in the same place? And why? And is there any portrait, engraved or otherwise, of him? Mr. Merridew of Coventry, and others, have assured me there was not. G. C.

12. *Statue of Charles II.*—What became of the fine statue of Charles II. on horseback which formerly stood in Stock's Market, the site of the present Mansion House?

It was placed on a conduit at the "sole cost and charges of that worthy citizen and alderman, Sir Robert Viner, Bart." I have seen a print of it, folio. (London, pub. 1708.) G. CREED.

13. *La Mère Jeanne.*—In Hallam's *Literature of Europe*, 2nd edition, vol. i. p. 461., I read this passage:—

"Two crude attempts at introducing the Eastern tongues were made soon afterwards (1530). One of these was by William Postel, a man of some parts, and more reading; but chiefly known, while he was remembered at all, for mad reveries of fanaticism, and an idolatrous veneration for a saint of his own manufacture, La Mère Jeanne, the Joanna Southcote of the sixteenth century."

Has any account of the character and proceedings of "La Mère Jeanne" been handed down to us; and, if so, where is it to be found?

HENRY H. BREEN.

St. Lucia, June, 1851.

14. *Man of War, why a Ship of War so called.*—Will any of your readers inform me the origin of a ship of a certain number of guns being called "a man of war?" In Shakspeare the term is applied to Falstaff: Davy inquires of Shallow:

"Doth the man of war stay all night, Sir?"

And it is singular to remark, in the same scene, the first of Act V., the Second Part of *Henry IV.*, that the dinner ordered by Shallow for Falstaff is just such as any country gentleman would now provide for an unexpected guest:—

"Some pigeons, Davy; a couple of short-legged hens; a joint of mutton; and any pretty little tiny kickshaws, tell William cook."

The only difference is the sex of the cook, as country gentlemen in these days have females in that capacity. AN M. D.

15. *Secret Service Money of Charles II.*—In Mr. Akerman's preface to this work, just published by the Camden Society, I find this passage:

"Amongst these (sums lavished on female favourites) the payments to the Duchess of Portsmouth are most conspicuous. No less a sum than 136,688*l.* 10*s.* appears to have been bestowed by the profligate monarch on this woman *within the space of one year.*"—See *Payments under the year* 1681, p. 42.

Now, on turning to the year and page designated, I find that the *whole of the class* in which the Duchess's name appears amounts for *that year* only to about 22,000*l.*, of which the Duchess of Portsmouth appears to have received about 12,000 in several quarterly payments on account of an annual pension or pensions of that amount: so in other years. This is a very different sum from 136,000*l.* I would beg leave to inquire of the editor, or of any of your *Camdenite* correspondents, whether there is an error in Mr. Akerman's statement, or only in my way of reading it? C.

16. *Hampton Court.*—Miss Strickland, in the *Queens of England*, after saying that the Queen (Elizabeth of York, Henry VII.'s wife) had stayed at Hampton Court eight days, continues:

"It is worth noticing that Hampton Court was a favourite residence of Elizabeth of York long before Cardinal Wolsey had it."

Now, in the *Gentleman's Magazine* for January, 1834, is a copy of the lease from the prior of St. John of Jerusalem to Cardinal Wolsey of their manor of Hampton Court, it having been in the possession of the Knights Hospitallers of St. John since 1211, when Joan Lady Grey left it by will to that order. Where, then, 'was Elizabeth of York's residence? Did she hold a lease of the manor and manor-house of Hampton of the Knights Hospitallers? Or was there another royal residence in that locality? TEE BEE.

Minor Queries Answered.

De Rebus Hibernicis. — 1. Silvester Giraldus Cambrensis, born in Wales, A.D. 1145, was the author of numerous works. Can any one furnish a list of them?

2. What is the date of the *Annals of the Four Masters?*

3. Who was Tigernach, and when did he live?

4. What are the *Annals of Ulster*, and when were they written? WILLIAM E. C. NOURSE.

[1. The printed works, as well as the manuscript collections, of Giraldus, are so numerous, and deposited in so many different libraries, that we must refer our correspondent to Sir R. C. Hoare's description of them in his Introduction to the translation of Giraldus' *Itinerary of Archbishop Baldwin through Wales*, vol. i. pp. liv.—lxxii. 4to. 1806.

2. *The Annals of Dunagall*, otherwise called *The Annals of the Four Masters*, were compiled between A.D. 1632 and 1636. From a MS. in the Duke of Buckingham's library at Stowe, Dr. O'Conor published the first part of these *Annals*, extending from the earliest period to A.D. 1172, in his *Rerum Hibernicarum Scriptores*. The latter portion has since been edited, with a translation and notes, by John O'Donovan, Esq., M. R. I. A., in 3 vols. 4to.

3. Tigernach was Abbot of Cluain-mac-nois, and died A.D. 1088. He wrote the *Annals of Ireland*, from A.M. 3596 to his own time.

4. *The Annals of Ulster* were compiled by Cathald Mac Magnus (Charles Maguire), who died A.D. 1498. They commence with the reign of Feradach Fionnfachtnach, monarch of Ireland, A.D. 60, and are carried down to the author's own time. They were afterwards continued to the year 1504, by Roderick O'Cassidy, Archdeacon of Clogher. See O'Reilly's *Chronological Account of Irish Writers.*]

Abridgment of the Assizes.—Where can one see, or what is the correct title of the book containing *Abridgment of the Assizes, and Iters of Pickring and Lancaster?* It is referred to in Manwood *on Forest Laws.* S. S.

[Richard Tottle, dwelling at the Hand and Star in Fleet Street, and who was "licensed to print all manner of books touching the common laws of England," published in the middle of the sixteenth century the following work: — "*The Abridgment of the Book of Assises*, lately perused over and corrected, and now newely imprinted by Richard Tottle, the last day of September, 1555." It is probable that the *Iters of Pickring and Lancaster* are still in manuscript.]

Life of Cromwell. — I have in my possession a *Life of Cromwell*, written by R. B. "without passion or partiality," printed by N. Crouch in the Poultry, 1715. Query, who was this R. B.? PHILO.

[The author was Richard or Robert Burton, *alias* Nathaniel Crouch, who, says Dunton in his *Life and Errors*, "melted down the best of our English histories into twelve penny books, which are filled with wonders, rarities, and curiosities." The first edition of *The History of Cromwell* was published in 1693, "relating only matters of fact without reflection or observation."]

Replies.

WRITTEN SERMONS AND EXTEMPORE PREACHING.

(Vol. iii., pp. 478. 526.; Vol. iv., p. 8.)

Your versatile correspondent MR. GATTY has been led astray by an incorrect assertion of Bingham's (magni nominis vir), that Origen was the first who preached extempore. The passage to which Bingham refers us, in Eusebius, asserts nothing of this sort; but simply that Origen would not suffer his sermons to be taken down by the short-hand writers till he was sixty years old, — a sufficient proof, if any were needed, that the custom of taking down sermons by notaries in the third century was not unusual.

Some rogue has stolen my Number of the "NOTES AND QUERIES" in which the inquiry on the subject of written sermons was made; but, if I remember rightly, the *question* was put correctly, it having been asked when written sermons were first preached. As I at one time took some pains to look into this point, and as no one else seems inclined to take it up, perhaps you will allow me space for a few remarks.

1. I suppose no one will be disposed to question the extreme improbability of the "sermons" in the Apostolic age having been *written* discourses: if, however, this be considered doubtful, I am willing to argue the point, and be set right if I am wrong in thinking it unquestionable.

2. I believe it is almost as improbable, that in what Professor Blunt calls the "post-Apostolic" times sermons were written, not only from the complete silence of the Apostolic Fathers on the point — for that would really prove next to nothing, — but because it seems quite incredible that no vestige of any such sermon should have come down to us; no forgery of one, no legend or tradition of the existence of one; if the practice of writing sermons had prevailed at all.

3. In the Apologies of Justin and Tertullian [Justin, ed. Otto, i. 270.; Tertullian, *Ap.* ch. xxxix.] there is a description of the addresses delivered in the congregations of their times, which appears to me to prove that they knew of no such practice as reading a sermon; and the passage from Origen contra Cels., which De la Cerda gives in his note on Tertullian, though it is only quoted in the Latin, surely shows the same (vol. i. p. 190.). I came across something of the sort in Cyprian about two years ago; and, if I may dare trust my memory, it appeared to me at the time to be more satisfactory than the passages above referred to; but I made no note of it, — and I was hunting for other game when I met with it. Still, if your

querist is going into the subject as a student into a matter of history, I dare say I could find the paragraph.

4. I have really no acquaintance with the post-Nicene fathers, the mere desultory reading out of some few of the works of the Arian period counting for something less than nothing; but, as far as secondary sources are to be trusted, I certainly never met with anything that would lead me to conclude that sermons were ever read in the fourth or fifth centuries. [I shall come to the only shadow of an argument in favour of such a practice having prevailed so early, presently.] Certainly, St. Ambrose, St. Augustine, St. Chrysostom, St. Cyril of Jerusalem, were extempore preachers by Bingham's showing. Gregory the Great, much later, for all that appears to the contrary, never wrote his sermons at all, and even preached his homilies on Ezekiel almost without any preparation. Indeed the prevalence of that most abominable system of applauding the preacher, which St. Chrysostom protests against in the magnificent sermon on 1 Cor. xiv. 38., could scarcely have been universal where sermons were read.

5. I come now to the argument which Bingham deduces from a passage in Sidonius Apollinaris; where, in speaking of Faustus, Bishop of Riez, he says that he was "raucus plausor," while hearing "tuas prædicationes, nunc repentinas, nunc, cum ratio poposcisset, elucubratas." Until I had turned up the passage itself, I thought there was no doubt that Bingham was right in explaining it as referring partly to extempore, partly to written-and-read sermons; but taking the passage as it stands, I would submit that the "prædicationes elucubratas" were not at all *read* sermons, though prepared and studied beforehand, and that the "prædicationes repentinas" were such as St. Augustine sometimes delivered, viz., on a text which suggested itself to him during the time of service, or in consequence of some unforeseen event having happened just before his ascending the pulpit.

6. I have as yet dealt only with the negative evidence; but the positive testimony against the reading, and in favour of the reciting or preaching sermons, is far from small. I should look upon a man as crazy who ventured to speak slightingly of Bingham, and should as soon think of setting up myself against that great man as of challenging Goliah of Gath to fisty-cuffs; but I can never get rid of the thought that Bingham had a strong prejudice against extempore preaching, and treated the history of sermons somewhat unfairly: *e.g.*, in his 22nd section of that 4th chap. of the xivth book (with which chap. I take it for granted my readers are acquainted), he somewhat roguishly misrepresents Mabillon and the Council of Vaison; and as to every other passage he quotes or refers to, every one asserts that the sermons were to be preached or *recited*, not one says a word about reading.

The Council of Vaison is, of course, that which was held in A.D. 529, and at which Cæsarius of Arles presided: but the 2nd canon does not say a word about reading; so far from it, it commands that the homilies which the deacons preached should be recited [*recitentur*, Labbe, iv. p. 1679.], as though the practice of reading a sermon were not known. So, with regard to the other passages from St. Augustine, there is not a hint about reading: if a man could not make his own sermons, he was to take another's; but to take care to commit it to memory, and then deliver it.

I should be glad to furnish you with a few "more last words" on this subject, but I fear that these remarks have already proceeded to too great a length: still, if you give me any encouragement, I should like to take up the matter again.

I should be glad to be informed whether it be true, as I have heard, that the practice of learning their sermons by heart is universal and avowed by the preachers in Germany; and whether it be really a common thing for a preacher there to deny himself on a Saturday, on the plea that he is getting his sermon by heart? AJAX.

Papworth St. Agnes, July 8. 1851.

Written Sermons (Vol. iii., p. 478.). — Your querist M. C. L. may be referred to Dr. Short's *History of the Church of England*, § 223.; or to Burnet's *Reformation*, vol. i. p. 317., folio; where he will find that the practice commenced about the year 1542. N. E. R. (a Subscriber.)

FEST SITTINGS.

(Vol. iii., pp. 328. 396.)

Not questioning the meaning given to the word *Fest* by R. VINCENT, I take leave to refer you to Dr. Willan's list of words in use in the mountainous districts of the West Riding of Yorkshire, in the seventeenth volume of the *Archæologia*. You will there find: "FEST, to board from home." The word is used in that sense at the present time. A gentleman resident in the West Riding writes to me:

"I have heard the term 'fest' used generally as applying to sending out cattle to pasture; and so says Carr in his *Dialect of Craven*. I have also frequently heard it used in this manner: 'I have fest my lad out apprentice to so and so.' In my own neighbourhood, in the West Riding, it is a frequent practice for a poor man who possesses a cow, but no pasture, to 'fest' her with some occupier of land at a certain sum by the week, or for some other term. So a gamekeeper is said 'to fest' his master's pointer, when he agrees with a farmer to keep it for a time. In these cases the boy, the cow, the pointer, 'are boarded from home.'"

As to "statutes" or "sittings," the word

"statutes" is explained in Blount's *Dictionary* as follows:

"It is also used in our vulgar discourse for the Petty Sessions which are yearly kept for the disposing of servants in serviee by the statute 5 Eliz. chap. iv." (§ 48.)

See in the *Archaic and Provincial Dictionary*, "SITTINGS" and "STATUTE." In Holderness (I collect it from the Query of F. R. H.) the term "sittings" is used in the same sense as "statute" in the West Riding, and in many other parts of the kingdom. "Fest sittings" appear then to mean "the annual assemblage of servants who hire themselves to board from home." In many places the "statute" or "stattie" is connected with the fair.

"Statute Fairs," my friend writes, "are held at Settle, Long Preston, and other places, which don't occur to me, in our district (Craven). At Settle servants wishing to hire stand with a small white wand in their hands, to show their object. In like manner horses, when taken to a fair, wear on their heads a white leather kind of bridle; and (to come nearer home) when a young lady has attained a certain age, and begins to look with anxious eye to future prospects, we say that she also has put on the white bridle."

He adds: "I have myself had servants hired at Long Preston Statute Fair." Another friend writes to me:

"Richmond Statties are very famous, every servant desirous of hiring having a peeled twig or stick. At Penrith they put a straw in their mouths. I remember a poor girl being killed by an infuriated cow at Penrith; and the poor thing had the straw in her mouth when dead."

In the East Riding, Pocklington Statute is well known; and York has its Statute Fair. At these "statutes" or "statties" ("Stattie Fairs" and "Sittings," or Fest Sittings), servants "fest themselves," that is, hire themselves to board from home.

Standing in the market-place to be hired will occur to any one who may take the trouble of reading these desultory observations.

Excuse my adding irrelevantly the following use of the word "sitting." It is said that a young man is "sitting a young woman," when he is wooing or courting her. F. W. T.

HISTOIRE DES SÉVÉRAMBES.

(Vol. iii., pp. 4. 72. 147. 374.)

In Quérard's *France Littéraire* (Didot, Paris, 1839), tome x. p. 10., I read the following notice of the author of *Histoire des Sévérambes*: —

"Vairasse (Denis) d'Alais, écrivain français du XVII. Siècle.

"———— Grammaire raisonnée et méthodique, contenant en abrégé les principes de cet art et les règles les plus nécessaires de la langue française. Nouv. édit. Paris, D. Mariette, 1702, in-12.

"La première édition a paru en 1681.

"———— Histoire des Sévérambes (Roman politique) nouv. édit. Amsterdam, Etienne Roger, 1716, 2 vol. in-12.

"La première édition parut de 1677 à 1679, en trois vol. in-12.

"Cet ouvrage a été réimprimé dans la collection des Voyages imaginaires."

La France Littéraire is a compilation of extraordinary labour and research; and, in the absence of more authentic information, I believe we may safely rely on the above statement. The facts, therefore, in so far as they have been brought to light, may be summed up as follows: —

1. The original work was written in English, was entitled *History of the Sevarites*, and published in 1675.

2. That work suggested the idea of the *Histoire des Sévérambes*, which was published in 1677–9, and in all essential respects may be said to be an original composition.

3. The Captain *Liden* of one edition, and the Captain *Siden* of another (from whose memoirs the work is said to have been translated), are one and the same imaginary personage.

4. The author of the *History of the Sevarites* has not been ascertained; the claims of Vairasse, Algernon Sidney, and Isaac Vossius, being founded on mere conjecture.

5. There seems no reason to doubt that Denis Vairasse d'Alais was the author of *Histoire des Sévérambes;* supported as that opinion is by the testimony of Christian Thomasius, Barbier, and Quérard. HENRY H. BREEN.

St. Lucia, June, 1851.

SALTING THE DEAD.

(Vol. iv., p. 6.)

An amusing instance of this custom—perhaps even now, under certain circumstances, prevalent in some parts of England—occurs in Mrs. Bray's *Letters on the Superstitions, &c. of Devonshire.* A traveller while passing over one of the large uninclosed tracts of land near Tavistock, was overtaken by a violent snowstorm, which compelled him to seek a night's shelter from the inhabitants of a lonely cottage on the moor. In the chamber assigned for his repose, he observed a curiously carved oak chest of antique appearance.

"He noticed or made some remarks upon it to the old woman who had lighted him up stairs, in order to see that all things in his room might be as comfortable as circumstances would permit for his rest. There was something he thought shy and odd about the manner of the woman when he observed the chest; and after she was gone, he had half a mind to take a peep into it."

After a while he does, and *horribile dictu!* a

human corpse, stiff and cold, lay before his sight! After a night spent in the most agonizing apprehensions he descends to breakfast, and his fears become somewhat lightened by the savoury fumes of the morning meal.

"Indeed so much did he feel reassured and elevated by the extinction of his personal fears, that, just as the good woman was broiling him another rasher, he out with the secret of the chest, and let them know that he had been somewhat surprised by its contents; venturing to ask, in a friendly tone, for an explanation of so remarkable a circumstance. 'Bless your heart, your honour, 'tis nothing at all,' said her son; 'tis only faythe r!'—'Father! your father!' cried the traveller; 'what do you mean?'—'Why, you know, your honour,' replied the peasant, 'the snaw being so thick, and making the roads so cledgy like, when old faythe r died, two weeks agon, we couldn't carry un to Tavistock to bury un, and so mother put un in the old box, and salted un in: mother's a fine hand at salting un in.'"—Vol. i. pp. 29. 32.

In connexion with this subject you will perhaps permit me to observe, that the custom of placing a plate of salt on the body is still retained in many parts of the country. An instance of its use in the metropolis came under my notice only last week. The reason assigned for this is, that it prevents the spread of any noxious vapours. But query, is it not an ancient superstitious observance? According to Moresin:

"Salem abhorrere constat diabolum et ratione optima nititur, quia Sal æternitatis est et immortalitatis signum, neque putredine neque corruptione infestatur unquam, sed ipse ab his omnia vendicat."—*Moresini Papatus*, p. 154.

SPERIEND.

Replies to Minor Queries.

Bogatsky (Vol. iii., p. 478.).—A very satisfactory biographical sketch of Bogatsky, author of the *Golden Treasury*, will be found in *Evangelical Christendom*, vol. iii. for 1849, pp. 69. and 101.

C. W. B.

Baronette (Vol. iii., p. 450.).—Selden was of opinion that Baronet was used for Banneret, as may be seen in the following extracts from the second part of *Titles of Honor*.

Chap. iii. sect. 23.:

"Bannerets . . . . . some have stiled them Baronets, as if they had a diminitive title of Barons."

Chap. v. sect. 25.:

"And whereas in the statutes of the same King" (Richard II.), "as we read them in English, every Archbishop, Bishop, Abbot, Prior, Duke, Earl, Baron, Baronet, Knight of the Shire, &c., are commanded under paine of amerciament or other punishment, according to ancient use, to appear in Parlament; the French, both of the Roll and of those Books that are truly printed, hath Banneret and by some little mistake Barneret for the same word. And as when mention is in the old stories of Knight Banneret, the word Baronet (which runnes easier from the tongue) is often for Banneret; so fell it not only in the English print of our statutes, but also in a report of a case that is of a later time than that to which our present division confines us, that Baronet (for Banneret) is likewise used for a Baron. For in an attaint under Henry the Sixt, one of the Jury challenged himselfe because his ancestors had been Baronets and Seigneurs des Parlements. I cannot doubt but that the title of Banneret in this sense was meant there."

Chap. v. sect. 39.:

"Of the name of Banneret as it sometimes expressed a Baron of Parlament enough is before said. And as in that notion of it, Baronet was often miswritten for it, so also in this." (Milites vexilliferi): "Neither only have the old stories Baronetti very frequent for Banneretti, but even in a patent passed to Sir Ralph Fane, a Knight-Banneret under Edward the Sixt, he is called Baronettus for Bannerettus."

LLEWELLYN.

Rifles (Vol. iii., p. 517.),—In reply to A. C., I can safely assert that the *best* American rifles are nearly equal, in point of workmanship, to the *common* ones made in Birmingham; and that there is *no* "*use for which an American rifle is to be preferred to an English*," French, or Belgian one; and further, that the American rifles will not bear comparison with those of any London maker.

Colt's revolvers were submitted to our Government twelve or fourteen years ago, and not approved. The present revolvers, made in England, have always been considered improvements upon them.

I do not pretend to be the "highest authority," though I profess to know something of the subject.

THE AUTHOR OF "ENGINES OF WAR."

Miss (Vol. iv., p. 6.).—Evelyn's notice of this word is prior to the instance cited by your correspondent. Under the 9th of January, 1662, he has,—

"I saw acted *The Third Part of the Siege of Rhodes*. In this acted ye faire and famous comedian call'd Roxalana, from ye part she perform'd; and I think it was ye last, she being taken to be ye Earle of Oxford's *Misse* (as at this time they began to call lewd women)."

SPERIEND.

Lady Flora Hastings' Bequest (Vol. iii., p. 522.).—I can state positively, that the lines with the above title were "in reality written by that lamented lady." I was not aware they had ever appeared in print, nor do I think her family are aware either. I am truly sorry that a "Christian Lady" should have been guilty of such a shameless, heartless act of literary piracy.

I here take the opportunity of remarking that, in the last stanza but one, and sixth line, "upon" is a misprint for "uprose." ERZA.

English Sapphics (Vol. iii., p. 494.). — In the translation of the Psalms of David by Sir P. Sidney and his sister, the Countess of Pembroke, the 125th Psalm is rendered in Sapphics. The first stanza is as follows:

"As Sion standeth very firmly steadfast,
Never once shaking: so on high Jehova
Who his hope buildeth, very firmly steadfast
Ever abideth."

The 120th Psalm is in Alcaics, and, I think, very successful, considering the difficulty of the metre. It commences thus:

"As to th' Eternall often in anguishes
Erst have I called, never unanswered,
Againe I call, againe I calling
Doubt not againe to receave an answer."

There are also specimens of other Latin metres in the same collection.

I remember about eighteen or twenty years ago an "Ode to December," in *Blackwood's Magazine*, the first stanza of which was as follows (I quote from memory):

"O'er the bare hill tops moan the gusty breezes,
From the dark branches sweeping the sere leaves,
South comes the polar duck; and the gliding grey gull
Shrieks to her shelter."

M. W.

Welwood (Vol. iv., p. 1.). — The imprint of the first edition of his *Memoirs* is "London, for Tim. Goodwin, 1700." The Museum copy which bears the press-mark 808. f. is a distinct impression.

BOLTON CORNEY.

Bellarmin's Monstrous Paradox (Vol. iii., p. 497.). — In your paper of June 21st, there is a question inserted as to the precise text in which Cardinal Bellarmin is said to maintain that "should the Pope command the commission of vice, and forbid the practice of virtue, it would become the duty of Catholics to perform the one and to avoid the other." To that question you have replied by quoting a passage from the fourth book of the cardinal's great work. It is quite true that the words quoted by you occur at that place; it is quite as untrue that the "monstrous paradox" is there attempted to be maintained. A reference to the book will show at once that this paradox is simply used as an argument to enable the cardinal to prove his point by the common method of a *reductio ad absurdum*. If what I maintain, says the cardinal, is false, then it follows that "should the Pope," &c. Of course, the rest of the argument fully stated would be: But this consequence is not true, therefore neither is the antecedent true; that is to say, "what I maintain" is true. So that instead of maintaining in this passage the monstrous paradox alleged, the cardinal, in reality, is only quoting it as a monstrous absurdity, which he himself *condemns*, and which would result from the contradiction of his proposition. In justice to the memory of a great man, who has been much and most unjustly slandered upon this very point, may I ask for the insertion of this letter.

J. W. CT.

Jonah and the Whale (Vol. iii., p. 517.).—E. J. K. probably founds his unqualified rejection of the word "whale" on the English version, as a presumed more correct interpretation of the corresponding term in the original Hebrew. But it should not be forgotten, that the equal, or perhaps superior authority of the Seventy translators, to that of our best modern interpreters, is becoming daily more apparent. At all events, without a reference to such collateral aid, it is scarcely safe to pronounce on the meaning of any word or passage in the Old Testament. On this subject, among many other works, may be consulted the valuable Lexicon of the Rev. Dr. Wilson, Canon of Winchester; and the learned *Apology for the Septuagint*, by the Rev. E. W. Grinfield.

In the present case, it is certainly of little consequence, whether the Greek word κῆτος, and the Latin *cetus*, be translated "whale," or "great fish," both of which may be comprehended under them. Though the former is the usual interpretation, and though the English translators employ the term "great fish" in the passages "Καὶ προσέταξε Κύριος κήτει μεγάλῳ," and "ἐν τῇ κοιλίᾳ τοῦ κήτους," the commonly accepted word seems more in accordance with an authority of unquestionable importance.

C. H. P.

Brighton, June 28. 1851.

It must have escaped the memory of your correspondent E. J. K., in speaking of the supposed error of calling the "great fish" which swallowed Jonah a "whale," that our Lord, in giving this sign to the Jews, calls it in our English version a "whale" (τοῦ κήτους, St. Matt. xii. 40., this being the word used in the Septuagint version, from which the Evangelists quoted the SS. of the Old Testament).

Surely then there is not any *popular* error in the term "whale" as expressing the "great fish" of the prophet Jonah, for your correspondent does not go beyond the English version, nor can I say what the word used in the original Hebrew would strictly signify. Κῆτος, it is true, may not, and probably does not, mean anything more definite than the "great fish" of the Hebrew; but certainly our translators, by adopting the term "whale" in the Gospels, have so sanctioned the interpretation, that the error, if such, must be referred to them, and not to any later period, and therefore can hardly be reckoned amongst those of the *popular* class.

OXONIENSIS.

Walthamstow, June 30. 1851.

Great disputes have been raised what the fish was. As it is called a whale in the Septuagint,

and in St. Matthew, xii. 40., one can hardly call it a vulgar error to speak of it commonly as a whale. C. B.

Book Plates (Vol. iii., p. 495.).—Your correspondent inquiring about book plates mentions, that 1698 is the earliest date he has heard of. In a sale at Sotheby's, commencing on the 21st inst., there is a copy of Evelyn's *Silva*, presented by him to Sir Robert Clayton, Lord Mayor of London, with his book plate in it, date 1679. E. N. W.

Southwark, July, 1851.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

The Canons and Decrees of the Council of Trent, with a Supplement, containing the Condemnations of the Early Reformers, and other matters relating to the Council. Literally translated into English by Theodore Alois Buckley, B. A., of *Christ Church, Oxford*, is the title of a volume which has just been issued; and which many of our readers will probably consider a very well-timed volume. It is not, however, because we admit with Mr. Buckley that "to try Rome fairly we must hear her plead her own cause" (for with polemics we have nothing to do), that we direct their attention to it; but because we agree with him that the Decrees and Canons of the Council of Trent are documents as valuable in a legal and historical, as in a religious point of view, and because there must be many who would gladly learn what these Canons and Decrees were, yet are not acquainted with the language in which they were originally recorded. By such persons Mr. Buckley's name on the title-page may be received as a sufficient guarantee of the accuracy of the present translation.

The first volume of a history of the book-trade in Germany, containing notices of some booksellers of the fifteenth and sixteenth centuries, has just been published at Leipsic, under the title of *Beitrage zur Geschichte des Deutschen Buchhandels.* The author is Albrecht Kirchhoff, and the work, short as it is, will be found very useful to parties engaged in bibliographical investigations.

Our valued correspondent, the Rev. Dr. Todd of Dublin, has just published *Three Treatises by John Wycklyffe, D.D.* I. *Of the Church and her Members.* II. *Of the Apostacy of the Church.* III. *Of Antichrist and his Meynee. Now first printed from a Manuscript in the Library of Trinity College, Dublin.* The Treatises, which, in Dr. Todd's opinion, contain internal evidence of having been written within the last year of the Reformer's life, are accompanied by Notes and a copious Glossary; and the work has been undertaken not without a hope that the publication of these Treatises may direct the attention of influential scholars to the importance of collecting and printing all the existing writings which remain in our libraries under the name of Wycklyffe and his followers. We sincerely trust that this hope will soon be realised.

Messrs. Puttick and Simpson announce for approaching sale the highly important collection of Autograph Letters and Historical MSS. of Mons. A. Donnadieu. The series of English Royal Autographs alone extends to nearly three hundred articles; nearly all the letters after Henry VII. being entirely autograph. This fact alone will give some idea of the extent and value of this extraordinary collection.

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Tyndale's "Parable of the wicked Mammon." Any Edition prior to 1550.
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Broemel, M. C. H., Fest-Tanzen der Ersten Christen. Jena. 8vo. 1705.
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Stewart's Philosophy of the Human Mind. 4to. Vol. I.
Arthur Young's Travels in Italy.
The Demon, &c., by James Hinton. London: J. Mason.
Wandelini, IV Exercitationes in Periodum Ante-Diluvianum Historiæ Sacræ Vet. Test. Hafniæ. 4to. 1652.
Stephani Thesaurus. Valpy. Parts I. II. X. XI. and XXIX.
The *Second Vol.* of Chambers' Cyclopædia of English Literature.
Aikin's Select Works of the British Poets. 10 Vols. 24mo. Published by Longmans and Co. 1821. Vols. I. V. and VIII. wanted.
Markham's History of France. Vol. II. 1830.
Markham's History of England. Vol. II. 1836. Sixth Edition.
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Chevalier Ramsay, Essai de Politique, où l'on traite de la Nécessité, de l'Origine, des Droits, des Bornes et des différentes Formes de la Souveraineté, selon les Principes de l'Auteur de Télémaque. 2 Vols. 12mo. La Haye, without date, but printed in 1719.
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Sir Thos. Elyot, the Governour. 1st Edit. 1531.
Bastwick (Dr. Jos.) Supplementum, &c., 1635.
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Notices to Correspondents.

REMIGIUS. *"Murder considered as one of the Fine Arts" appeared in* Blackwood's Magazine *some twenty years since.*

MR. PARSONS, *whose Query on the subject of Book plates appears in our 80th No., is requested to say where a letter may be addressed to him.*

C. H. B. *We are much obliged for his paper, which has been to our knowledge transcribed twice before; and is about to be published in a way in which we are sure* C. H. B. *will be very pleased to see it. At present we think we had better not interfere with, we trust, a shortly forthcoming book.*

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J. C. (Falmouth). *The* Folk Lore Articles *alluded to will be received with thanks.*

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Erratum. — Vol. iii., p. 495., for "Dumore Castle" read "Dunmore Castle."

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Notes.

RICHARD ROLLE OF HAMPOLE.

If the following "Notes" do not demand too much of your valuable space, they may possibly interest the philological reader, and elicit a number of learned illustrations. They are drawn from a MS. belonging to this University (Dd. I. 1.), of which the main part is a course of *metrical* sermons upon the Gospels throughout the year. The author of most, if not all, of the pieces, was the famous solitary, Richard Rolle, of Hampole, near Doncaster, who died in 1348.

1. The first sample I shall give is a curious illustration of the way in which the preachers of that age were wont to represent the harshness of the great in their dealings with the poor:

> "For wiþ ensample may we se,
> þt al þis world is but as þe se
> þt bremli bariþ on banke wiþ bale,
> And grete fischis etin þerin þe smale.
> For riche men of þis world ete
> þt pore men wiþ traueyle gete:
> For wiþ pore men fariþ þe king
> Riht as þe whal wiþ þe hering,
> Riht as þe sturgeoun etiþ *merling*
> And *lobkeling* etiþ *spirling*,
> So stroyen more men þe lesse
> Wiþ worldis wo and wrongwisnesse,
> All þe skaþe þt lesse sufferin of more
> Smytiþ as storm of þe se ful sore."
>
> Pp. 115, 116.

2. The word *keling* (cod-fish) occurs again in the following passage, where the subject of the preacher is the Incarnation of our Lord:

> "For right as bayt þe hok heliþ
> And so þe gredi keling teliþ,
> So telid Ihūs wiþ flesch & blode
> *Gormond* þe *gredi* on þe rode:
> Gormond þe gredi I him calle
> þt swelewiþ synful soulis alle,
> þt neuer is ful but euer redi
> To hause hem as *Gawen gredi*.
> þis Gaweyn was hirchid on a hoke
> þat flesch & blod on Marie toke
> For hirching þe bodi slas
> And so slow Ihē Salhanas."— P. 193.

3. At p. 352. a rebuke is administered to the *gourmet* in the following terms:

"Þat oþer gostli ydropicy
Is called on Englisch gloteny,
Þt mekil is vsed wiþ these burgese,
Þt lyue mekil at hir owne ese.
Þei gar (i. e. *cause to*) seke Þe cuntre thorw,
Boþe oplond and in borw,
Riche metis for to bye,
Summe to bake and summe to frye:
Al schal ben brouht on to his ham
Beste and foul boþe wylde & tame,
And yet all þis way not fille
His yernyng & his herte wille.
On þe pore men þinkiþ he nought
Ne on Þt lord Þt him der bought.
Many a mes be forn him stondiþ
And of ilkon sum þing he fondiþ,
Of venyson, of gos and gryse,
Tarte, *blawmanger*, and of ryse,
Of euerilkon sumwhat he tastiþ
And so forsoþe his kynde he wastiþ,
For ser deyntes & many mes
Make men falle in many sicknes.
But if Þe riche man wolde þinke
Among al his mete & drynke,
Þt his flesch schol rote in molde,
He wold not bin þerto so bolde."

4. The following passage is curious in more respects than one:

"This day *witsonday* is cald,
For wisdom & wit seuene fald
Was youen to Þe apostles as þis day
For wise in alle þingis wer thay,
To spek wt outen mannes lore
Al maner langage eueri whore.
Þei spak *latyn, frensch & grew,*
Saresenay, deuenisch & ebrew,
Gascoyne, Pikard, Englisch & Walsch
And oþer speche spak þei als."

5. At p. 372. we have an interesting picture of a nun persecuted by the rest of the sisterhood on account of her stricter living:

"Hir cher was ay semand sori
Hir felawis held hir wod forþ,
And made of hir ful gret skornyng
And callid hir oule & outcasting:
For alle Þe nonnes Þt were thore
Wend wel Þt sche fonned wore,
And summe on hir foul water keste,
And sumtyme draf & sometyme yeste,
And summe rubbid hir wiþ oute
Wiþ ground mustard al a boute;
But sche made no grucching
For al hir euyl skornyng,
Bul al sche suffrid ful mekeli
And to hir seruise was ay redi,
For ofte tymes sche grecid hir schos,
And wisch hir vessel as a guystroun dos,
And what so euer þei put hir to
Wt a good wil al dide scho.
Hir hed was wounden al a boute
Wiþ a foul lynen cloute,
And for sche was so onlikli
Alle þei letin of hir skornfulli.
But yet sche was ful derworthi
Beforn our lord god almyghti."

6. I will add, in conclusion, a sample from one of the prose treatises contained in the same volume (p. 464.):

"Oþere spices þer ben of pride whiche men & women ben founden inne, & it encresiþ fro day to day, of dyuers atire about Þe bodi: as ofte streyte clothes & schorte daggid hodis, chaunsemlees (i. e. *shoes*) disgised & teyde op strayt in v. or vi. stedis: women with schorte clothis unneþe to Þe hipes, *booses* & *lokettes* about Þe heed, & vile stynkend hornes longe & brode, & oþer dyuers atire, Þt I can nought witen ne discryen of surche þinges. Eueri man & woman be his owne juge & loke weel if it be nought þus."

C. H.

St. Catharine's Hall, Cambridge.

NOTES AND QUERIES MSS.

The commencement of a new volume appears to be the signal for new suggestions. May I fire one off as well as others?

In p. 282. of the Third, and in p. 19. of your present volume, you have printed two MSS. relating to Cromwell, which I sent you. No doubt there are many MSS. equally, or indeed more curious and interesting, scattered throughout the country, which would be worthy of preservation in type in your valuable columns, and which may possibly be so preserved. But what shall become of the originals? Would not the possessors of twos or threes of such documents be glad to place them in a safe and useful repository, where they might be preserved and be made available to all who take an interest in our history, whether social or political? And how could this be better effected than by opening a book for their reception and safe custody at your office; such book to be open to the inspection of all applicants, under proper regulations; and, when full, to be deposited in the British Museum as Vol. I. of the "NOTES AND QUERIES MSS.?"

With regard to the two which you have thought worth printing, I would by far prefer such a mode of disposing of them, to consigning them, as trifles, to what might prove the bottomless pit of the Museum, or to returning them to the snug dormitory in which I found them, between the leaves of Bishop Kennett's *History of England.*

Should this hint find favour in the eyes of yourself and your learned correspondents, not only are these at your service, but I might find another or two to add to them. I think, however, that none should be admitted into the collection but such as were considered worthy of being also preserved in print in "NOTES AND QUERIES." S. H. H.

St. John's Wood.

[It can scarcely be necessary for us to add that we shall be very glad to do our part towards carrying out the very sensible and practical suggestion of our Correspondent. We shall indeed be glad to show the sense we entertain of the obligations which we, in common with all lovers of literature in this country, owe to the British Museum, by aiding in this or any other well connected scheme for enriching that storehouse of learning, and increasing, if possible, its present usefulness.]

MS. FRAGMENTS OF OLD POETRY.

I have before me a sheet of vellum, part of old tale or tales in verse, which has been used as the cover of a manuscript book. I conceive it to be about the time of Henry VI. Can any of your correspondents, from the following extracts, give me any information as to the author, or the work of which it is a part? There would appear to be parts of two tales, at least. G. H. D.

" Thanne seide the Prest, i will the telle,
For alle my good i wele the selle,
For alle the synnes that thou hast don,
I graunte the hem alle sone anon.
Alle gode dedes and eke preiere.
That Marchaunt the Prest wel understod,
That the Prestes chaffare was to hym good,
Gif that it mythe awelde;
And seide, as i am a trewe man,
In alle the wittis that i can,
Covenaunt i wele the helden.
Gif thou wilt me with herte and thouth (thought),
Give me alle thi gode dedes that thou hast wrouth,
As covenaunt was before;
Loke, he seide, to the Prest anon,
That thou telle hem everecheon,
That thou be nouth forswore.
And i schal telle the anon,
Alle the . . . de dedes that I haue don,
Alle with outen ende;
The Prest began anon to telle,
Of hese goodnesse anon snelle,
No lengere he wolde hym wende.
The Prest seide, while i was yonge,
And coude gon and speke with tunge,
I was sette to lore;
Pore men i loved wel,
Of that i hadde i zaf hem su . . . el,
Bothe lesse and more.
And quanne i my primer cou[the],
I seide it eche day with my mouthe,
And forgat . . . uth on;
To God i made my preiere,
And eche dai seide oure ladies [sa]utere,
To God I made my mone.
Evereche day to chirche i went,
And seide my psauter with sex [en ?]tente
Both be dai and be nyth;
Quanne i to bedde schulde go,
Mi clothes i kest me fro,
To serue God ful of myth.
Certes oftyn i gan take,
An usage on nyth moche to wake,
And prei to hevene kyng;
That i moste comen to this . . . religion,
To my soule Savacioun,
To joye with outen endyng.
And quanne i was made a prest here,
God thewes i wolde lere,
As I haue the told;
Now thou woste with outen strife,
How I haue led in lif,
And all my goodnesse I haue thee solde.
Thanne seide the Prest to the Marchaunt,
Hold thou me my covenaunt,
That I of haue of the bouth;
Thou woste wel al untold,
But gif a man wolde truthe hold,
Marchaundize is rith nouth,
With tretchere thou myth me katche,
And do me *bie the cat in a Satche**,
Thyng that I may nouth se;
All thi synnes thou me telle,
And thou schalt be saued fro the payne of helle,
Gif thou ne levest nouth me.
The Marchaunt seide, geve me myn,
And thou schalt have chaffare thin,
Gif thou wilt understonde;
This seide the Prest, be my leute,
Alle thi synnes telle thou me,
For no thyng that thou ne wende.
The Marchaunt seide, wil I was yong,
And coude gon and spake with tung,
I was jolif and wilde;
Be myn own sister I lay,
Many a nyth and many a day,
And gret sche was with childe.
With childe she was, tho sothe to telle,
And I gaf reed my fader to quelle,
So God me bryng out of care;
Now God Fader in Trinite,
Have merci on here and on me,
Of blisse I am all bare.
And after that with outen othe,
Oure fader and oure moder bothe,
Whanne that it was eve;
And thei bothe aslepe were,
We wenten to hem bothe in fere,
And slowe hem with outen weve (?).
And quanne this dede was i-do,
We wenten away bothe to,
Mi sister wente behynde;
As gret with childe as sche was,
I lep to here a woligret pas,
And dede here heved of wynde.
Sche that was me lef and dere,
I smot here heved of be the swere,
Now lord, merci I crie;
Fader, God omnipotent,
Ne lete our soules never be schent,
For the love of oure lefdie.
Maries sone that sitteth in trone,
Lade to the i make my mone,

* Proverb.

For thin holy grace;
That we mote be present,
At the day of jujement,
And seen thin holi face."

. . . . .

"Thanne he sei a leoun come,
And taken awei hese yonge sone,
On hym he gaped wide.
The Lyoun bar that child with hym,
Awei rennynge wroth and grym,
The knyth was ney aswoune;
There he was in the water deep,
It was no wonder thow he wep,
Of Care hadde [he] inow.
Sore he gan to sihhe and grone,
Thei he ne seide wordes none,
To loude he moste tee;
A wonder thyng he sey thar,
A wolf hese other child away bar,
He fel doun on swoune on kne.
Tho that he aswouning ros,
He loked abouten and hym agros,
Hese wit was ney forlore;
But yet he thouthe on Ihū Crist,
On his deth and on hese uprist,
That for us was i-bore.
Lord God Almythti, thou it wost,
Fadir sone and holi gost,
To thee i menene my mone;
For my spouse that was so trewe,
Fadir hende brith of newe,
Wol wo is me alone.
For my sones that ben forlorn,
That wilde bestes hath awei born,
I not nouth where to wone;
To wheche lond mai i fle,
How longe schal i on lyve be,
Sorewes comen gret wone.
Of Job i well bethenke me,
That long in welthe hadde be,
And fel sone in care;
Ihū Crist for love of The,
To carful well i nevere be,
How so it ever fare.
I have wepte al my fille,
I nele no more, i well be stille,
Goddes helpe is us ney;
Thanne come an aungel from hevene,
And spake to hym with mylde Stevene,
Of God that woneth on hey.
Be bold blithe, he seide, Eustace,
For in hevene is maad thi place,
There thou schalt myrie be;
Thi children and thi wif,
Schal have longe lyf,
And al that blisse i-se.
Thus long he wente forth his wai,
Biddynge his bedes on hase lai,
Til beter tyme come;
To Swynke and swate he most,
For hese spendyng was ney go,
——— it under no ———
With bowe and arwe and horn,
For to kepe a lordis corn,
Be day and eke be nyth;
. . . . .
knythes from fer i fare
For to seeke here and thare
After on manne
The emperoures counceyler
We han forth far and ner
There can no man hym kenne:
The wisest knyth of hese coort he was,
He was i hoten Sire Placidas,
On huntynge out he ferde;
And never after come he hom,
Ne no tidyng of him com.
. . . . .
On the mouthe is a wounde."

[The first of these fragments is obviously a portion of a religious tale (similar to the French *Contes Dévots*, from one of which it is probably borrowed).

The second is a portion of the Legend of St. Eustace, otherwise named Placidas, which occurs in an earlier metrical English form among the Collections of Lives of Saints in MS. Laud. 108. art. 59.; MS. Digby 86.; MS. Bodl. 779. art. 64.; MS. Vernon, fol. 170.; MS. Ashm. 43. art. 73.; and MS. Cott. Cal. A. II. It occurs as prose in the Golden Legend.]

FOLK LORE.

Medical Use of Mice.—Seeing some Queries and Replies on this subject, I am induced to send you a few extracts from an old book in my possession (marked "very scarce"), published in 1661. Its title is *Panzoologicomineralogia, or a Compleat History of Animals and Minerals.* By Richard Lovell, St. C. C. Oxon. It treats chiefly of the medicinal uses of the various objects. I am tempted to tell you the use of a "unicorne," but confine myself to the mouse.

"The flesh eaten causeth oblivion, and corrupteth the meat; yet those of Chalecut eat them; it is hot, soft, and fattish, and expelleth melancholy. . . . A mouse dissected and applied, draweth out reeds, darts, and other things that stick in the flesh. . . . . Mice bruised, and reduced to the consistence of an *acopon* (what's that?), with old wine, cause hair on the eyebrows. . . . . Being eaten by children when rosted, they dry up the spittle. The magicians eat them twice a month against the paines of the teeth. The water in which they have been boiled helps against the quinsey. Being boiled and eaten, they help children's pissing in bed. The fresh blood kills warts. The ashes of the skinne, applied with vinegar, help the paines of the head. The head worn in a cloth, helps the headach and epilepsy. The braine being steeped in wine, and applied to the forehead, helpeth the headach. Used with water, it cureth the phrensy. The heart, *taken out of a mouse* WHEN ALIVE, worne about the arme of a woman, causeth no conception. The fillet of the liver, drunk with austere wine, helpeth quartans. The liver, rosted in the new of the moon, trieth the epilepsy. The

dung is corrosive. Given in any liquor, it helpeth the collicke. It looseneth the body: therefore some nurses use it for children in suppositories (?). It helpeth hollow teeth, being put therein."

There is more of the sort, to the extent of $2\frac{3}{4}$ closely printed pages. It should be added that the author quotes authorities, old and new, for the several facts he adduces. Pliny is a great authority with him, and Galen is often cited. J. K.

Legend of Haydon's Gully.—In the parish of Hinton-Blewett, North Somersetshire, or immediately adjoining it, in the direction of West Harptree, there is a wooded gorge in the hill-side, through which runs a small stream, and which is called "Haydon's Gully." I have lately heard the following tradition respecting it; viz. that a gentleman named Colonel Haydon, who was accused of high treason, used to spend his nights under his brother's roof, somewhere in the neighbourhood, and every morning came and backed his horse into a hole in the bank, where he spent the day in order to evade his pursuers. You will perhaps agree with me, that this story, which, if it has any truth in it, probably refers to Monmouth's days, is worth inquiring into. ARTHUR WRIGHT.

The Crow Charm and the Lady-bird Charm.—The following charms are repeated by children throughout Yorkshire and Lancashire, and, I doubt not, in other parts of the kingdom also. They may be classed with the "Snail Charms" (Vol. iii., pp. 132. 179.):

Crow Charm.

"Crow, crow, get out of my sight,
Or else I'll eat thy liver and lights."

Lady-bird Charm.

"Lady-bird, lady-bird, eigh thy way home;
Thy house is on fire, thy children all roam,
Except little Nan, who sits in her pan,
Weaving gold-laces as fast as she can."

I remember, as a child, sitting out of doors on an evening of a warm summer or autumn day, and repeating the crow charm to flights of rooks, as they winged home to their rookery. The charm was chaunted so long as a crow remained in sight, the final disappearance of them being to my mind proof "strong as Holy Writ" of the efficacy of the charm.

The lady-bird charm is repeated to the insect (the *Coccinella septempunctata* of Linnæus)—the common seven-spotted lady-bird—to be found in every field and garden during summer.

The lady-bird is placed upon the child's open hand, and the charm is repeated until the insect takes to flight. The warmth and moisture of the hand no doubt facilitate this, although the child believes fully in the moving power of the charm.

N. B. The lady-bird is also known as *lady-cow*, *cow-lady*, and is sometimes addressed as *cusha-cow-lady*. ROBERT RAWLINSON.

School Superstitions.—Several appear to exist in schools from generation to generation: do they exist anywhere else? and whence their origin? For instance: "a boy who could not span his own wrist was a bastard;" "if you said the Lord's Prayer backwards, the devil would come up," &c. A. C.

The Nightmare.—I recently observed a large stone, having a natural hole through it, suspended inside a Suffolk farmer's cow-house. Upon inquiry of a labourer, I was informed this was intended as a preventive of nightmare in the cattle. My informant (who evidently placed great faith in its efficacy) added that a similar stone suspended in a bed-room, or a knife or steel laid under the foot of the bed, was of equal service to the sleeper, and that he had himself frequently made use of this charm.

Is this practice common, and in what does it originate? J. B. C.

EAST NORFOLK FOLK LORE.

1. *Cure for Fits.*—A similar superstition on this subject to the one mentioned by D. (Vol. i., p. 11.) is prevalent in this vicinity. Nine or eleven young men or maidens (an odd number is indispensable) contribute each a silver coin for the manufacture of the ring. A friend of the sufferer gives out that he is making a collection for the purpose, and calls on the parties expected to contribute, and the coins must be given *unasked*, to ensure its efficacy. A watchmaker in my parish tells me that he has made ten or a dozen such rings within as many years, and that he has full faith in their curative properties.

2. *Cure for Ague.*—Being afflicted two years since with a severe tertian ague, I was solicited, after the usual medical treatment had failed, by a lady to take as much of the *snuff of a candle* as would lie on a sixpence, made into an electuary with honey. I complied; and, strange to say, a complete cure was effected. Whether the nausea consequent on such an unpleasant remedy had any effect on the spasmodic nature of the malady, I cannot say; but the fact is certain, and it is esteemed a sovereign specific by the Norfolk rustics. E. S. TAYLOR.

Martham, Norfolk.

Extreme Ignorance and Superstition.—In a large village in Dorsetshire, not far from the county town, an intelligent man went recently into the house of a somewhat respectable woman who keeps a general shop in the village, and who is the mother of a numerous family; and seeing her with a large family Bible open before her, and several of her children collected around, while she was cutting and paring their finger nails, and so holding their hands as that their cuttings might drop on the leaves of the Bible, he asked her why

she did this. Suspecting, by her manner, that she had some object in view, judge of his surprise, when she replied:—"I always, when I cut the nails of my children, let the cuttings fall on the open Bible, that they may grow up to be *honest*. They will never steal, if the nails are cut over the Bible!!" Do we not yet require the educator to be abroad? T. We.

Minor Notes.

The Word "Repudiate."—I cannot help following Dr. Kennedy's example, and calling attention to another word in our language which is now-a-days, on many occasions, used very erroneously; I allude to the word *repudiation*, or rather the verb *repudiate*.

How frequently does one hear at public meetings such phrases as these: "I utterly repudiate the idea," "I repudiate the sentiment," "I repudiate the insinuation." A page might be filled with phrases of this description occurring in reported speeches of recent date. The word, in fact, is made by public speakers of "unadorned eloquence" and newspaper writers, to do duty for such words as to *refuse*, *repel*, *reject*, *abandon*, *disown*, *cast off*.

Now, Sir, I humbly conceive that repudiation means simply a dissolving of the marriage contract, hence of any contract or obligation; and I believe I may say with safety, that in no standard classical author, ancient or modern, is the term *repudiation*, or the verb *repudiate*, used, except in connexion with some *obligation* expressed, or in figurative allusion to such obligation. The term, when applied to the "drab-coloured men of Pennsylvania," is undoubtedly proper; they have indeed *repudiated* their debt, and perhaps brought the word and the thing into vogue; but to use such a phrase as "I repudiate the notion," is, I submit, surely to talk nonsense. H. C. K.

—— Rectory, Hereford.

The First Panorama (Vol. iii., p. 526.).—E.N.W. must have made some mistake in his recollection. Girton was a painter, and may have worked at the Panorama of London; but the "first Panorama" was by Mr. Robert Barker. The sketches were made by his son, Henry Aston Barker, when only a lad aged fifteen. They were taken from the top of the Albion Mills: they were also etched by H. A. Barker at the same age, and aqua-tinted by Birnie, and published in six sheets, 22 by 17, a set of which I possess, with a note of their history, as herein communicated, written *in dorso*, long ago, from Mr. B.'s own lips. H. T. E.

E.N.W. is correct in saying, that a semicircular view of London from the top of the Albion Mills, near Blackfriar's bridge, preceded Barker's panoramas. It must have been painted about the year 1793. I saw it at the end of that year, or at the very beginning of 1794. But it was not exhibited in St. Martin's Lane, but in Castle Street, in a rough building—not, I believe, erected for the purpose—at the back of a small house on the eastern side of that street. Perhaps some other of your octogenarian readers may recollect its being there, as well as myself. The scene on the Thames was the water-procession on Lord Mayor's day. W. D.

Chaucer and Gray (Vol. iii., p. 492.).—Mr. Thoms suggests a very interesting parallel between a line in Chaucer, and Gray's "Even in our ashes," &c. Gray himself refers to Petrarch as his original, and the thought occurs in Shakspeare:

> "In me thou seest the glowing of such fire,
> That on the ashes of his youth doth lie."

And Malone, in a note on the passage (*Supplement to Shakspeare*, 1780, vol. i. p. 640.), adduces the passage in Chaucer quoted by Mr. Thoms as an illustration. Steevens has mentioned the following passage in Sir P. Sidney's *Arcadia:* "In ashes of despaire, though burnt, shall make thee live." Compare, also, *Antony and Cleopatra*, Act V. Sc. 2. J. O. H.

To the verse,

> "Even in our ashes live their wonted fires,"

Gray has himself appended a note, indicating that it was suggested by Petrarch, sonnet 169.; and "I will take the poet's word for a thousand pounds." It was originally written—

> "Awake and faithful to her wonted fires,"

which has but little to do with Chaucer. Varro.

Burns and Propertius.—There is a strange inclination to attribute similarity of sentiment to plagiarism; as if it were almost impossible for two men of genius to hit upon the same notions, independently of each other. In Propertius (II. i. 3, 4.) we find—

> "Non hæc Calliope, non hæc mihi cantat Apollo,
> Ingenium nobis ipsa puella facit."

In Burns we read—

> "O, were I on Parnassus' hill!
> Or had of Helicon my fill;
> That I might catch poetic skill,
> To sing how dear I love thee.
> But Nith maun be my Muse's well,
> *My Muse maun be thy bonnie sel'*."

Had Burns been much of a Latin scholar, he would probably have been accused of stealing from Propertius. Varro.

Shakspeare in Sweden.—The writings of Shakspeare would appear from the following fact to be read with as much avidity and delight in Sweden as in his native country. A translation of his plays by Hagberg, Professor of Greek in the

University of Lund, is now in course of publication. Of this, twelve volumes have appeared; and although the first edition consisted of no less than two thousand copies, the whole have been sold off, and a second edition is in preparation. Professor Hagberg's translation is most favourably spoken of by those who are qualified to judge of its merits. W. J. T.

Queries.

ON THE ELISION OF THE LETTER "v."

Through the medium of "NOTES AND QUERIES" I would be permitted to invite attention to a peculiar pronunciation that has extensively prevailed, though unnoticed I believe in print, of many words wherein the letter *v* occurs between two vowels.

While resident in the country, when a boy, I was struck with the singular manner in which the names of certain places, having a *v* so circumstanced, were pronounced, for the *v* was wholly silent, and occasionally the latter vowel also; but as this was chiefly among uneducated people, I was led to regard it as a provincialism. However, as I became further acquainted with the names of places, I did not fail to observe, that it was by no means limited to any particular part of England. Thus, for example, the provincial pronunciation of Cavendish (Suffolk) is Ca'endish; of Daventry, Da'entry; of Staverton and Coverley (Warwickshire), Sta'erton and Co'erly; of Evesham, E'esham; of Davenham (Cheshire), Da'enham; of Lavington (Lincolnshire), La'enton or Lenton; of Avebury (Wilts), Abury; of Lavenham and Cavenham (Suffolk), Lanham and Canham; of Overton (Leicestershire, Westmoreland, and Cumberland), Orton; and the Principality gives us Aberga'enny for Abergavenny. Ivilchester has become Ilchester, and Tovecester (now written Towcester) is pronounced To'ecester; while Hoveden (Yorkshire) is called Ho'eden, or Howden, as it is now commonly spelt. Similar examples might be multiplied. Sometimes a succeeding consonant has undergone a change, as Pe'emsey for Pevensey, and Rochester for Rovecester or Rofecester. Numerous as the instances are, there has been some apparent caprice in the matter, not easily explained. For though, as we have seen, Staverton and Coverley in Warwickshire, and Daventry on the borders of that county, undergo this change, yet, as far as I can learn, Coventry was ever free from it; and in like manner Twiverton in Devonshire is called Twerton, yet I believe Tiverton was never Terton. There may have been something in the original forms or meanings of Coventry, Tiverton, and the like, that occasioned the *v* to be retained.

Many examples of the omission of this letter might be adduced from surnames, did space permit; indeed, several of those given above are surnames, as well as names of places; and some readers may recollect the change noticed in Selden's *Titles of Honour*, of Roger Wendover into Roger of Windsor, the first step having been to write Roger of Windore.

Nor is the practice confined to names. All are familiar with such contractions as *e'er*, *ne'er*, *o'er*, *e'en*, and *se'nnight*. We have also *ill* for *evil*, and the Scotch have *de'il* for *devil*, and *e'ening* for *evening*. In like manner have we derived *lord* from the old English *loverd* or *louerd*; *lark* from *laverock* (Anglo-Saxon *lauerc*); *hawk* from the Anglo-Saxon *hafoc* or *hauoc*; and *head* from the Anglo-Saxon *heafod* or *heauod*; for the *f* or *u* in Anglo-Saxon, when representing our *v*, became subject to this elision. Time was, too, when *shovel* was pronounced *sho'el*, and rhymed with *owl*; as is exemplified in the nursery lay of the death and burial of poor Cock Robin.

Without now attempting to account for this usage of speech, which seems to imply the prevalence of a former pronunciation of *v* very different from the present, I will briefly notice that the like elision is of frequent occurrence in Latin, chiefly in the perfect tenses and their derivatives, as *amârunt* for *amaverunt*, and *audisset* for *audivisset*; occasionally, too, in nouns, as *labrum* for *lavabrum*; and also in the compounds of *versus*, as *retro'rsum*. It is found, I may add, in a few French words derived from the Latin, as *oncle* from *avunculus*, and *cité* from *civitas*. In the several languages above mentioned the *v* between two vowels is also found passing into *w* or *u*, especially after *a* or *o*, the second vowel being in such cases dropped, thus indicating the connexion that existed between *v* and *u*, which letters we know were in times past written indifferently for each other. The discussion, however, of this connexion is beside my present purpose.

The Latin contractions that I have adverted to are well known, and often noticed; and it is remarkable that the manner in which this treatment of the *v* has affected the pronunciation and orthography of our own language, should have almost escaped observation. An acquaintance with it has been found of service when consulting ancient writings and the published records; for those who would use such sources of information with advantage, should be prepared not only to recognise, but also to anticipate, the various changes which names of persons and places have undergone. W. S. W*****D.

ANTHONY MUNDY.

A few weeks since some manuscripts were placed in my hands belonging to the Hon. E. M. L. Mostyn, M. P. (removed from the library at

Mostyn Hall in Flintshire), in order that I might ascertain the contents; and on looking at them, I discovered a play in the autograph of Anthony Mundy, with his signature at the end, and the date (supplied by another hand) of December, 1595. This play, entitled "*A Booke of John a Kent and John a Cumber*," seems to have been hitherto unknown to all the writers on the history of the stage; and its plot and dialogue appearing to me sufficiently curious to deserve publication, I lost no time in communicating my discovery to Mr. J. Payne Collier, under whose able editorship I am happy to learn that the work (by permission of Mr. Mostyn) will shortly be printed by the Shakspeare Club. The object I now have in view in making these remarks, is to point out an error relative to MUNDY (as he spells his own name) which, if not corrected, may acquire greater circulation than it possesses even at present. In Warton's *History of English Poetry*, 4to. vol. iii. p. 292. *n.* (printed in 1781), at the close of his biographical account of Mundy, he makes the following statement: "He [Mundy] collected the arms of the county of Middlesex, *lately* transferred from Sir Simeon Stuart's library to the British Museum;" and this paragraph is copied word for word by Chalmers (writing in 1812), and inserted in his *Biographical Dictionary* under the article MUNDAY (ANTONY). As no record exists in my department of any such transfer, I was desirous to trace the truth of this assertion, which the date of Chalmers could hardly have enabled me to do, had I not fortunately consulted Nichols's *Literary Anecdotes*, vol. viii. p. 645., where I found a letter from the Rev. Michael Tyson to Gough, dated June 10, 1777, in which he mentions the manuscripts then recently sold at the seat of Sir Simeon Stuart, in Hampshire, and adds—

"A bookseller opposite the Exchange bought an heraldical lot of eighteen volumes, big and little, for which he asks twenty guineas: among them is Hawes's [*read* Harvey's] original *Suffolk Church Notes*, and a beautiful *Visitation of Cambridge*."

With this clue I had little difficulty in ascertaining that the eighteen volumes alluded to were preserved among the *Additional Manuscripts* in the British Museum, Nos. 4960—4977., and were probably purchased of the bookseller named above. I can trace no copy of the sale catalogue of Sir Simeon Stuart's library; but this library must have belonged to the third baronet of that name, of Hartley-Maudit, co. Hants, who succeeded to the title in 1761. The manuscripts in question all belonged in the reign of Charles II. to Samuel Waker, painter-stainer, in whose handwriting many of them are, among which is No. 4964., thus entitled: "*Collections of Descents and Armes of the Gentry of Middlesex, whereof was noe visitation generall of the same County, before that made by Sir Henry St. George, Richmond Herald* [in 1634], *except 7 descents of these are entered in the old visitation of Hertfordshire made in a° 1572; all the rest are the collections of mee*, RICH. MUNDY." It is evident that this is the volume referred to by Warton and Chalmers; and no less certain, that, by a careless blunder, the playwright *Anthony Mundy* has been confounded with his namesake *Richard Mundy*, the painter-stainer, whose voluminous heraldic labours are recorded in the *Catalogue of the Harleian MSS.*, Nos. 1529—1534., 1536—1566., 1570. 1571. and 1577. The Add. MS. 4964. is, in reality, only an incomplete copy by Waker of Mundy's original manuscript, preserved in MS. Harl. 1551.

I beg leave to annex the three following Queries.

1. Did any relationship exist between Anthony and Richard Mundy?

2. What is the name of the bookseller who lived "opposite the Exchange" in 1777?

3. Can any copy of the sale catalogue of Sir Simeon Stuart's library be referred to in existence?

F. MADDEN.

Minor Queries.

17. *Margaret Maultasch — Arms of Halle.* — In "Marcel de Serres' Journey in Bavaria and the Tyrol" (printed in Arliss's *Pocket Mag.* 1825), in describing the statues ranged round the mausoleum of the Emperor Mathias in the Franciscan church at Innspruck, he says:

"Amidst the Princesses, Margaret Maultasch may easily be discovered by the hideous conformation of her mouth, and her eyes which glow with sensual desires. The singular arms which may be seen over the gates of Halle, but too plainly betoken the shameful and licentious character of this insatiable female."

Where can I read the life of this "hideous" personage? And what are the arms alluded to? She was Duchess of Tyrol, and her portrait is in the Chateau d'Eu; but I have never seen an engraving. G. CREED.

18. *Test of Strength of a Bow.*—What is the test of the strength of a *bow?*

Does the distance the bow throws the arrow increase in ratio to its strength?

What was the length of the bows used in the good old times? *Were the bows then made of more than one piece?* Is there any advantage in having a bow of *more* than *two* pieces?

What wood *were* the *arrows* made of?

TOXOPHILUS.

19. *Vox Populi.* — I have a copper coin in my cabinet (halfpenny size) which I shall be glad to have explained.

The obverse has a bust laureate in profile to the left, with the letter "P." close to the nose. The bust appears to be of some popular Irish leader in 1760, as it is not like either to George II.'s or

George III.'s busts; and the legend "Voce Populi."

Reverse: The figure of Hibernia seated, with an olive branch in her right hand, and a spear in her left; also a harp at her side. Legend: "Hibernia." Exergue, "1760." J. N. C.

20. *Meaning of Whig and Tory.*—May I beg sufficient space in your journal to inquire for the *exact etymology* of the terms "Whig" and "Tory?" We all know the exact time when these first came into use. We all understand precisely the meaning of the terms "Conservative," "Liberal," "Radical," "Peelite," "Protectionist," all of which, with the exception of Peelite, are equally applicable to things not political; but Whig and Tory can only be used in this one sense. From whence then their derivation? A CLERK OF THE HOUSE.

21. "*Fortune, Infortune, Fort une.*"—In the church of Notre Dame de Brou, near the town of Bourg, in the department de l'Ain, the following inscription is engraved on the tomb of Marguerite d'Autriche, the wife of Philibert le Beau, Prince of Savoy:—

"Fortune, Infortune, Fort une."

In this epitaph, the first two words are intelligible enough, and allude to certain reverses of fortune which had chequered the life of the princess; but the expression *fort une* reads somewhat enigmatical, and I shall be obliged to any of your readers who can give the meaning of it.

HENRY H. BREEN.

St. Lucia, June, 1851.

22. *Unde derivatur Stonehenge.*—Antiquaries and topographers generally (Stukeley and Sir R. C. Hoare included) have been hitherto content to consider this word as a compound of *stan* and *henge*, Anglo-Saxon;—that is, "hanging stone." Now this etymology of the word has always appeared to me very unsatisfactory. The cross stones do not hang; they lie on the uprights, and are kept in their places by mortice holes. An ingenious friend of mine has, by what I consider a happy train of reasoning, arrived at another and a better conclusion. Every one knows that our German ancestors used the word *horse* adjectively. And we still have it so in use to designate many things as the largest of their kind; as *horse-chestnut*, *horse-daisey*, *horse-mushroom*, *horse-emmet*, &c. &c. *Horsu* and *hengst* or *hengist*, are convertible terms; or, if any difference, the latter word is used for *stallion*. If so, then, is it not reasonable to suppose that the stones of this Druid temple would provoke the largest idea of magnitude, and thence be called Stone-Hengst, or more euphoniously, Stone-henge,—stallion stones? P. P.

23. *Marriage of Bishops.*—I should feel obliged to any of your correspondents who would supply me with an example from early Church history of a bishop or priest marrying after ordination.

Deacons were expressly allowed to marry by the Council of Ancyra; but I should wish an example of either of the others.

Marriage after priestly ordination is now forbidden by the Greek church, and since the Council of Trullo bishops must be celibate or continent.

Second Query—What evidence is there that bishops in early times, if already married, were obliged to put away their wives? It is said that St. Gregory Nazianzen's father had children after he was raised to the episcopate. Can this be proved, and are there other instances?

From the silence of early Church writers as to any difference between the clergy and laity on this point, I am much inclined to believe that the Roman requirement of celibacy was then confined to the bishopric of Rome itself, and the immediately adjoining country.

St. Paul, in 1 Cor. ix. 5., says:

"Have we not power to lead about a sister, a wife, as well as the other apostles, and as the brethren of the Lord and Cephas?"

implying that he had power to marry even then; and our Saviour speaks of continence as a gift given only to certain persons. (St. Matthew, chap. xix. ver. 11, 12.) A. B. C.

Edinburgh, July 10. 1851.

24. *The Sign* ¶.—What is the meaning, and whence the origin of the sectional sign ¶, so much used in the Bible, and also at the head of the rubrical instructions in the Book of Common Prayer? P. P.

25. *Early German Virgil.*—I should like to know if the following name is that of a well-known publisher; and whether the book, from which I take the name, is known? also, whether it is very rare, and of literary value? "*Gedruckt zu Frankfurt am Main durch David Zöpffeln* zum *Eisern Huth*, 1559."

I find this at the end of a curious German translation of Virgil into verse — short and easy flowing.

There is a summary in verse, and a quaint engraving to every book. Bound in wood and leather. It has many odd peculiarities too long to mention.

In the Preface, this is said to be the *second* edition, that the first was published "many years ago, by a learned man." It must have been published about the same time as *Bishop Gawain* (or Gawin) *Douglas's*, and is something like it.

R. S. T.

26. *Fairlight Church.*—In Diplock's *New Guide to Hastings, St. Leonard's, and the Neighbourhood*, which, unfortunately, like most other works of this class, is worse than useless to the architectural visitor, it is stated that the old church at

Fairlight, which was taken down not very long since, "was a small but ancient structure, apparently of the early part of the *thirteenth century*: it consisted of a chancel, nave, and square tower, and *was built of brick*."

Can any of your readers inform a visitor here whether this is a correct description? ARUN.

St. Leonard's on Sea.

27. *The Leman Baronetcy.*—I shall be extremely obliged by any account as to the succession of the disputed Leman Baronetcy or estates. Sir William Leman, of Northaw (or Northall), Herts, was, I believe, the last of that designation; and up to the present time doubts exist as to the heir male or other descendants, although great property and possessions are in abeyance or at stake. H. M.

28. *Armorial Bearings.*—Can any of your correspondents inform me to what family the following arms belonged: Sa. a lion ramp. or, betw. three fleur-de-lys ermine. Crest, a sea-horse. Motto, "Fortior vi virtus."

The above arms are painted on the portrait of a gentleman wearing a ruff, temp. James I., in the possession of my family, and I am anxious to ascertain who it represents. F. J. B.

Winchester.

29. "*History of Magnetical Discovery.*"—In the *Gentleman's Magazine* for April, 1840, I find the following notice:

"Thomas Stephens Davies, Esq., Fellow of the Royal Societies of London and Edinburgh, Professor of Mathematics in the Royal Military Academy at Woolwich, and Author of the *History of Magnetical Discovery*, &c. &c."

Being interested in all that concerns the late Mr. Davies, I shall feel much obliged to any one who will state where I can find the *History* here alluded to. I may add that I am acquainted with his papers on "Terrestrial Magnetism," published in the London *Philosophical Transactions* for 1835–6; but since they do not much partake of the character of "History," they can scarcely be the papers intended. T. T. W

Burnley, Lancashire.

30. *George Chalmers.*—Can any of your correspondents inform me what became of the MSS. of the late Mr. George Chalmers?

On the titles of many of the older poets and dramatists of Scotland I have met with his notes referring evidently to some MS. list of the lives of such writers in his possession. My inquiry has reference, therefore, more particularly to the MS. in question, which has not, I think, been published. J. O.

31. *Mistake as to an Eclipse.*—

"Some," says Meric Casaubon, "have been deceived in the hour [of an eclipse], as in the eclipse that happened *April* 3, 1605; about which some very able artists are noted to have mistaken; and the reason is given by astronomers how such a mistake might happen."

Such is my "Note;" but I cannot just now give the reference. I will answer for its accuracy. Can any one give some account of that eclipse, and state the reasons alleged why "such a mistake might happen?" VARRO.

32. *Statue of Mrs. Jordan.*—In visiting Chantrey's studio some years since, in company with a sculptor still living, we received from Mr. Allan Cunningham a similar account to that which MR. PETER CUNNINGHAM has given, that is to say, that the design was *Stodhart's*, of which, indeed, it bore too certain evidence.

Chantrey was engaged at that time upon a colossal equestrian figure of Sir Thomas Picton, destined, I believe, for India. On that visit I was singularly impressed with the gracefulness and beauty of the statue of a female figure with three children; one was at her breast, and in the curled head of another at her feet was the mother's hand enfolded. On the pedestal of the statue was this inscription:

"Sacred to the memory of Norah Bland."

I learnt from Mr. Cunningham that this was the statue of Mrs. Jordan, and was executed for William IV., and that there was some difficulty respecting its place of reception. What is become of this noble work of art? The little boy amongst whose curls the mother's hand played, was the late Earl of Munster. JAMES CORNISH.

Falmouth.

33. "*A Posie of other Men's Flowers.*"—Can any of your readers refer me to the following passage?—

"I have cull'd me a posie of other men's flowers, and nothing, save the string that binds them, is mine own."

D. Q.

34. *Sir Edmund Ployden or Plowden.*—I am desirous of obtaining information respecting Sir Edmund Ployden or Plowden, who (according to a tract published at Middleburg in Holland, in 1648, by a writer signing himself "Beauchamp Plantagenet") received a grant of land from the crown of England, covering portions of the present states of Maryland, Delaware, New Jersey, Pennsylvania, and New York. Of this province, which was called New Albion, the grantee was "Lord Proprietor," "Earl Palatine," "Governor," and "Captain General." Your assistance I venture to ask, as this is a matter of historical interest here. A TRANSATLANTIC READER.

Philadelphia, July, 1851.

35. *Pope's Translations or Imitations of Horace* (Vol. i., p. 230.).—As you have, I hope, very largely increased the number of readers and con-

tributors since I asked the question above referred to, and as it has as yet received no answer, I hope you will allow me to repeat it, in the hope that some of your new correspondents may be able to tell me what satirical "*Imitation of Horace*" can have been, so early as 1716, attributed to Pope?

I would also, on the same grounds, beg leave to repeat another question, formerly proposed by P. C. S. S. and by myself (Vol. i., pp. 201. 246.): What is the precise meaning of the last couplet of these lines of Pope:

"The hero William, and the martyr Charles,
One knighted Blackmore and one pensioned Quarles,
Which made old Ben and surly Dennis swear,
'No Lord's anointed, but a Russian bear.'"

That Pope had a precise meaning cannot be doubted; but I have never heard a reasonable guess at what it might be. C.

36. *John Bodley.* — Among the Parker MSS. in Corpus Library at Cambridge is a patent of Queen Elizabeth to John Bodeleigh to print the English Bible for seven years.

In the list of translators of the Bible in 1611, as given in the Introduction to Jameson's *Glossary of the Holy Scriptures*, appears the name "Burleigh, M.A.," but without any biographical notice, as in the other instances.

In Burn's *Livre des Anglois à Génève*, it is stated that John Bodleigh, the father of the celebrated Sir Thomas Bodley, was one of the translators of the Bible.

Can any of your readers throw light on the history of either of these men, or kindly point to any sources of information respecting them?

S. S. S.

37. *Dr. Thomas Johnson.* — Can your readers give me *any* particulars of *Dr. Thomas Johnson*, the editor of *Gerarde's Herbal?* I do not require such information as I can obtain concerning him in Wood's *Athenæ Oxonienses*, or Pulteney's *Sketches of Botany*; but I especially wish for some information relative to his place of burial, and whether there is any monumental or other record of its whereabout. He died from a wound he received during a *sortie* from Basing House on the 14th of September, 1644. GAMMA.

38. "*You Friend drink to me Friend.*"—Can you inform me in what collection of glees I shall find an old one, the burden or chorus of which is —

"The more we love good liquor, the merrier we shall be?"

I think the first line is —

"You friend drink to me friend, and I friend drink to thee."

AN M. D.

39. *The Latin Termination "aster."*—Can any of your correspondents tell me why the termination *aster* is used in a depreciatory sense in Latin, as *poetaster*, a bad poet; *oleaster*, the wild olive; *pinaster*, the wild pine? With regard to this latter substantive, I have seen the mistake made in a descriptive catalogue of the pine species, of calling this the *star pine;* but I have no doubt that it was named *pinaster*, as inferior to the stone pine, or *Pinus pinea*, which embellishes the Italian gardens, while the *pinaster* flourishes on the mountains and the sea-coast.

Probably other examples may be found where the terminal *aster* is used in a similar sense.

A BORDERER.

40. *Portrait of Dryden.*—Can any of your correspondents or readers inform me where any *undoubted* original portrait of John Dryden is to be found? Malone, Dryden's biographer, enumerates seven or eight portraits, and he states where they were in 1800. I am aware that two are in the Bodleian Gallery at Oxford, the one stated by Malone "painter unknown;" and the other alleged to be by Kneller; but I do not consider the latter to be an original. I wish more particularly to know who has a *half-length* original portrait. Dryden was painted by Kneller, Closterman, and Riley. BEVILLE.

41. *Inscription on a Claymore out in* 1745.—On the retreat of the Highland army from England in 1746, Prince Charles Edward and his staff passed through Dumfries, and slept in a house now known as the Commercial Inn.

After their departure there was found a light claymore, apparently the property of an officer; and as it was never claimed, it remained in the house for some years, and ultimately came into my possession. It is formed of the finest tempered steel, and bears the following very curious inscription on one side,

× GOTT BEWAR DE;

and on the other,

× VERECHTE SCHOTTEN.

Some of your learned correspondents will oblige by giving a translation, and a reason for such an inscription on a Scottish sword. T. M. W.

Liverpool.

Replies.

DE REBUS SEPTENTRIONALIBUS.

At page 371. of Vol. iii. I addressed a Query as to the best mode of reaching Iceland. I have since ascertained that the principal communication with Iceland is from Copenhagen; whence during the season sail a monthly packet, sundry trading-vessels, and sometimes a Danish frigate. Danish vessels also call at Hull and Liverpool to load with salt for Iceland. The Norwegian trade thither has ceased since 1814, and it has now scarcely any intercourse except with Denmark.

A few dirty smacks of fifty or sixty tons, from the Thames and another place or two, resort there to fish, but they do not go into port. There is no further mode of reaching that interesting and remarkable island, except per yacht, or by one of the steam-excursions which are occasionally advertised in *The Times*. The Danish steamers mentioned in Murray's *Guide-book* have discontinued running.

Murray gives but little respecting Iceland, but that little is good. The best book on it that I have met with is, *An Historical and Descriptive Account of Iceland, Greenland, and the Faröe Islands, with Illustrations of their Natural History*, by James Nicol: Oliver and Boyd, Edinburgh, 1844. It embodies the substance of all the best information in small space. The last published English visit to Iceland seems to be that of Barrow in 1835; but a much more recent account has been published in German by that enterprising lady Ida Pfeiffer, of a voyage she made there. An interesting statement of the diseases and sanatory condition of Iceland is found in the *British and Foreign Medico-Chirurgical Review* for 1850, vol v., being a notice of a work entitled, *Island undersögt fra lægevidenskabeligt Synspunct*, by Dr. Schleisner, Fellow of the Royal Medical Society of Copenhagen, who went to Iceland purposely to examine into its medical condition.

Of works on Norway, Murray's *Hand-book* is the best, and contains a list of books on Scandinavia published up to 1848. Besides these, there are the following: —

1. *Scandinavian Sketches; or, a Tour in Norway.* By Lieutenant Breton, R.N.

2. Wittich's *Visit to the Western Coast of Norway:* London, 1848. Contains accurate physical descriptions of the country.

3. Forester's *Norway in* 1848 *and* 1849: London, 1850. Conveys to the mind an excellent and very complete picture of Norwegian scenery, travelling, manners and customs, &c., and gives much valuable information. The plates are very truthful and characteristic.

4. Ross's *Yacht Voyage to Norway* is not worth much; and

5. Jones's *Angler's Guide to Norway* is worth less.

6. Barrow's *Visit to Iceland by way of Trondhjem in* 1834 contains much about some parts of Norway.

Written in Norwegian, and published in Christiania, is a fine work entitled, *Norge Fremstillet i Tegninger*, 1848. The "Tegninger" are lithographs, eighty-two in number, and well executed; and the descriptions are highly interesting. There is also now publishing a series of coloured plates of the Norwegian costumes, denominated *Norske Nationaldragter tegnede efter Naturen af forskjellige Norske kunstnere, og ledsagede med en oplysende Text:* Christiania, 1850. The plates are highly coloured, and the letter-press is in Norsk, German, and English. Mr. Schirmer of Christiania is also publishing a series of magnificent architectural drawings of the old cathedrals of Norway. There are several excellent maps of Norway, of which Munch's is the best; but the only geological map is a very large and complicated one in many sheets, I think by Professor Keilhau. On the botany of Norway there are, Hartmann, *Handbok i Skandinaviens Flora:* Stockholm, 1843; and Lund, *Haandbog i Christianias phanerogame Flora:* Christiania, 1846. The Danish pharmacopœia is still employed by the Norwegian apothecaries. On the dreadful disease found in the Bergen-Stift, called *Elephantiasis Græcorum*, or *Spedalskhed*, Doctors Danielssen and Boeck have put forth a work in French and Norwegian, embodying an immense deal of research and information, accompanied with an Atlas of twenty-four coloured plates. They consider this disease to be identical with the leprosy of Scripture. Their book was published in 1847; and contains references to every known account of the disease up to that date, in a bibliographical list of great length. An article upon it, comprehending a short but complete account of the disease, may be found in the *British and Foreign Med. Chir. Review for* 1850, vol. v.

Of Norwegian national songs and music, there are, besides Lindeman's *Norske Field-Melodier*, the following publications: —

1. *Folke Sange og Melodier, Fædrelandske og Fremmelse, udsalte for Pianoforte*, 1844.

2. *Sangsamling for Norske Selskabskredse: udgiven af det Norske Studenter-samfund:* Christiania, 1839. The students of the Christiania University have much taste for music, and are very fond of singing in parts and choruses.

3. *Scandinaviske Folkesange udsalte for Pianoforte af Niels W. Gade.*

4. *Norske Viser og Stev i Folkesproget. Anden Udgave:* Christiania, 1848. This contains forty-three national ballads, mostly in provincial dialects, and consequently very difficult to translate; but, in many respects, extremely curious, referring to the manners, customs, and superstitions of the peasantry. The new edition is edited by P. A. Munch, Professor of History in the University of Christiania. The notes of some national airs are added at the end.

Professor Munch also published in 1850, *Symbolæ ad Historiam Antiquiorem Rerum Norvegicarum. I. Breve Chronicon Norvegiæ. II. Genealogia Comitum Orcadensium. III. Catalogus Regum Norvegiæ. E. Codice quoad magnam partem hactenus inedito, et in orcadibus, ut videtur, medio sæculo XV^to^ conscripto.* Appended to it is the following curious genealogy: —

"Stemma, originem celsissimæ principis LUDOVICÆ, futuræ Principis nostri uxoris, nec non VICTORIÆ, augustissimæ Britanniarum reginæ, a *Sancto Olao*, patrono Norvegiæ, illustrans."

"SANCTUS OLAUS, rex Norveg., ob. 1030, pr. kal. Sept. Uxor Astrida, filia *Olai* regis Sveciæ.
Ulfhilda, mar. *Ordulfus*, dux Saxoniæ, ob. 1074.
Magnus, dux Sax. ob. 1106.
Ulfhilda, mar. *Henricus Niger*, dux Bavariæ.
Henricus Superbus, dux Bavariæ et Saxoniæ, ob. 1130.
Henricus Leo, id. ob. 1195.
Wilhelmus, dux, ob. 1213.
Otto Puer, dux Brunsvico-Luneburgensis, ob. 1252.
Albertus Magnus, dux Brunsv. ob. 1279.
Albertus pinguis, dux Br. Göttingen, ob. 1318.
Magnus pius, dux Brunsv. ob. 1368.
Magnus Torquatus, dux Brunsv. ob. 1373.

Bernhardus, dux Lun. ob. 1434.
Fridericus pius, id. ob. 1478.
Otto Magnanimus, id. ob. 1471.
Henricus junior, id. ob. 1532.
Ernestus, d. Cellæ, ob. 1546.
Wilhelmus junior, d. Lun. ob. 1592.
Georgius, id. ob. 1641.
Ernestus Augustus, Elector Hannov. 1698.
Georgius I. rex Brit. ob. 1727.
Georgius II. rex Br. ob. 1760.
Fridericus Ludovicus, princ. Brit. ob. 1751.
Georgius III. rex Br. ob. 1820.
Edwardus Augustus, dux Cantiæ, ob. 1820.
VICTORIA, regina Britanniarum.

Henricus, dux Br. ob. 1416.
Wilhelmus victoriosus, dux Br. ob. 1482.
Wilhelmus junior, dux Br. Guelferb. ob. c. 1500.
Henricus malus, dux Br. Guelf. ob. 1514.
Henricus junior, id. ob. 1575.
Julius, id. ob. 1589.
Henricus Julius, id. ob. 1613.
Sophia Hedviga, ob. 1642, nupta *Ernesto Casimiro*, Com. de Nassau-Dietz.
Wilhelmus Fridericus, com. de N.-D. vicerex Fresiæ, ob. 1664.
Henricus Casimirus, pr. de Nassau-Dietz, v. Fresiæ, ob. 1696.
Johannes Willelmus Friso, pr. de Nassau-Dietz, vic. her. Fresiæ, ob. 1711.
Willelmus Carolus Henricus Friso, pr. Arausionensis, vic. her. Bat. ob. 1751.
Willelmus V. pr. Arausionensis, vic. her. Bat. ob. 1806.
Willelmus I. rex Bat. ob. 1843.

Willelmus II. rex Bat. ob. 1849.
WILLELMUS III. rex Bat.

Willelmus Fridericus Carolus, pr. Bat.
WILLELMINA FRIDERICA ALEXANDRINA, Anna Ludovica, nata 5 Aug. 1828."

Further elucidating the ancient history of Scandinavia are the following works:—

Fagskrinna. Kortfaltet Norsk Konge-Saga fra slutningen af det 12^te^ *eller begyndelsen af det* 13^de^ *aarhundrede. Udgivet af P. A. Munch, Professor i Historie, og C. R. Unger, Stipendiat i Nordisk Sprogvidenskab:* Christiania, 1847. In Icelandic, with Norwegian introduction and notes. *C. M. Falsen, Geografisk Beskrivelse over Kongeriget Norge og Udsigt over dets ældre Historie, som Indledning til Norges udförlige Historie*, 1821; and *Norges Historie under Kong Harald Haarfager og hans mandlige Descendenter*, 1824, by the same author.

The various works and sources of information above mentioned will be found to lead on to many others, so that it will not be difficult for those who wish it, and can afford the time, to enter fully into the highly interesting and curious history of the North—a subject which once entered upon is not easy to quit. The literature of Scandinavia is considerable: although that of Denmark and of Norway is less known, distinctively, in this country, than the Swedish portion; partly, no doubt, because the semi-barbarous Gothic character is still much used instead of the clearer Roman type. English literature is much liked in Norway, and they have translations of Scott, Bulwer, Laing, Washington Irving, and some others.

I am very anxious to obtain information on the unanswered points referred to at page 370.

WILLIAM E. C. NOURSE.

Postscriptum. — In enumerating recent works on Iceland and the North, I omitted to mention Dillon's *Winter in Iceland and Lapland*, 2 volumes, London, 1840: an excellent work not sufficiently known.

The trading vessels to Iceland are exceedingly rough and dirty. The Dart, Madeira packet, a fine brig of 350 tons, will probably go thither this summer with passengers. W. E. C. N.

HUGH HOLLAND AND HIS WORKS.

(Vol. iii., p. 427.)

MR. BOLTON CORNEY having favoured your readers with "a notice of some of the statements" contained in my article above-named, I deem it a duty incumbent upon myself to make a few remarks upon these "notices," which I shall do in the briefest manner possible.

The object of my paper was to call attention to a forgotten poet, and to endeavour to obtain some information regarding the locality of his manuscripts. Had I been writing the life of Hugh Holland, I should, of course, have investigated the dates of his biography and works more fully than it was necessary to do for a trifling article like that in question. But, as it is, the facts and dates which I have given are all derived from creditable and well-known sources; and all the facts and dates in question are the *facts and dates* of older writers than myself, as will appear by the following.

1. "He was born at Denbigh in 1558." He was born at Denbigh, but not in 1558. In 1625 he thus expressed himself:

> "Why was the fatall spinster so vnthrifty?
> To draw my third four yeares to tell and fifty!"

Answer. Where are these lines taken from, and what do they mean? What is the proof that they relate to *Hugh Holland?* "Hugh Holland, an esquire's son of Denbighshire," was matriculated at Baliol College, Oxford, anno 1582, aged twenty-four. My authority is Wood's *Athenæ*, edit. Bliss, vol. ii. p. 560.

2. He did not quit Westminster school till 1589. If ever he pursued his studies at Baliol College, it was some ten years afterwards.

Answer. Who says he did not quit Westminster school till 1589?—Joseph Welch, or MR. BOLTON CORNEY? Allowing it to be the former, are all Welch's dates correct? I have Wood's authority that Hugh Holland matriculated at Baliol in 1582.

3. "About 1590 he succeeded to a fellowship at Trinity College, Cambridge." In 1589 he was elected from Westminster to a *scholarship* in Trinity College, Cambridge—not to a *fellowship*. At a later period of life he may have succeeded to a fellowship.

Answer. My words are, "*about* 1590 he succeeded to a fellowship." MR. CORNEY adds, "In 1589" he was elected to a *scholarship*. I must again refer to honest old Wood, who expressly says that he was a *fellow* of Trinity College.

4. "Holland published two works: 1. *Monumenta Sepulchralia Sancti Pauli*, Lond. 1613, 4to. 2. *A Cypress Garland*, &c., Lond. 1625, 4to." Hugh Holland was not the compiler of the first-named work: the initials H. H. admit of another interpretation.

Answer. Why does not MR. CORNEY give your readers his interpretation of the mysterious "H. H.?" One Henry Holland was the author of *A Booke of Kings, being the true Effigies of our English Kings*, &c.: Lond. 1618, 4to. Is this the interpretation? If so, I ask for the proof.

5. The dates assigned to the *Monumenta Sancti Pauli* are "1613, 1616, 1618, and 1633." Here are three errors in as many lines. The *first* edition is dated in 1614. The edition of 1633, which is entitled *Ecclesia Sancti Pauli illustrata*, is the *second*. No other editions exist.

Answer. The edition of 1614 was certainly the first, and that of 1633 *certainly* the second. In the preface to the latter the author says, "My first collection of these Monumentall Epitaphs I pub-

lished anno 1614, full nineteen yeeres sithence." My authority, however, for the "three errors in as many lines" is Cole's Collections for an *Athenæ Cantabrigenses*. (See Brydges' *Restituta*, vol. iii. p. 215.)

6. "Holland also printed a copy of Latin verses before Alexander's *Roxana*, 1632." No such work exists. He may have printed verses before the *Roxana* of W. Alabaster, who was his brother-collegian.

Answer. My authority again is Cole's Collections in *Restituta*, vol. iii. p. 215., where, under the head of "Hugh Holland, Fellow of Trinity College," is this line: "Has a copy of Latin verses before Dr. Alexander's *Roxana*, 1632." I shall therefore leave the shade of Cole and MR. BOLTON CORNEY to settle the question as to whether any such work exists.

I have now disposed of the six statements, and have only to add, that the authorities which I have consulted are those which I have named.

EDWARD F. RIMBAULT.

"PRENZIE" IN "MEASURE FOR MEASURE."

(Vol. iii., p. 522.)

The suggestion of *primzie* is too ingenious, and too apparently happy, to be passed over without adducing some reason for refusing to give it the preference to Tieck's reading of *precise*.

The terminal adjuncts *zie*, *sie*, *some*, generally imply some playful diminutive variation of the original word, certainly they never add force or gravity to it: *prim*, in itself, is a diminutive of *primitive*, and applies more to external appearance than to internal character. I do not think, therefore, that even *prim* would be a word sufficiently dignified for the situation and context; much less is its diminutive *primsie*.

It seems to me that the character of Angelo is generally mistaken; he is too often looked upon as a mere hypocrite, whereas Shakspeare depicts him, before his fall, as a rigid but *sincere* ascetic. This view of his character accounts for his final condemnation of Claudio: he has no mercy for *the crime*, even while committing it himself; and he was just the man who, had he escaped detection, would probably have passed the remainder of his life in the exercise of self-inflicted penance.

Viewing Angelo, therefore, as a man proverbial for rigidly virtuous conduct; who stood "at a guard with envy;" who challenged scrutiny; and who was above the tongue of slander; I do not think that *primsie* can be looked upon as an appropriate designation in the mouth of Claudio. He would use some word in the greatest possible contrast to the infamous conduct Isabella was imputing to Angelo: *primsie* would be weak and almost unmeaning, and, as such, I will not receive it as Shakspeare's, so long as the choice of a better remains.

Does not Shakspeare, by his frequent repetition of *precise*, in this play, seem purposely to stamp it with that peculiar signification necessary to his meaning, that is, rigidly virtuous? Another example of it, not, I believe, before noticed, is where Elbow describes his "two notorious benefactors" as "precise villains," "void of all profanation that good Christians ought to have."

The humour of this is in the contrast afforded by Elbow's association of incongruous and inconsistent terms, causing Escalus to exclaim, "Do you hear how he misplaces?" *Precise* therefore in this place also requires a meaning as opposite as possible to villany, something *more* than formal, in order that the humour may be fully appreciated.

With respect to Halliwell's quotation from Fletcher's poems, it certainly confers upon *prin* a very different meaning from any that *prim* is capable of receiving: the context requires *prin* to have some signification akin to *fleshless*; like "bodyes at the resurrection, just rarifying into ayre." *Prin*, in this sense, would seem to have some relation to *pine*, since *pin* and *prin* were synonymous.

A. E. B.

Leeds, July, 1851.

THE TEN COMMANDMENTS.

(Vol. iii., pp. 166. 230. 412.)

The earliest divisions of the Decalogue are those of Josephus (*Ant. Jud.*, lib. iii. c. v. s. 5.), the Chaldee Paraphrase of Jonathan, and *Philo-Judæus de Decem Oraculis*. According to the two former, the 3rd verse of Exod. xx., "Thou shalt have no other gods but me," contains the first commandment, the 4th, 5th, and 6th, the second. Philo makes the Preface or Introduction to be a distinct commandment, as do also St. Jerome and Hesychius. The two latter make what we call the first and second to be the second only; but Philo does not recite the words "Thou shalt have no other gods but me;" and whether he understood them in the first or the second, does not hence appear. The same uncertainty is found in Athanasius in *Synopsi S. Scripturæ*.

It may however be inferred, from these two writers giving the commencement only of the other commandments, that they made the prohibition, "Thou shalt not make," &c., in the same manner the commencement of the second; and therefore joined the other, "Thou shalt have," &c., to the words, "I am the Lord thy God."

Those which we call the first and second were united by St. Augustine.

The distinction made by Josephus and the Chaldee Paraphrast, separating the two prohibitions, was adopted by the following early writers: Origen (Hom. viii. in Exod.); Greg. Nazianzen

(*Carmina, Mosis Decalogus*); Irenæus (lib. ii. c. xlii.); Ambrose (in *Ep. ad Ephes.* c. vi.).

The Jews divide the Decalogue thus:

1. I am . . . .
2. Thou shalt not have . . . .
3. Thou shalt not take . . . .

But in the field of speculation, the Jews have followed a variety of systems for dissecting the Decalogue, as may be seen in Abarvanel in the Pericope "Jethro," and in Voisin's *Prœmium ad Martini Pugionem Fidei.*

The following authors may be consulted on the arguments which have been adduced to support their respective divisions by the Church of Rome and the Lutherans on the one side, and the Reformers or Calvinists and the Church of England on the other.

1. Church of Rome. — Gother's *Papist Misrepresented;* Godden's *Catholics No Idolaters; Gotti Vera Ecclesia Christi.*

2. Lutherans. — *Salmuthi Theses; Winckelmanni Dissertatio, &c.; Crameri de distinguendo decalogo, &c.; Franzii Disputatio; Weimari Demonstratio; Opitii Dissertatio de usu accentuationis geminæ in genuina divisione decalogi; Dasdorfii Dissertatio de decalogo, ex fundamento accentuum examinato; Hackspanii Notæ Philologicæ in varia loca S. Scripturæ; Pfeifferi Opera* (*cent.* 1.).

3. Reformers. — *Sam. Bohlii vera divisio decalogi ex infallibili principio accentuationis.*

In reference to this argument, which is used by both parties, I have been favoured with the following remarks by a learned professor of languages, of the Jewish faith:

"On the subject of your inquiry, the accents do not appear to me to offer any decision. They show which words are to be connected with each other to make up one proposition; but not how many propositions shall go to make up one commandment."

4. The Church of England. — Ussher's *Answer to a Jesuit* (*Images*), *and his Sermon preached before the Commons House of Parliament*, 1620; Taylor's *Ductor Dubitantium* (where, in connexion with the Romish controversy, this subject is exhausted); Stillingfleet's *Replies to Gother and Godden;* and *Forbesii Theologia Christiana.*

T. J.

THE REPUBLIC OF SAN MARINO.

(Vol. iii., pp. 321. 376.)

Though your correspondent Mr. Sydney Smirke has brought to our notice the existence of the republic of San Marino, and informed us of many facts in connexion therewith, and though F. C. B. has enlightened us on several points of interest in the history of this state, still I do not find in either of these communications the following particulars of its foundation, which are in Addison's *Remarks on Italy*, pp. 62, 63. (ed. Talboys, 1830), and which may interest some of your readers.

"San Marino was its founder, a Dalmatian by birth, and by trade a mason. He was employed above thirteen hundred years ago in the reparation of Rimini, and after he had finished his work, retired to this solitary mountain, as finding it very proper for the life of a hermit, which he led in the greatest rigours and austerities of religion. He had not been long here before he wrought a reputed miracle, which, joined with his extraordinary sanctity, gained him so great an esteem, that the princess of the country made him a present of the mountain, to dispose of at his own discretion. His reputation quickly peopled it, and gave rise to the republic which calls itself after his name. . . . . The best of their churches is dedicated to the saint, and holds his ashes. His statue stands over the high altar, with the figure of a mountain in its hands crowned with three castles, which is likewise the arms of the commonwealth. They attribute to his protection the long duration of their state, and look on him as the greatest saint next the blessed Virgin. I saw in their statute book a law against such as speak disrespectfully of him, who are to be punished in the same manner as those who are convicted of blasphemy."

Walter Montagu.

SHAKSPEARE'S USE OF "EISELL."

(Vol. ii., pp. 241. 286. 329., &c.; Vol. iii., pp. 66. 119. 210., &c.)

After so much has "been said on both sides," in the pages of "Notes and Queries," on the signification of *eisill* or *esil* in *Hamlet*, it appears to me that the evidence requires to be carefully summed up. This task I would willingly leave to other hands; but since no correspondent attempts it, I will venture, if I may be allowed, to take it on myself, and will strive to perform it to the best of my ability.

The question is, whether by the word under discussion we are to understand *vinegar* (or some such liquid) or *a river*. It will be proper, in taking a view of the matter, to "begin from the beginning," and to see, in the first place, what the earlier commentators have said.

1. What the critics before Theobald thought of the word, is not quite certain; but Theobald states that it had, "through all the editions, been distinguished by Italic characters, as if it were the proper name of a river; and so," he adds, "I dare say all the editors have from time to time understood it to be." But not being able to satisfy himself what river could be meant, he preferred to understand it of vinegar, and interprets the passage, "Wilt thou swallow down large draughts of vinegar?"

2. Sir Thomas Hanmer, on the contrary, was so convinced that a river was signified, that he actually altered the passage, *arbitrio suo*, to

"Wilt drink up *Nile?* or eat a crocodile?"

3. Johnson was silent, and left the explanation of the word to Steevens, who, observing that Hamlet meant to rant (as he says he will), supposed him to defy Laertes "to drink up a river, or try his teeth on an animal whose scales are supposed to be impenetrable." The word, he thinks, may be irrecoverably corrupted, but he finds plenty of rivers in Denmark of a somewhat similar sound, any one of which would "serve Hamlet's turn."

4. Malone, in his first edition, deeming that Hamlet was not speaking of "impossibilities," but merely of "difficult or painful exertions," decided on adhering to Theobald and his vinegar. But in his second edition he repented, and expressed his conviction that "Mr. Steevens's interpretation is the true one," remarking that "this kind of hyperbole is common among our ancient poets."

5. Steevens, before he published his second edition, read the observations in favour of *vinegar* given in Malone's first edition; but, though he allowed them to be "acute," was not moved by anything advanced in them to depart from his opinion that a river was intended.

6. Boswell followed Malone's second thoughts.

7. Mr. Singer, in his edition printed in 1826, had so little notion that *vinegar* could be signified, that he does not even advert to a single argument in behalf of that opinion, attending only to the consideration "what river, lake, or firth, Shakspeare meant."

8. Mr. Collier makes no decision, observing only that *eyesel* is certainly the old word for *vinegar*, but that there is considerable doubt whether that be meant here; and that "some of the commentators suppose Hamlet to challenge Laertes to drink up the river Yssell or Eisell."

9. Mr. Knight favoured the river, remarking that "there is little doubt that Shakspeare referred to the river Yssell, Issell, or Izel, the most northern branch of the Rhine, and that which is nearest to Denmark."

Thus we have, on the side of *vinegar*, Theobald, and Malone's first edition; on the side of the *river*, Sir T. Hanmer, Steevens, Malone's second edition, Boswell, Mr. Singer in 1826, and Mr. Knight; six against two. I say nothing of Johnson, whom, however, we may consider to have been favourable to Steevens; or of the earlier editors, who, according to Theobald, printed the word in Italics as a proper name.

So the matter remained; most readers, as well as critics, being, I believe, of opinion that a river was intended, until MR. SINGER, in the 46th No. of "NOTES AND QUERIES," revived the notion that some kind of drink was signified.

10. Let us now consider what testimonies are advanced by the various critics on behalf of each of these opinions. That *eysell* (the 4to., 1604, reads *esil*, and the folio *esile*) was used as synonymous with one kind of drink, viz. *vinegar*, is apparent from the following authorities. Malone observes that it occurs in Chaucer and Skelton, and also in Sir Thomas More, *Works*, p. 21., edit. 1557:

—— "with sowre pocion
If thou paine thy taste, remember therewithal
That Christ for thee tasted *eisil* and gall."

He also remarks that it is found in Minsheu's *Dictionary*, 1617, and in Coles's *Latin Dictionary*, 1679.

Shakspeare himself, as Farmer was the first to point out, has, in his 111th Sonnet,

—— "like a willing patient I will drink
Potions of *eysell* 'gainst my strong infection;
No bitterness that I will bitter think,
Nor double penance to correct correction."

From Chaucer, Richardson's *Dictionary* supplies,

"She was like thing for hunger deed
That lad her life only by breed
Kneden with *eisel* strong and agre,
And thereto she was lean and megre."
Romaunt of the Rose.

and another passage thus:

"Then these wretches full of all frowardnesse
Gave him to drink *eisel* temp'red with gall."
Lamentation of Mary Magdalen.

Todd, also, in his edition of Johnson, says that the old English *aysel* for *vinegar* is used by Wicliffe.

11. Next comes the consideration whether, if *vinegar* were intended, the expression *drink up* could properly have been used in reference to it. On this point Theobald says nothing, except intimating that "drink up" is equivalent to "swallow down." Steevens denies that if Shakspeare had meant Hamlet to say, "Wilt thou drink vinegar?" he would have used "the term *drink up*," which means "*totally to exhaust.*" Malone, in his first edition, remarks on the subject as follows:

"On the phrase *drink up* no stress can be laid, for our poet has employed the same expression in his 114th Sonnet, without any idea of entirely exhausting, and merely as synonymous to *drink*:

'Or whether doth my mind, being crowned with you,
Drink up the monarch's plague, this flattery?'

"Again, in the same Sonnet:

—— 'Tis flattery in my seeing,
And my great mind most kingly *drinks* it *up*.'

"Again, in *Timon of Athens*:

'And how his silence *drinks up* his applause.'

"In Shakspeare's time, as at present, to *drink up* often meant no more than simply *to drink*. So in Florio's *Italian Dictionary*, 1598: '*Sorbire*, to sip or *sup up* any drink.' In like manner we sometimes say, 'When you have *swallowed down* this potion,' though we mean no more than, 'When you have *swallowed* this potion.'"

In his second edition, however, Malone abandoned his first interpretation, and his remarks on *drink up* then went for nothing.

Discussion on this point has occupied some paragraphs in "NOTES AND QUERIES." MR. SINGER, in his first paper (Vol. ii., p. 241.), asserts that "*to drink up* was commonly used for simply *to drink*." MR. HICKSON, too (No. 51.), affirms that "*drink up* is synonymous with *drink off*, *drink to the dregs*," and observes that "a child taking medicine is urged to *drink it up*." But H. K. S. C., or MR. H. K. S. CAUSTON, as he afterwards signs himself, denies that *drink up* can be used of *eysell*, or any other liquid, unless a *definite quantity* of it be signified; that is, you may say to any one, if you please, in allusion to a *definite quantity of vinegar*, "Drink it up;" but if you allude to *vinegar in general*, without limitation of quantity, you will say merely, "Drink vinegar." So if you would ask your friend whether he drinks wine or water, you would say, "Do you drink wine or water?" not "Do you drink up wine or water?" which would be to ask him whether he drinks up *all* the wine or water in the world, or at least *all the definite quantities of either* that come within his reach. MR. SINGER professes not to understand this doctrine, and refers MR. CAUSTON to the nursery rhyme:

> "*Eat up* your cake, Jenny,
> *Drink up* your wine,"

"which," he says, "may perhaps afford him further apt illustration;" but which supplies, MR. CAUSTON rejoins, only another example that *drink up* is applied to definite quantity; a quantity which, in this case, is "neither more nor less than the identical glass of wine which Jenny had standing before her." The line in Shakspeare's 114th Sonnet is, MR. CAUSTON adds, "a parallel passage." To *drink up*, therefore, he concludes, must be used of "a noun implying *absolute entirety*, which might be a river, but could not be grammatically applied to any unexpressed quantity." In these remarks there seems to be great justness of reasoning. MR. CAUSTON might also have instanced the lines:

> "Freely welcome to my cup,
> Couldst thou sip, and sip it up:"

that is, "couldst thou *go on sipping* till thou hast *sipped up*, or *entirely exhausted*, *the whole definite quantity* in the cup."

12. But MR. SINGER in 1850, differing so much from Mr. Singer in 1826 (who thought that a river was signified), supposes that though a sort of drink is intended, it is not *vinegar*, but *wormwood-wine*. To this purpose he cites the lines of Shakspeare's 111th Sonnet, which we have already transcribed:

> "Whilst like a willing patient I will drink
> Potions of *eysell* 'gainst my strong infection;
> No *bitterness* that I will bitter think,
> Nor double penance to correct correction."

"Here we see," he observes, "that it was a *bitter potion* which it was a penance to drink." This does not seem to be clearly apparent from the passage; for it is not absolutely certain that the *bitterness* in the third line refers to the *eysell* in the second. But he adds another quotation from the *Troy Boke* of Lydgate:

> "Of *bitter eysell*, and of eager wine."

After which he subjoins:

"Numerous passages in our old dramatic writers show that it was a fashion with the gallants of the time to do some extravagant feat, *as a proof of their love*, in honour of their mistresses; and, among others, the swallowing some nauseous potion was one of the most frequent; but vinegar would hardly have been considered in this light. *wormwood* might. In Thomas's *Italian Dictionary*, 1562, we have 'Assentio, *Eysell*;' and Florio renders that word [Assentio] by *Wormwood*. What is meant, however, is *absinthites*, or *wormwood wine*, a nauseously bitter medicament then much in use; and this being evidently the *bitter potion* of *eysell* in the poet's sonnet, was certainly the nauseous draught proposed to be taken by Hamlet, among the other extravagant feats as tokens of love."

The reader will judge with what justice the words "evidently" and "certainly" are used. MR. SINGER then cites Junius, but to little purpose; Hutton's *Dictionary*, to prove that *absinthites* meant "wormwood-wine;" and Stuckius's *Antiquitates Convivales* to show that absinthites was a *propoma;* but Stuckius, be it observed, mentions this *propoma* only as a stomachic, *quod vim habet stomachum corroborandi et extenuandi*.

It is not surprising, therefore, that LORD BRAYBROOKE (Vol. ii., p. 286.) should quote against MR. SINGER's theory the following paragraph:

"If, as MR. SINGER supposes, '*Eisell* was absinthites, or wormwood-wine, a nauseously bitter medicament then much in use,' Pepys's friends must have had a very singular taste, for he records on the 24th of November, 1660:

'Creed, and Shepley, and I, to the Rhenish wine-house, and there I did give them two quarts of wormwood wine.'

"Perhaps the beverage was doctored for the English market, and rendered more palatable than it had been in the days of Stuckius."

Two other correspondents of the "NOTES AND QUERIES" also, C. H. (Vol. iii., p. 508.) and GOMER (*ibid.*), assert that *eysell*, if it means any potion at all, must mean vinegar; C. H. referring to a MS. at Cambridge (Dd. i. fol. 7.), date about 1350, in which occurs, —

> "Þe iewis herde þis word wel alle,
> And anon *eysel* þei mengid wiþ galle:"

and GOMER relying on the support of the Welsh word *Aesell*, which implies verjuice or vinegar. D. ROCK, too, adduces the "Festival" in the sermon for St. Michael's day:

"And other angellis with hī (St. Michael) shall bring all the Instrumētis of our lordis passyon; the crosse; the crowne; spere; naylcs; hamer; sponge; *eyseel;* gall, &c."

There is therefore, it appears, ample testimony to show that *eysell* was used for *vinegar;* but to prove that it meant *wormwood-wine*, MR. SINGER's instances seem insufficient.

13. Before we proceed further, let us, supposing that no bitter or sour potion, but a river, is meant, advert to the consideration what river may be intended? Theobald observed that there was no river of that name in Denmark, nor any resembling it in name but "*Yssel*, from which the province of Overyssel derives its name in the German Flanders." Steevens, however, is well content to take this *Yssel* as that which Hamlet had in his thoughts. "But," he adds, "in an old Latin account of Denmark, and the neighbouring provinces, I find the names of several rivers little differing from *Esil* or *Eisill* in spelling or pronunciation. Such are the Essa, the Oesil, and some others . . . . The poet," he further remarks, "might have written the Weisel; a considerable river, which falls into the Baltic Ocean, and could not be unknown to any prince in Denmark." MR. SINGER of 1826 suggests that the *Issel* is perhaps meant, but that the firth of *Iyze* is nearest to the scene of action. MR. KNIGHT has little doubt that the Yssell, Issell, or Izel, the most northern branch of the Rhine, and that which is nearest to Denmark, is signified.

MR. HICKSON, indeed, who favours MR. SINGER's wormword-wine, says (Vol. iii., p. 119.), that the word cannot mean a river, because the definite article is omitted before it. But this is an assertion of very little weight. H. K. S. C. (Vol. iii., p. 68.) very justly observes, that we may as correctly say, — "Woul't drink up Thames?" without the article, as "Woul't drink up Eisell?" without the article. Let MR. HICKSON call to mind Milton's lines on English rivers:

> "And sullen Mole, that runneth underneath
> And Severn swift, guilty of maiden's death,"

ending with —

> "And Medway smooth, and royal-tower'd Thame,"

and ask himself whether the names of rivers are not with perfect propriety used without the article. Pope has —

> "And sails far off, among the swans of Thames."

And is not Sir Thomas Hanmer quite correct in expression, when he alters the hemistich into "Wilt drink up *Nile?*" But to multiply examples on such a point would be idle.

14. It is now to be considered whether, supposing that the word might mean *a potion* (whether of *vinegar* or *wormwood*) or *a river*, the potion or the river is the more applicable to the passage in which it occurs. It cannot be denied that the whole passage is full of rant and extravagance. Laertes begins to rant, and Hamlet answers him in a similar strain:

> "Now pile your dust (says Laertes) upon quick and dead,
> Till of this flat a mountain you have made,
> T' o'ertop old Pelion, or the skyish head
> Of blue Olympus."

This is surely extravagant enough. Hamlet retorts, in correspondent tone, —

> "What is he whose grief
> *Bears such an emphasis?* whose phrase of sorrow
> *Conjures the wand'ring stars, and makes them stand*
> *Like wonder-wounded hearers?*"

Then comes the struggle, in which they are parted by the attendants; after which Hamlet cries out with like "emphasis:"

> "Why I will fight with him upon this theme
> *Until my eye-lids can no longer wag.*
> . . . . .
> I lov'd Ophelia; *forty thousand brothers*
> Could not, with all their quantity of love,
> Make up my sum — what wilt thou do for her?"

On which the king exclaims, with much reason,

> "O, he is mad, Laertes."

Hamlet continues, as if to make his madness indisputable:

> "Zounds! show me what thoul't do:
> Woul't weep? woul't fight? woul't fast? woul't tear thyself?
> Woul't drink up *Esil?* eat a crocodile?
> I'll do't. Dost thou come here to whine?
> To outface me with leaping in her grave?
> Be buried quick with her, and so will I:
> And, if thou prate of mountains, let them throw
> *Millions of acres on us;* till our ground,
> *Singeing his pate against the burning zone,*
> *Make Ossa like a wart! Nay, an thoul't mouth,*
> *I'll rant as well as thou.*"

The queen justly observes:

> "This is *mere madness.*"

Hamlet goes off, but maintains his extravagance of language to the last:

> "Let Hercules himself do what he may,
> The cat will mew, and dog will have his day."

If, then, a literary jury be required to decide this question, the point on which they have to give a verdict is, whether *to drink vinegar* (or wormwood-wine) or *to drink up a river* is more in consonance with the tenor of Hamlet's speech. Theobald indeed says, that "Hamlet is not proposing any *impossibilities* to Laertes, such as drinking up a river would be, but rather seems to mean, Wilt thou resolve to do *things the most shocking and distasteful to human nature?*" But on what ground does this assertion rest? Laertes himself commences with what we may surely call an impossibility:

> "Till of this flat," &c.

And Hamlet speaks of more impossibilities, when he talks of throwing up "millions of acres," to

"make Ossa like a wart." The drinking up a river is certainly more in unison with these extravagant proposals than a defiance "to swallow down (as Theobald has it) large draughts of vinegar;" or, as Malone gives it, "to drink a potion of vinegar." Such a proposition, Theobald admits, "is not very grand;" "a challenge to hazard a fit of the heartburn or the colic, is," says Steevens, "not very magnificent." But it is not only far from "grand" and "magnificent," but, what is worse, it is utterly tame and spiritless, in a place where anything but tameness is wanted, and where it is quite out of keeping with the rest of the speech. Mr. Hickson, it is true, says (Vol. ii., p. 329.), that "the notion of drinking up a river would be quite unmeaning and out of place;" but this assertion is as groundless as Theobald's, and is somewhat surprising from a gentleman who exhorts those who would be critics "to master the grammatical construction of a passage, deducing therefrom its general sense," and, we may presume, its *general drift*, "before they attempt to fix the meaning of a doubtful word." Had Mr. Hickson looked to the *general drift* of this passage, before he attempted to fix the meaning of *eisell*, or to concur with Mr. Singer of 1850 in his attempt to fix it, he would, we may suppose, have been less ready to pronounce the notion of drinking up a river *out of place*. It would have been better for him to have adhered to the judgment of Archdeacon Nares, as cited by Mr. Singer (Vol. ii., p. 241.):—"The challenge to drink *vinegar*, in such a rant," says the Archdeacon, "is so inconsistent, and even ridiculous, that we must decide for the *river*, whether its name be exactly found or not. To drink up a river, and eat a crocodile with his impenetrable scales, are two things equally impossible. There is no kind of comparison between the others."

15. Though examples of similar rant are quite unnecessary to support this opinion, let us nevertheless conclude by noticing those which the critics have adduced on this passage:

"This sort of hyperbole," says Malone, in his second edition, "was common among our ancient poets. So, in Eastward Hoe, 1609:

'Come drink up Rhine, Thames, and Meander, dry.'

"So also in Greene's *Orlando Furioso*, 1599:

'Else would I set my mouth to Tigris' streames,
And drink up overflowing Euphrates.'

"Again, in Marlowe's *Jew of Malta*:

'As sooner shalt thou drink the ocean dry,
Than conquer Malta.'"

To which Boswell adds:

"Our author has a similar exaggeration in *Troilus and Cressida*, Act III. Scene 2.:

'When we (*i. e.* lovers) vow to weep seas, live in fire, eat rocks, tame tigers,' &c.

"In Chaucer's *Romaunt of the Rose*, we find the following lines:

'He underfongeth a grete paine,
That undertaketh to drink up Seine.'"

Steevens notices *King Richard II.*, Act II. Scene 2.:

"The task he undertakes,
Is numb'ring sands, and *drinking oceans dry*."

But enough. The majority of readers, like the majority of critics, will surely be for the river, in the proportion of at least six to two. *Verbum non amplius addam.* J. S. W.

Stockwell.

Eisel — Wormwood — Scurvy Ale. — Such of your readers who have not yet made up their minds whether "eisell" and "wormwood" are identical, will not object to be reminded that Taylor, the Water Poet, in his *Pennyless Pilgrimage*, describing his hospitable reception at Manchester, when speaking of the liquid cheer supplied to him, says:—

". . . Eight several sorts of ale we had,
All able to make one stark drunk, or mad.
. . . . . .
We had at one time set upon the table
Good ale of hyssop ('twas no Æsop fable);
Then had we ale of sage, and ale of malt,
And ale of *wormwood* that could make one halt;
With ale of rosemary, and of bettony,
And two ales more, or else I needs must lie.
But to conclude this drinking aley tale,
We had a sort of ale called scurvy ale."

It would seem that in most of these drinks, the chief object was to impart an exciting but not disagreeable bitterness to the beverage, groping as it were, by instinct, after that enduring and gratifying bitter now universally derived from the hop. Wormwood, hyssop, rosemary, sage, bettony, each furnished its peculiar temptation to the Manchester drinkers, who some two centuries ago wanted an "excuse for the glass." Can any of your correspondents state what were the components of the *scurvy ale* spoken of by Taylor? This was, perhaps, a really medicated drink.

It may not be generally known, that even at this day, in some of the gin shops and taverns of London, gin, in which the herb rue is infused, is a constant article of sale; and many, who assume a most respectable blueness of physiognomy at the bare mention of "old Tom" in his undisguised state, scruple not to indulge in copious libations of the same popular spirit, provided it be poured from a bottle in which a few sprigs of rue are floating. But what was *scurvy ale?*

Henry Campkin.

ROYAL LIBRARY.

(Vol. iii., p. 427.)

In the following passage (extracted from the *Quarterly Review*, No. CLXXV., Dec. 1850, p. 143.) it is declared that the nation *did* "pay" for this "munificent present." The writer is understood to be Mr. R. Ford; and if his statement is not refuted, the business will henceforth take its place as a sale which the nation was duped into regarding as a gift: —

"The secret history," says the reviewer, "was this: King George IV., having some pressing call for money, did not decline a proposition for selling the library to the Emperor of Russia. Mr. *Heber*, having ascertained that the books were actually booked for the Baltic, went to Lord *Sidmouth*, then Home Secretary, and stated the case; observing what a shame it would be that such a collection should go out of the country: to which Lord Sidmouth replied: 'Mr. Heber, it shall not!'—and it did not. On the remonstrance of Lord Sidmouth, of whose manly and straightforward character George IV. was very properly in awe, the last of the *grands monarques presented* the books to the British Museum, *on the condition* that the value of the rubles they were to have fetched should be somehow or other made good to him by ministers in pounds sterling. This was done out of the surplus of certain funds furnished by France for the compensation of losses by the Revolution. But his ministers, on a hint from the House of Commons that it was necessary to refund those monies, had recourse, we are told, to the droits of the Admiralty."

So that the books were not given, but paid for, out of public monies: which ministers could not have made the object of a bargain, had they been the king's, and not the nation's. And the inscription in the Museum—like many others—"lifts its head and lies," *i. e.* unless the *Quarterly Review* has been inventing a story, instead of telling a true bit of secret history, decidedly worth noting if true. V.

[We believe the Quarterly Reviewer has been misinformed as to the facts connected with the transfer of the Royal Library to the British Museum. We have reason to know that George IV., being unwilling to continue the expense of maintaining the Library, which he claimed to treat, not as a heirloom of the crown, but as his own private inheritance, entertained a proposal for its purchase from the Russian Government. This having come to the knowledge of Lord Liverpool (through Dibdin, from Lady Spencer, to whom it had been mentioned by the Princess Lieven), the projected sale was, on the remonstrance of the Minister, abandoned, and the Library presented to the nation. The King thus got rid of the annual expenses; and although we do not believe that any bargain was made upon the subject, it is not unlikely that the Ministry felt that his surrender of the Library to the country gave the King some claim to assistance towards the liquidation of his debts, and that such assistance was accordingly furnished. Even if this were so, though the result might be the same, the transaction is a very different one from the direct bargain and sale described in the *Quarterly Review*.]

In justice to King George IV., the letter which he addressed to the late Earl of Liverpool, on *presenting* the books to his own subjects, should be printed in your columns. I saw the autograph letter soon after it was written, and a copy of it would be very easily met with.

Would it not have been both desirable and very advantageous, to have converted the banqueting room at Whitehall into a receptacle for this magnificent collection, which would doubtless have been augmented from time to time?

Instead of concentrating such vast literary treasures at the Museum, might it not have been expedient to diffuse them partially over this immense metropolis?

To Peers and M. P.'s, especially, a fine library at Whitehall would be a great boon. The present chapel was never consecrated, and its beautiful ceiling is little suited to a house of prayer.

J. H. M.

THE CAXTON MEMORIAL.

(Vol. iv., p. 33.)

For the information of your correspondent MR. BOLTON CORNEY, I beg to inform him that there was an intermediate meeting of the subscribers to the Caxton Memorial at the house of the Society of Arts between the first meeting to which he alludes, and the last, held at the same place the other day. Over that meeting I had the honour of presiding, and it was determined to persevere in the object of erecting a statue in Westminster to the memory of the first English printer; but the report of the last meeting shows that the funds have not been so largely contributed as might have been expected, and are now far short of the sum, 500*l.*, required for the erection of an iron statue of the illustrious typographer. True it is that no authentic portrait of Caxton is known, but the truthful picture by Maclise might very well supply the deficiency; and I see the engraving to be made from that painting rather ostentatiously advertised as "the Caxton Memorial." The original design of the Dean of St. Paul's, for "a fountain by day, and a light by night," was abandoned as more poetical than practical; my chief apprehension being either that the gas would spoil the water, or that the water would put out the light. The statue was therefore resolved upon as less costly and more appropriate than the fountain.

The statue of Gutenberg at Mentz is a good example of what might be erected in Westminster; yet I very much doubt whether any likeness of the

great printer has been preserved. The expense necessarily attendant upon Mr. Corney's Literary Memorial appears to me to be fatal to its success; for, however dear to the bibliographer, I fear but little public interest is now felt in the writings of Caxton. The *Typographical Antiquities* contain copious extracts from his works; and the biographies of Lewis and Knight appear to have satisfied public curiosity as to his life. Besides, a memorial of this nature would be hidden in a bookcase, not seen in a highway. I may add that the present state of the Caxton Memorial is this: the venerable Dean of St. Paul's is anxious to be relieved from the charge of the funds already subscribed, and to place them in the hands of the Society of Arts, if that body will receive them, and undertake to promote the object of the original subscribers by all the means at its command.

Beriah Botfield.

MEANING OF "NERVOUS."

(Vol. iv., p. 7.)

Medically, the word *nervous* has the following meanings: —

1. Of or belonging to the anatomical substance called nerve, *e. g.* the "nervous system," "nervous sheaths," "nervous particles," &c.

2. A predomination of the nervous system, when it is unusually active or highly developed, which is what we mean in speaking of a "nervous temperament," "a nervous person," &c.

3. Certain functional disorders of the nervous system are so termed, and in this sense we speak of "nervous people," "nervous complaints," and so forth.

4. Nervous is also used, more poetically than correctly, to signify *muscular*, and as synonymous with brawny, sinewy, &c., thus conveying an idea of strength and vigour. But *nerve* is not *muscle*, therefore this inaccurate use of the word, though sanctioned by some good old writers, must cease.

5. Nervous, in speaking of a part of the body, signifies a part in which there are many nerves, or much nervous matter, or which is endowed with extra sensibility.

These are the various ideas commonly attached to the word *nervous*. They are too many for the word to be a closely accurate one, but we must take them, not make them. We can, however, avoid the future inaccurate use of the term alluded to in explanation 4., and all the metaphorical derivations thereof, such as a "nervous style of writing," &c., and adhere to those two significations which are physiologically and pathologically correct, and which are obviously derivable from the several meanings and explanations above enumerated, viz. —

1. Of or belonging to the natural structure or functions of nerve; and

2. The quality of functional disorder or weakness of the nervous system in certain respects.

William E. C. Nourse.

Every one knows that instances of *catachresis* occur in all languages; but I think this case may be more satisfactorily explained by considering that the *nerves* consist of two very distinct and independent classes of organs — nerves of sensation, which conduct impressions to the sensorium; and nerves of volition, which convey the mental impulse to the muscles. From this it necessarily follows that when the former class are *over-active* (and *redundancy* is decidedly the adjectival idea in the word *nervous*), a morbid excitability of temper, with a perturbable anxious state of mind, are produced (making the "bad" sense of the word); while from a similar state of the nerves of volition results a powerful and vigorous system of muscular action and mental energy (making the "good" sense of the word). Edwin J. Jones.

THE DUKE OF MONMOUTH'S POCKET-BOOKS.

(Vol. i., p. 198.; Vol. iv., p. 1.)

I am anxious to acknowledge that Sir F. Madden has established, beyond all doubt, the facts that *several* manuscript books were found on the Duke of Monmouth when he was captured, and that the volume rescued from oblivion by Dr. Anster, and now placed in the British Museum, is one of these, and also in Monmouth's handwriting. I take this opportunity of saying, that I, unfortunately, have not seen Dr. Anster's reply to my communication; and it is to be regretted that it was not copied from the *Dublin University Magazine* into "Notes and Queries," so that we (the readers of "Notes and Queries") might have had the whole subject before us. This is a course which I think our kind Editor may usefully adopt on similar occasions.

Referring unsuccessfully to Lowndes' *Manual* for an answer to Sir F. Madden's question as to the date of the first edition of Welwood's *Memoirs*, I was pleased, however, to find that my edition (the sixth, published in 1718) possesses a value which does not attach to previous editions, inasmuch as it contains "A short introduction, giving an account how these memoirs came at first to be writ." From this it appears that there are spurious editions of the work, for Welwood writes:

"I have given my bookseller leave to make a sixth impression of the following memoirs; and the rather that some time ago one Baker printed more than one edition of them without my knowledge, very incorrect, and on bad paper."

We may fairly assume, that the first edition was published at the beginning of 1699, for the "epistle dedicatory" to King William is dated

February of that year. If this be so, it must be taken as a proof of extraordinary popularity that the work should have reached a third edition as early as 1700, as stated by SIR F. MADDEN. The "account how these memoirs came at first to be writ" possesses some interest. It appears that Queen Mary used to hold frequent converse with the Doctor on the subject of her great-grandfather's and grandfather's history, and —

"At last she fell to regret the insuperable difficulties she lay under (for I well remember that was her mind) of knowing truly the history of her grandfather's reign; saying that most of the accounts she had read of it were either panegyrick or satire, not history. Then with an inimitable grace she told me, 'If I would in a few sheets give her a short sketch of the affairs of that reign, and of the causes that produced such dreadful effects, she would take it well of me.' Such commands were too sacred not to be obeyed; and when I was retiring from her presence, she stopt me to tell me she expected I would do what she had desired of me in such a manner, and with that freedom, as if I designed it for the information of a friend, and not one of the blood of King Charles I., promising to show it to none living without my consent."

Welwood further states, that after Mary's death, King William —

"Sent me, by the late Earl of Portland, the manuscript I had given his Queen, found in her cabinet; where, upon the back of it, she had writ with her own hand the promise she had made me of showing it to nobody without my consent."

In addition to the extract from Monmouth's *Diary* given in my former communication, Welwood publishes a letter of the Duke's to the brave and true Argyle, which is perhaps more creditable to Monmouth than any other memorial he has left. The letter, as Welwood suggests, appears to have been written shortly after the death of Charles II. I copy it; but if you think this paper too long, omit it: —

"I received both yours together this morning, and cannot delay you my answer longer than this post; though I am afraid it will not please you so much as I heartily wish it may. I have weighed all your reasons, and everything that you and my other friends have writ me upon that subject; and have done it with the greatest inclination to follow your advice, and without prejudice. You may well believe I have had time enough to reflect sufficiently upon our present state, especially since I came hither. But whatever way I turn my thoughts, I find insuperable difficulties. Pray do not think it an effect of melancholy, for that was never my greatest fault, when I tell you that in these three weeks' retirement in this place I have not only looked back, but forward; and the more I consider our present circumstances, I think them still the more desperate, unless some unforeseen accident fall out which I cannot divine nor hope for. [Here follow sixteen lines all in cyphers.] Judge then what we are to expect, in case we should venture upon any such attempt at this time. It's to me a vain argument that our enemies are scarce yet well settled, when you consider that fear in some, and ambition in others, have brought them to comply; and that the Parliament, being made up, for the most part, of members that formerly run our enemy down, they will be ready to make their peace as soon as they can, rather than hazard themselves upon an uncertain bottom. I give you but hints of what, if I had time, I would write you at more length. But that I may not seem obstinate in my own judgment, or neglect the advice of my friends, I will meet you at the time and place appointed. But for God sake think in the mean time of the improbabilities that lie naturally in our way, and let us not by struggling with our chains make them straighter and heavier. For my part, I'll run the hazard of being thought anything rather than a rash inconsiderate man. And to tell you my thoughts without disguise, I am now so much in love with a retired life, that I am never like to be fond of making a bustle in the world again. I have much more to say, but the post cannot stay; and I refer the rest till meeting, being entirely

"Yours."

Monmouth's ill-concerted and ill-conducted expedition following, at no distant period, the prudent resolutions expressed in the above letter, places the instability of his character in a strong light.

C. Ross.

Replies to Minor Queries.

Pope's "honest Factor" (Vol. iv., p. 7.).—The

"Honest factor who stole a gem away,"

to whom Pope alludes, was Thomas Pitt, Esq., (ancestor of the Earl of Chatham), who was by Queen Anne appointed Governor of Fort St. George in the East Indies, and purchased there for the sum of 20,400*l.*, or 48,000 pagodas, a diamond weighing 127 carats, which he sold to the King of France about 1717, and is now known as the Pitt diamond. I suppose it is at present in the possession of the Republic of France.

DE H.

Temple, July 5. 1851.

Banks Family (Vol. iii., pp. 390. 458. 507. 524.). — I am obliged by your inserting my note on this subject. I can inform L. H. that the present owner of the lead mines in Keswick *is related*, though distantly, to John Banks the philosopher, who was born at Grange in Borrowdale. Can any of your correspondents give any reason why the crest of this branch of the family should be exactly similar in every respect to that of the Earl of Lonsdale?

BAY.

Dies Iræ, Dies Illa (Vol. ii., p. 72.; Vol. iii., p. 468.).—Although some time has elapsed since the Query on this hymn appeared, yet as no very definite reply has been given, I send the following.

This hymn is one of the four "proses" or verses

without measure, made use of in the services of the Roman Catholic Church. The invention of these proses is attributed to Nolker, a monk of the Convent of St. Gall, who wrote about the year 880; and who says in his work that he had seen them in a book belonging to the Convent of St. Jumièges, which was destroyed by the Normans in 841. Of the many proses which were composed, the Roman Catholic Church has retained but four, of which the above is one. Who the author really was, is very uncertain; the majority of writers on the subject appear to concur in the opinion that Cardinal Frangipani, a Dominican, otherwise called Malabrancia, a Doctor of Paris, and who died at Pérouse in 1294, was the composer; but it has also been assigned to St. Gregory and St. Bernard. Bzovius, an. 1294, states the author to have been either Cardinal Orsino or Cardinal Frangipani, and other writers maintain it to have been the production of Agostino Biella, who died 1491; or of Humbertus, General of the Dominicans. The original consists of fifty-six lines, and may be found in almost every book of Catholic devotion. R. R. M.

In No. 84, for June 9th, the Roman Catholic hymn "Dies Iræ" is referred to, and works cited as to its author. To these may be added the 39th No. of the *Dublin Review*, where it will be found that Latino Frangipani, nephew of Pope Nicholas III., and known under the name of the Cardinal Malabrancia, was more generally considered the writer. The account there given of it is not uninteresting, and is preceded by a cursory advertence to the other hymns of the Middle Ages, including a Greek version of some of the stanzas of Thomas Aquinas, the "Angelic Doctor's," impressive "Lauda Sion." J. R.

Equestrian Statues (Vol. iii., p. 494.).—I should inform Fm. that there is an equestrian statue of the Earl of Hopetown in front of the Royal Bank, St. Andrew's Square, Edinburgh. The earl, however, is not mounted; he stands beside the horse.

S. Wmson.

Monumental Symbolism (Vol. iii., p. 449.).—I have seen no answer to Reader's inquiry. I have always understood that the kneeling figures were the children who died in the lifetime of their parents (sometimes they are even represented in the swaddling-bands of Chrysom children), while those represented standing survived them. This of course is only when some are represented kneeling and others standing, as in some instances *all* are kneeling. I believe my supposition is grounded on some better authority than my own fancy, but I cannot refer to any at present. H. N. E.

Bilton, July 3. 1851.

Organs in Churches (Vol. iii., p. 518.).—R. W. B. will find some information on the subject of *organs* in Staveley's *History of Churches in England*, pp. 203. 207., a work replete with much interesting matter connected with churches.

E. C. Harington.

Exeter, July 1. 1851.

Tennyson: "*The Princess*" (Vol. iii., p. 493.).—Does not the passage—

> "Dare we dream of that, I asked,
> Which wrought us, as the workman and his work
> That practice betters"—

simply mean, "Dare we dream of" the God who made us as of a finite creature, who requires "practice" ere His work can be perfect, and whose skill shall be progressive? In short, "dare we" think of Him as such an one as ourselves?

Seleucus.

Information on this subject will be found in Hawkins's *History of Music*, vol. i. p. 398. *et seq.*; Burney's *History of Music*, vol. ii. p. 131.; Busby's *Dictionary of Music*; John Gregory's *Works* ("Discourse declaring what Time the Nicene Creed began to be Sung in the Church"); and in Staveley's *History of Churches in England*.

T. J.

"*Perhaps it was right to dissemble your love*" (Vol. iv., p. 24.).—

"AN EXPOSTULATION.

> "When late I attempted your pity to move,
> Why seem'd you so deaf to my prayers?
> Perhaps it was right to dissemble your love,
> But—Why did you kick me down stairs?"

From *An Asylum for Fugitive Pieces, in Prose and Verse, not in any other Collection*, vol. i. p. 15. London: Debrett, 1785.

The above has been inquired for: of the author I know nothing. S. H.

St. John's Wood.

Sardonic Smiles (Vol. iv., p. 18.).—It is very difficult to strike out the verse in Homer's Odyssey (τ, 302.). To suppose that in him the word is derived from Sardinia, is exceedingly improbable, if not, as Payne Knight says, quite absurd; because, not only is Sardinia not mentioned in Homer, but his geography, even where half-fabulous, and with other names than the modern ones, does not extend so far west. Payne Knight says the word is derived from σαρδαίνω, but where such a word is found I cannot learn. There is σαρδάζω in Suidas, "to laugh bitterly;" but unluckily the very same words are given as the interpretation of σαρκάζω, and σαρκάζω is a perfectly established word. *Sarcasm*, *sarcastic*, are derived from it; and its own derivation from σαρξ, "flesh," seems certain. This makes it highly probable that the first word in Suidas is a mistake for the other. All Greek writers borrowed so much from Homer that the occurrence of the word in them, where obviously

meaning Sardinian, seems to prove nothing but that they thought it had that meaning in him.

C. B.

Epitaph on Voltaire (Vol. iii., p. 518.).—The question is asked, "Has the name of the lady of Lausanne, who wrote the epitaph on Voltaire,

'Ci gît l'enfant gâté du monde qu'il gâta,'

been ascertained? It has; and the lady was Madame la Baronne de Montolieu, who wrote a great variety of novels, of which by far the best, and indeed one of the most interesting in the French language, is her *Caroline de Lichtfield*, first published at Lausanne in 1786, two volumes 8vo. Her family name was de Bottens (Pauline-Isabelle), born at Lausanne in 1751, and there died in December, 1832. Her first husband was Benjamin de Crouzas, son to one of Montesquieu's adversaries, after whose death she married the Baron de Montolieu. It was Gibbon's most intimate friend and literary *collaborateur*, Deyverdun, who published, and indeed corrected, her then anonymous *Caroline de Lichtfield*.

Voltaire's friend and mistress, the learned Madame du Châtelet, had prepared an inscription for his portrait, which may be considered an anticipated epitaph:

"Post-genitis Hic canis erit, nunc canis amicis;"

but one of a very different tenor was written by J. J. Rousseau, we are told by Lord Brougham:

"Plus bel esprit que grand génie,
Sans loi, sans mœurs, et sans vertu;
Il est mort comme il a vécu,
Couvert de gloire et d'infamie."

J. R.

Voltaire, where situated (Vol. iii, pp. 329. 433.).—The inquiry, "Where is Voltaire situated?" was answered in a late number, and reference made to the *Essays of an Octogenarian*, a privately-printed work, and therefore not generally accessible; but the subject will be equally found elucidated in the *Gentleman's Magazine* for July, 1846, p. 25. No such place ever existed, as there made clear; for it is the simple anagram of his patronymic, Arouet l j (*le jeune*), framed by himself, though by Condorcet and other biographers, ignorant of the fact, supposed to be a landed property. Voltaire loved not his paternal name, as will be there found, and gladly changed it. The article embraces various particulars of Voltaire's life, in refutation of Lord Brougham's errors; some of them strange enough, and not inconsiderable in number, so as to excite surprise in so accomplished a person.

J. R.

Children at a Birth (Vol. iii., p. 347.).—See *Quarterly Review*, No. xxix. vol. xv. p. 187., where Southey quotes *Hakewill's Apology* as authority for an epitaph in Dunstable Church to a woman who had, at three several times, three children at a birth; and five at a birth two other times.

A. C.

Milkmaids (Vol. iii., p. 367.).—

"May 1.—I was looking out of the parlour window this morning, and receiving the honours which Margery, the milkmaid to our lane, was doing me, by dancing before my door *with the plate of half her customers on her head.*"—*Tatler* for May 2, 1710.

R. J. R.

"*Heu quanto minus*," *&c.* (Vol. iv., p. 21.).—

"Heu quanto minus est cum aliis versari quam tui meminisse,"

is the end of an inscription at the Leasowes "to Miss Dolman, a beautiful and amiable relation of Mr. Shenstone's, who died of the small-pox, about twenty-one years of age," in the following words. On one side:

"Peramabili suæ consobrinæ
M. D."

On the other side:

"Ah Maria
puellarum elegantissima
Ah flore venustatis abrepta
Vale!
Heu quanto minus est," &c.

Shenstone's *Works*, 1764, vol. ii. p. 356.

C. B.

This quotation is Shenstone's "Epitaph on his Sister."

J. O. B., however, has given it incorrectly: it should be —

"Heu quanto minus est cum reliquis versari quam tui meminisse."

Moore has done something towards giving the force of this strikingly concentrated sentence, thus:—

"Tho' many a gifted mind we meet,
Tho' fairest forms we see,
To live with them is far less sweet,
Than to remember thee."

H. E. H.

The "Passellew" Family (Vol. i., p. 319.).—I think there can be little doubt that the "Robert Passellew" of Waltham Abbey, and "John Paslew," the last abbot of Whalley, belong to the same family. A reference to Burke's *General Armory* proves the armorial bearings to be the same, and also that the family was connected with the county of Durham. The following extract from the *Historical, Antiquarian, and Picturesque Account of Kirkstall Abbey* (Longmans, 1827), will show that a century later the Paslews had obtained a footing in Yorkshire, and had become benefactors of Kirkstall:

"Robert Passelowe, with King Richard II.'s licence, gave one toft, five acres of land, and an annual rent of 2*s.* 6*d.* in Bramley, with the reversion of nine messuages, seven oxgangs, and six acres and a half of land,

after the decease of the tenants, ... , all which premises were valued at £4 2*s.* 6*d.* per annum."—P. 208.

T. T. W.

Burnley, Lancashire.

Lady Petre's Monument (Vol. iv., p. 22.).—"A E I O U." Do not these letters stand for "*αει ου*"—*non semper?* alluding to the resurrection from the tomb. J. H. L.

May not the five vowels at the end of the Latin epitaph of Lady Petre's monument mean,

"AEternæ Ianua Obitus Uitæ?"

F. A.

Hampstead.

Spenser's Age at his Death (Vol. i., p. 481.).—Touching this subject I can state that I am well acquainted with an admirable portrait of the poet, bearing date 1593, in which he is represented as a man of not more than middle age; so that, whether he died in 1596 or 1598, he may be said to have died prematurely—*immaturâ morte obiisse*, as the monument testifies. Varro.

Blessing by the Hand (Vol. iii., pp. 477. 509.).—The priest of the Greek church, in blessing with the hand, anciently held it with the thumb crossing the third finger, the first finger being held straight, the second and fourth curved, so as to represent altogether the Greek letters I C X C, the first and last letters of "Jesus Christ." The same letters are impressed on the bread used in their eucharist, the bread being marked with the Greek cross, similar to our cross-buns, with the letters I C and X C in the upper angles of the cross, and the letters N and K in the two lower angles. The N K is the abbreviation of *νίκᾳ*, and the whole phrase is "Jesus Christ conquers." This church derived the expression from the standard (labarum) of Constantine, *ἐν τούτῳ νίκᾳ* = *in hoc signo vinces*. In Goar's notes on the Greek rituals, especially that of Chrysostom's, much information may be obtained on the symbolisms of Christianity.

T. J. Buckton.

Lichfield.

Handel's Occasional Oratorio (Vol. iii., p. 426.).—This oratorio doubtless received its name from the special *occasion* when it was composed, viz. the suppression of the rebellion in 1745. It was published by Tonson in Feb. 1746, at the price of 1*s.*, together with various poems, &c. relating to the same important event. The Oratorio is divided into three parts: with the exception of the overture, four of the airs, and two of the choruses, it contains little that can be popular at the present day. J. H. M.

Moore's Almanack (Vol. iii., pp. 263. 339. 381. 466.).—Francis Moore was not a real personage, but a pseudonyme adopted by the author, Mr. Henry Andrews, who was born at Frieston, near Grantham, Lincolnshire, February 4, 1744, and died at Royston, Herts, January 26, 1820. Andrews was astronomical calculator to the Board of Longitude, and for years corresponded with Maskelyne and other eminent men. A portrait of Andrews is extant; one is in my possession: they are now extremely scarce.

As to the date of the almanack's first appearance I can afford no information; but it can be obtained of Mr. W. H. Andrews, only son of the astronomer, who still resides at Royston, and is in possession of his MSS., consisting of astronomical and astrological calculations, notes of various phenomena, materials for a history of Royston, memoir of his own life, his correspondence, &c. Francis.

Kiss the Hare's Foot (Vol. iv., p. 21.).—This saying occurs in Browne's *Britannia's Pastorals:*

"'Tis supper time with all, and we had need
Make haste away, unless we mean to speed
With those that kiss the hare's foot. Rheums are bred,
Some say, by going supperless to bed,
And those I love not; therefore cease my rhyme
And put my pipes up till another time."

Brit. Past., Book 2., Song 2.

This quotation may not be of much service as a clue to the discovery of the *origin* of the saying; but it may be interesting to Mr. Breen as a proof that the saying itself must be considerably more than two hundred years old, the second part of the *Pastorals* having been first published in 1616.

C. Forbes.

Temple.

Derivation of the Word "Bummaree" or "Bumaree" (Vol. iv., p. 39.).—

"Bomerie, S. F. [terme de mer, prêt à la grosse aventure] bottomry or bottomree."—Boyer's *Fr. and Engl. Dict.*, ed. London, 1767.

The leading idea in the term *Bomerie*, and its English equivalent, when applied to borrowing money "on a ship's keel," is the hazarding all on a single venture: hence it is not difficult to see its application to other transactions, especially those connected with the sea; such as wholesale purchases of fish, in which a large risk is run, with an uncertain prospect of return.

The meaning of the word, if it be really the same, when adopted by confectioners, would probably be assignable either to the shape of the pans, or the use to which they were applied.

I know not whether this is to be classed among the "unsatisfactory" derivations already submitted to your correspondent, but should be glad to hear his opinion on its soundness. E. A. D.

Sheridan and Vanbrugh (Vol. iv., p. 24.).—Had O. O. consulted the "Life of Sheridan" which precedes Bohn's Collection of the *Dramatic Works of Sheridan* (which, having the volume in his hand,

he ought to have done), he would have seen that it is expressly mentioned (p. 51.) that Sheridan, having become part proprietor of Drury Lane Theatre —

"His first commencement as a manager was not of that brilliant kind to give any promise of great improvement in the conduct of the theatre. *An alteration* of Vanbrugh's play the *Relapse* was the first production, under the name of a *Trip to Scarborough*. It was brought out on February 24, 1777. This was an unfortunate commencement: neither the public nor the actors were satisfied."

Further, it is printed at the end of Sheridan's *Dramatic Works*, followed by *Pizarro*, printed in smaller type, so as to make them appear like an appendix; and hence it could hardly be expected that any one would think of attributing the *Trip to Scarborough*, altered from Vanbrugh's *Relapse*, to Sheridan, any more than it could be considered as intended to call him the author of *Pizarro*, because he altered Kotzebue's *Spaniards in Peru*, and adapted it to, and had it represented on, the stage.

A HERMIT AT HAMPSTEAD.

"*Felix quem faciunt aliena pericula cautum*" (Vol. iii., p. 482.). — This line of Plautus is followed by parallel quotations from other writers. To these I may add the French version:

"Heureux celui qui pour devenir sage,
Du mal d'autrui fait son apprentisage."

J. R.

"*Alterius Orbis Papa*" (Vol. iii., p. 497.; Vol. iv., p. 11.). — Fuller, in his *Worthies of England*, edit. London, 1662, "Staffordshire," p. 41., uses this expression, writing of Cardinal Pole. It is as follows:

"Yet afterwards he (Pole) became '*Alterius Orbis Papa*,' when made Archbishop of Canterbury by Queen Mary."

J. N. B.

West Bromwich, June 28. 1851.

Umbrella (Vol. iii., pp. 37. 60. 126. 482.). — In Fynes Moryson's *Itinerary*, "printed by John Beale, 1617, part iii. booke i. chap. ii. p. 21.," is the following passage:

"In hot regions, to auoide the beames of the sunne, in some places (as in Italy) they carry Vmbrels, or things like a little canopy, over their heads; but a learned Physician told me, that the use of them was dangerous, because they gather the heate into a pyramidall point, and thence cast it down perpendicularly vpon the head, except they know how to carry them for auoyding that danger."

C. DE D.

To learn by Heart, "*Apprendre par Cœur*" (Vol. iii., pp. 425. 483.).—Quitard, a French writer on Proverbs, says, —

"On a regardé le cœur comme le siége de la Mémoire. De là les mots *recorder, se recorder, récordance, récordation*, en Latin *recordari, recordatio*; de là aussi l'expression *apprendre par cœur*. Rivarol dit que cette expression, si ordinaire et si énergique, vient du plaisir que nous prenons à ce qui nous touche et nous flatte. La mémoire, en effet, est toujours aux ordres du cœur."

J. M.

Oxford.

"*Suum cuique tribuere*" (Vol. iii., p. 518.).—I beg to refer your correspondent M. D. to Cicero's *De Claris Oratoribus*, which is the nearest parallel passage I can find: viz.

"Erat omnius tum mos, ut in reliquis rebus melior, sic in hoc ipso humanior: ut faciles essent in *suum cuique tribuendo*."

In a note, an allusion to Justice is made: but my Cicero is a very old edition, and is divided into four tomes. The above is from tome i. p. 305. letter F.

The only other parallel passage is from Liber II., "Ad Herennium," thus:

"*Justitia* est habitus animi, communi utilitate conservata, *suam cuique tribuens* dignitatem."

J. N. C.

King's Lynn, June 28. 1851.

Frogs in Ireland — Round Towers (Vol. iii., pp. 353. 428. 490.). — I must take leave to doubt the fact, mentioned in Vol. iii., p. 490., of the introduction of frogs into Ireland first in the year 1696. They are much too plentiful in the country districts, leaving out their abundance in the county Dublin, to warrant any such supposition. In the Queen's County, particularly, I have seen them in myriads. With regard to those gentlemen who are pleased to import snakes into Ireland, I can only wish them some worthier occupation.

There are two birds, the occurrence of which about Dublin I do not find noticed by naturalists. One is the common skylark, the other is the Royston crow, which, strange to say, is not a migratory visitor, but is found there the whole year round.

Concerning Round Towers, mentioned at pages 353. and 428., I beg to refer W. R. M. to the works of Wilkinson, Mr. and Mrs. S. C. Hall, and Moore's *History of Ireland*, in addition to Petrie, Keating, &c. When in Galway, in January, 1850, I noticed some remarkable instances of resemblance to Spaniards amongst the peasant women and girls. It was, however, by no means general; but only observable here and there, in a few particular instances. Between Galway and Oughterard I passed a girl walking barefooted along the dirty road, whose features were strikingly beautiful, set off with long raven tresses and large *dark* eyes, signs apparently of her Spanish origin. The town of Galway is full of interesting memorials of its connexion with Spain, and well repays a visit. Its ancient prosperity will now be probably re-

vived again, and, with its singularly advantageous position, and its future intercourse with America, it cannot fail to rise once more from its ruins and its dirt, unless prevented by the prevalence of political agitation. WILLIAM E. C. NOURSE.

Lines on the Temple (Vol. iii., p. 450.). — J. S. will find these lines *in print*, in the "Poetry" of the *Annual Register* for 1764, vol. vii. p. 247. They are said to have been stuck on the Temple gate.
J. K.

Killigrew Arms (Vol. i., pp. 204. 231. 283.).— A more correct description will be found in Lysons' *Cornwall:* see "Town Seal of Falmouth."
S. H. (2)

Meaning of Hernshaw (Vol. iii., p. 450.). — In Poulson's *Beverlac; or History of the Antiquities of Beverley in Yorkshire*, pp. 263, 264. et seq., is an account of the expenses of the "Twelve Governors of Beverley on a visit to the Earl of Northumberland at Leconfield Castle." Among the presents made to the Earl (Henry Algernon Percy, fifth earl, born Jan. 1477–8, died 1527) for so distinguished an honour are four heronsewes, heronseu, hornsue, or *hernshaw*, for it is written in all these ways. Was a young heron formerly esteemed a choice delicacy? Chaucer, describing the feast of Cambisscan, says:

> "I wol not tellen of hir strange sewes,
> Ne hir swannes, ne hir heronsewes."

But even the full-grown bird was not too powerful for the digestive organs in those days: it was termed *viand royal*, and heronries were maintained for the purpose of food, as well as diversion. In the Northumberland Household Book, these birds, with many others, are named as then served up at table, but which are now discarded as little better than carrion.

From *hernshaw*, still further corrupted, arose the proverbial expression introduced by Shakspeare into *Hamlet*, —

> "I am but mad north-north-west; when the wind is southerly, I know a hawk from a *hand-saw*."

G. P.

Theory of the Earth's Form (Vol. iii., pp. 331. 508.).—Do the following passages from the "Version of the Psalms" in the *Book of Common Prayer* throw any light upon the subject?

"And the foundations of the *round* world were discovered."—Ps. xviii. 15.

"The *compass* of the world, and they that dwell therein."—Ps. xxiv. 1.

"Thou hast laid the foundation of the *round* world, and all that therein is."—Ps. lxxxix. 12.

"He hath made the *round* world so sure."—Ps. xciii. 2.

"And that it is he who hath made the *round* world so fast that it cannot be moved."—Ps. xcvi. 10.

"The *round* world, and they that dwell therein."—Ps. xcviii. 8.

R. H.

Coke and Cowper, how pronounced (Vol. iv., p. 24.).— *Coke* is by lawyers generally pronounced like the article which feeds our steam-engines; but the late Earl of Leicester was generally, in Norfolk and elsewhere, called *Cook*. The presumption is, that *Cook* was the ancient sound given to the word *Coke*. *Cowper* is a similar instance: I believe it has always been called *Cooper*. In an old electioneering squib by the late Lord John Townshend, *Cowper* is made to rhyme to *Trooper*. The passage alludes to an old county scandal, and I do not therefore quote it.
J. H. L.

There can be no doubt (as it seems to me) that the poet's name *ought* to be pronounced according to the spelling. I am enabled to state decidedly that he himself pronounced his name *Cowper*, and *not Cooper*. I venture to think that the same might also be said with respect to Lord Coke's name; *i. e.* that the pronunciation Cook is only a "modern affectation." R. VINCENT.

Registry of British Subjects Abroad (Vol. iv., p. 7.).—All English chaplains on the Continent are licensed to their respective chaplaincies by the Bishop of London, and are within his ecclesiastical jurisdiction. This *may* have given rise to the notion of which your correspondent speaks.
R. VINCENT.

Hanging out the Broom at the Mast-heads of Ships to be sold (Vol. ii., p. 226.).—In reply to the question of your correspondent W. P., I beg to inform him that the custom originated from that period of our history when the Dutch admiral, Van Tromp, with his fleet appeared on our coasts in hostility against England. The broom was hoisted as indicative of his intention to sweep the ships of England from the sea. To repel this insolence the English admiral hoisted a horsewhip, equally indicative of his intention to chastise the Dutchman. The pennant which the horsewhip symbolised has ever since been the distinguishing mark of English ships of war.
JAMES CORNISH.

William Godwin (Vol. i., pp. 415. 478.).—Your correspondents N. and C. H. may find some interesting passages of Godwin's life in his *Memoirs of Mary Wollstonecroft Godwin:* Johnson, St. Paul's Church Yard, 1798. JAMES CORNISH.

Family of Kyme (Vol. iv., p. 23.).—BOLD may find some information which will assist him in a pedigree and account of this family, showing the descent of the manor of South and North Kyme in Lincolnshire, in Creasy's *History of Sleaford and the surrounding Neighbourhood*, p. 274. The barony of Kyme appears to have passed into the

female line by the death of William de Kyme without issue in 12 Edward III. J. P. JUN.

Plaids and Tartans (Vol. iv., p. 7.).—

"The belted plaid was the original dress. It is precisely that of a savage, who, finding a web of cloth he had not skill to frame into a garment, wrapt one end round his middle, and threw the rest about his shoulders . . . And it is little to the honour of Highland ingenuity, that although the chiefs wore long pantaloons called *trews*, the common *gael* never fell upon any substitute for the belted plaid, till an English officer, for the benefit of the labourers who worked under his direction on the military roads, invented the *fileah beg*, philabeg, or little petticoat, detached from the plaid, and fastened by a buckle round the waist."

Although the above extract from the *Quarterly Review*, vol. i. p. 186., is not exactly a reply to the Query of A JUROR (Vol. iv., p. 7.), still it may be of some use to him.

I would like also to learn how much of the reviewer's story is founded upon fact, as I confess I am very much inclined to doubt the truth of it *in toto*. A LOWLANDER.

Peace Illumination, 1802 (Vol. iv., p. 23.).—The story referred to by MR. CAMPKIN does not appear to be so apocryphal as he supposes. Southey, who was an eye-witness of the illuminations, gives it as an indisputed fact. His words are:

"We entered the avenue immediately opposite to M. Otto's, and raising ourselves by the help of a garden wall, overlooked the crowd, and thus obtained a full and uninterrupted sight of what thousands and tens of thousands were vainly struggling to see. To describe it, splendid as it was, is impossible; the whole building presented a front of light. The inscription was 'Peace and Amity:' it had been 'Peace and Concord,' but a party of soldiers in the morning, whose honest patriotism did not regard trifling differences of orthography, insisted upon it that they were not *conquered*, and that no Frenchman should say so; and so the word Amity, which can hardly be regarded as English, was substituted in its stead." *

DOUGLAS ALLPORT.

Basnet Family (Vol. iii., p. 495.).—I can perhaps give D. X. some information respecting the ancient family of Basnet, being related to them through my mother.

From papers in our possession, we have always considered ourselves descended from Edward Basnet, the first married Dean of St. Patrick's; and I drew up a pedigree of the family, which is in Berry's *Berkshire*. But the *proofs* only go as far as Thomas Basnet, of Coventry, born in 1590. Lawrance Basset, otherwise Bassnet, of Bainton, in the fee of the hundred of Hatton, in the parish of Budworth, in the palatine of Chester, living in the 27th of Henry VIII., anno 1536, was deseended of a younger house of Sir Philip Basset, knight, &c. of St. Hillane, in the county of Glamorgan. He had Piers Basnet, of Bainton aforesaid, lived in the time of Henry VIII., anno 1547, purchased land in Bainton of Edward Starkie, of Simondston in Lancashire, married Ann, dau. of Robert Eaton, of Over Whitley, first wife, by whom he had two sons, Thomas and Henry. The second wife was dau. of —— Stretch, of Leigh, had one son Robert, of the city of Chester.

The second son of Lawrance Basset, or Bassnet, was Hugh, of Leigh, living temp. Henry VIII., anno 1543.

The third son was Thomas, temp. Henry VIII., 1539, whose son (we suppose) was Edward Basnet, Dean of St. Patrick's; whose grandson was an ensign in General Monk's own regiment, the Coldstream Guards, 1660. He left the regiment in 1665.

In the Egerton Papers, Camden Soc., vol. xii., is this account:

"Amongst those appointed for the Privy Council for the better government of Ireland, in the year July 1550, was Edward Basnet, clerk, late Dean of St. Patrick's, Dublin."

The arms of the present family are Argent, a cheveron gules, between three helmets, close ppr. Crest: an arm, embowed, in armour, holding a cutlas, all proper.

By applying to Charles Basnett, Esq., No. 3. Brock Street, Bath, D. X. may have a full account of this family. JULIA R. BOCKETT.

Southcote Lodge, July 17. 1851.

* *Letters from England, by Don Manuel Alvarez Espriella, translated from the Spanish* (3 vols. 12mo. London, 1807), vol. i. lett. 8. p. 93.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

As we last week called attention to the *Three Treatises by John Wickliffe* just published by Dr. Todd of Dublin, we may very properly record the sale by Messrs. Puttick and Simpson on Tuesday the 8th of this month of a MS. volume containing twelve treatises (which are all said to be unpublished) written by John Wickliffe and Richard Hampole. The volume, a small 8vo., was of the fourteenth century, with a few leaves supplied by a hand of the sixteenth, and contained "A Tretis on the Ten Heestis (*i.e.* Commandments), A Prologue of the Paternoster, 'Here suen dyverse chapitris excitynge men to hevenli desijr,' the Councell of Christ, Off vertuous pacience, Wickliffe's Chartre of Hevene, The Hors or Armour off Hevene, the Name off Jhesu, The Love of Jhesu, Off verri Mekenes, Off the Effect off Mannes Will, Of Actif Liif and Contemplatif Lyf, The Mirrour of Chastitee." It was purchased by Bumstead of Holborn for 11*l.* The next lot in the same sale was the original manuscript Diary, extending from October, 1675, to September, 1684, of Annesley Earl of Anglesey, Lord Privy Seal in the reign of Charles II., which was purchased by Boone, it is believed on

commission for the British Museum, for the sum of 12*l.* 10*s.*

The *Athenæum* of Saturday last publishes some inquiries from Mr. Payne Collier connected with the manuscript play by Anthony Mundy, which forms the subject of Sir F. Madden's interesting communication in our present number. Mr. Collier is about to edit the drama in question for the Shakspeare Society; and the object of his paper, which well deserves the attention of our readers, is to obtain information respecting two wizards or magicians who figure in it, the one named John a Kent, and the other John a Cumber, who must formerly have been popular heroes, and been recorded in ballads and chapbooks which have now entirely disappeared. We call attention to these inquiries with the view of giving additional publicity to them, and in the hope of procuring from Mr. Collier some Notes respecting these old world heroes, of one of whom, John a Kent, some particulars are to be found, we believe, in Coxe's *Monmouthshire*.

The obituary of the past week contains the name of one of the most distinguished historical writers of the present day, the Rev. Dr. Lingard. An able and zealous champion of the Church of which he was so eminent a member, his tolerant spirit and independent principles show that of Dr. Lingard may be said, what was applied with admirable propriety to his co-religionist, the late learned librarian at Stowe, by Sir James Macintosh, that he was

"True to his faith, but not the slave of Rome."

The sale of M. Donnadieu's valuable collection of Autographs will commence on Tuesday next, and occupy five days. The Catalogue, which has been prepared by Messrs. Puttick and Simpson with their usual care, is itself a very interesting document. Our limits will not of course admit of our specifying a tithe of the curious and valuable articles which are now to be brought to the hammer: but as specimens of the richness of the collection, we will point out a few which are of importance, as illustrative of English history. Lot 165, for instance, is *Charles I.'s Marriage Contract with the Infanta of Spain*, a document of the highest value, but which has not, we believe, as yet been printed either accurately or entirely. Lot 184 is a most interesting letter from *Charles II. to his Sister the Duchess of Orleans*, written from Canterbury the day after he landed at Dover; while Lot 661 is a most pathetic *Letter from the Duke of Monmouth to the Earl of Rochester*, entreating his intercession with James, and written five days before his execution. Lot 254 is *The Original Warrant to the Lord Mayor of London, directing him to proclaim Oliver Cromwell Lord Protector of the Commonwealth of England, Scotland, Ireland, and the Dominions thereto belonging*; and Lot 500, a *Warrant of the Privy Council of Lady Jane Gray*, is a document of the highest importance, as proving (what has been doubted) that the Council of Lady Jane Grey did actually perform official acts as a Council. These of course are among the gems of the collection; but in the whole thousand lots there is not one but is of interest.

Catalogues Received. — J. Sage's (4. Newman's Row, Lincoln's Inn Fields) Miscellaneous List for July, 1851, of Valuable and Interesting Books; T. Kerslake's (3. Park Street, Bristol) Catalogue of Books lately bought.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Life of Dr. Arnold. 2 Vols. 8vo.
Railway Magazine or Journal, 1844 and 1845.
Knight's Symbolical Language, 1818.
Willis's Architecture of the Middle Ages.
Clarkson's History of Richmond, 2nd Edition. 4to.
British Poets. Whittingham's Edition, boards or quires, without the Plates.
Bebelii Ecclesia Ante-Diluviana, &c. Argent. 4to. 1665.
Tyndale's "Parable of the wicked Mammon." Any Edition prior to 1550.
The Daphnis and Chloe of Longus. Courier's French Translation.
Bell's System of Surgery. Vol. I.
The Chirurgical Works of Percival Potts. Vol. I.
Bryant, Dissert. on the War of Troy. 4to.
——— Observ. on Le Chevalier's Plain of Troy. 4to.
——————— Morett's Vindic. of Homer. 4to.
Brydges, Res Literariæ, Bibl. and Critical. 3 Vols. 8vo.
Byres, Etrurian Antiquities, by Howard. Folio.
Critical Observations on Books; Ancient and Modern. 5 Vols. 8vo.
Domesday Book. 4 Vols. Folio.
Drummond, History of Noble British Families.
Corona mistica Beate Virginis Marie Gloriose. Impressa Antewerpie per G. Leeu. 1492.
Passionael efte Dat Levent der Heiligen. Folio. Basil. 1522.
Broemel, M. C. H., Fest-Tanzen der Ersten Christen. Jena. 8vo. 1705.
Allan Cunningham's Traditionary Tales of the Peasantry. 2 Vols. 12mo. Two copies wanted.
Stewart's Philosophy of the Human Mind. 4to. Vol. I.
Arthur Young's Travels in Italy.
The Demon, &c., by James Hinton. London: J. Mason.
Wandelini, IV Exercitationes in Periodum Ante-Diluvianum Historiæ Sacræ Vet. Test. Hafniæ. 4to. 1652.
Stephani Thesaurus. Valpy. Parts I. II. X. XI. and XXIX.
The *Second Vol.* of Chambers' Cyclopædia of English Literature.
Aikin's Select Works of the British Poets. 10 Vols. 24mo. Published by Longmans and Co. 1821. Vols. I. V. and VIII. wanted.
Markham's History of France. Vol. II. 1830.
Markham's History of England. Vol. II. 1836. Sixth Edition.
James's Naval History. (6 Vols. 8vo.) 1822-4. Vol. VI.
Hume's History of England. (8 Vols. 1818.) Vol. IV.
Russell's Europe, from the Peace of Utrecht. 4to. 1824. Vol. II.
Watt's Bibliotheca Britannica, Part V. 4to.
Strutt's Manners and Customs. Vol. II. 4to.
Old Bayley Sessions Papers, 1744 to 1774, or any portion thereof. 4to.
Colden's History of the Five Indian Nations of Canada. Vol. I. 12mo. Lond. 1755.
Hearne (T.) Leland's Itinerary. Vols. I. II. III. and VII.
D'Arblay's Diary. Vol. III.
Chevalier Ramsay, Essai de Politique, où l'on traite de la Nécessité, de l'Origine, des Droits, des Bornes et des différentes Formes de la Souveraineté, selon les Principes de l'Auteur de Télémaque. 2 Vols. 12mo. La Haye, without date, but printed in 1719.
The same. Second Edition, under the title "Essai Philosophique sur le Gouvernement Civil, selon les Principes de Fénélon," 12mo. Londres, 1721.
Sir Thos. Elyot, the Governour. 1st Edit. 1531.
Bastwick (Dr. Jos.) Supplementum, &c., 1635.
Engraved Portraits of Bishop Butler.
Marlborough Dispatches. Volumes IV. and V.
Art Journal, 1839 to 1844 inclusive. Also 1849.
Bulwer's Novels. 12mo. Published at 6*s.* per Vol. Pilgrims of the Rhine, Alice, and Zanoni.
Dr. Adams' Sermon on the Obligation of Virtue. Any edition.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

LADY FLORA HASTINGS' BEQUEST. *The communications we have received reiterating Miss Barber's claim to the authorship of this Poem shall appear in our next number.*

JARLTZBERG. *Will this correspondent say how we may address a communication to him?*

The necessity of making up our Paper earlier than usual in consequence of issuing a DOUBLE NUMBER *has compelled us to omit two or three Queries, to which, at the special request of the writers, we should otherwise have given immediate insertion. They shall appear next week.*

A. G. W. *will find the proverbial saying:*

"Quem Deus vult perdere prius dementat,"

very fully illustrated in "NOTES AND QUERIES," Vol. i., pp. 347. 351. 421. 476.

ÆGROTUS is thanked. His communication has only been laid aside until we have time to separate the different articles. Our correspondents would greatly oblige us if they would, when writing on several subjects, keep them separate and distinct. Are we at liberty to publish any of the anecdotes contained in Ægrotus' last letter?

REPLIES RECEIVED. — *Kiss the Hare's Foot — Family of Kyme — Registry of British Subjects Abroad — Coke and Cowper — Dr. Elrington's Edition of Ussher — Dunmore Castle — Bummaree — Notation by Coal-whippers — William Hone — Baronets of Ireland — Dryden and Oldham — Bellarmin's Monstrous Paradox — Book Plates — Thread the Needle — Miss or Mistress — Planets of the Month — Theobald Anguilbert — Heu quanto minus — Peace Illumination — Salting the Dead — Lady Flora Hastings' Bequest — P's and Q's — Nervous — Scandal against Elizabeth — Mosaic — "Rack" in the Tempest — Jonah and the Whale — Gooseberry Fool — Spencer Perceval — Sardonic Smiles.*

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Notes.

PROVERBIAL PHILOSOPHY.

The following "sententious truths" are extracted from Bishop Jewel's grand performance, *A Defense of the Apologie of the Churche of Englande*, fol. 1571, a work as remarkable for "the pomp and charms" of its eloquence, as for the profound erudition, and the consummate ability, with which its "good doctrine" is exhibited and enforced. In common, however, with the other productions of this illustrious champion of the Reformation, it has an additional and most attractive feature; one, indeed, which, less or more, characterises all the literary achievements of the gigantic geniuses of the Elizabethan period, the "very dust of whose writings is gold." * The "Defense" abounds with *proverbial folk-lore* of the rarest sort; and this is so skilfully and appositely introduced, that the subject-matter presents itself to the reader's mind rather as a corollary, naturally deduced from a self-evident proposition — for who would think for a moment of questioning the truth of what has the semblance of a popular adage? †— than as a nicely managed argument, which receives no other help from the latter than that of illustration, employed for the simple and single purpose, not of strengthening such argument, but of rendering it comprehensible by the "meanest capacities."

With this little bit of criticism, let me take the liberty of recommending to such of your readers, and I trust they are many, who seek for knowledge and wisdom in the richly-stored tomes, especially of the divines, whose appearance imparted a further glory to the days of our "good queen Bess," to note down the "wise saws and modern instances" which lie scattered along their glowing periods, like "dew-drops on the flow'ry lawn," for the purpose of transferring them to your very appropriate pages.

---

* Bentley, of Bp. Pearson, in *Dissert. on Phalaris.*

† I have somewhere met with an amusing instance of this. It seems that Dean Swift, with a party of friends, were invited to view the garden of a gentleman, the walls of which were laden with peaches of a most tempting ripeness, but which they were strictly forbidden to touch. This injunction was followed, until Swift ('twas like him) at length put forth his hand and plucked, at the same time observing, with all becoming gravity, "As my deeply venerated grandmother used to say,

> 'Never fail to pluck a peach,
> Whene'er you find one in your reach.'"

'Twas enough. The authority of the adage was sufficient to overrule every other obligation; and the rest of the company, much to the disgust of the master of the garden, immediately proceeded, with infinite gusto, to follow the Dean's example, not for a moment doubting the propriety of the act. "The court awards it, and the law doth give it."

The remark of our old lexicographer, Florio*, that "daily both new words are invented, and books still found that make a new supply of old," may, in its latter part, very fitly be applied to our proverbial philosophy; for, great as is the light which has already been thrown upon the subject, it must be admitted that a more *systematic* examination than they have yet received, of the works of the Elizabethan writers, would elucidate it to an extent that can scarcely be appreciated.

With these observations I offer you my little string of pearls, under the hope that row after row may be added to it.

"1. A contentious man wil never lacke wordes.
2. A Judge must walke with feete of lead.
3. An ignorante Judge was never indifferente.
4. A simple eie is soone beguiled.
5. By a smal draughte of sea-water, thou maiste judge the verdure of the whole.
6. Error can not be defended, but by error.
7. Evils must be cured by theire contraries.
8. He is very doumbe, and can speak but little, that cannot speake ill.
9. He that cannot judge Golde by sounde, or in sight, yet may trie it by the poise.
10. Il wil is ever plentiful of il woordes.
11. In the fairest rose thou maiste soonest finde a canker.
12. It is a desperate cause, that with woordes and eloquence maie not be smoothed.
13. It is very course woulle that will take no colour.
14. Let Reason leade thee; let Authoritie move thee; let Truthe enforce thee.
15. Of an Impossibilitie yee maie conclude what yee liste.
16. Oftentimes he is hardiest man to speake, that hathe leaste to saie.
17. One demanded this question of Zoilus the Railer: Why takest thou sutche pleasure in speaking il? Zoilus made answere, Bicause, whereas I woulde doo it, I am not hable.
18. Rashe judgemente argueth somme folie.
19. The Heares of a mannes Bearde, or Heade, never ware white al togeather.
20. The mouthe which speaketh untruth killeth the soule.
21. The report of an enimie maketh no proufe.
22. The slowe paced horses kepe backe the chariot.
23. The Truthe wilbe hable evermore to beare it selfe.
24. To mainteine a fault knowne, is a double faulte.
25. To spende woordes without cause, is affliction of the sprite, and losse of time.
26. Vesselles never geve so great a sounde, as when they be emptie.
27. Untruthe cannot be shielded, but by untruthe.
28. Where the woulfe is broken in, it is beste for the poore sheepe to breake out."

It is as well to remark that the above aphorisms are contained within the first 365 pages of the "Defense." Their orthography and punctuation have been carefully preserved, as they ought always to be in such like cases. Some of them I have not elsewhere met with, and others present *variæ lectiones* of an interesting character. They are all delivered in a quaint simplicity of style, which admirably illustrates the general tone of thought and language of the period. COWGILL.

* *Worlde of Wordes*, Ital. and Eng. Pr. 1598.

PARAPHRASE ON THE 137TH PSALM BY CHURCHILL.

A paraphrase of the 137th psalm by Charles Churchill may, perhaps, be deemed not unworthy of a place amongst your Notes. It was originally sent to Mrs. Baily of Cadbury, who had remonstrated with him on his devoting his pen exclusively to satire. That lady gave them to my maternal grandfather. Three lines of the last verse are lost. R. C. H. H.

Thimbleby.

"Our instruments untun'd, unsung,
(Grief doth from musick fly)
Upon the willow trees were hung,
The trees that grew thereby.

"'Raise, raise your voice,' the victors say,
'Touch, touch the trembling string,
In Sion's manner briskly play,
In Sion's manner sing.'

"Our voice, alas! how should we raise
In Babylonish ground?
How should we sing Jehovah's praise
In Pagan fetters bound?

"If ever, much lov'd Sion, thou
Dost from my mind depart,
May my right hand no longer know
Soft musick's soothing art.

"If when in jocund songs I smile,
Thou'rt not my choicest theme,
May my tongue lose her wonted skill,
Nor drink at Siloa's stream.

"When Babylon's unhallowed host,
Flow'd in with hostile tide,
'Down, down with Sion to the dust,'
The sons of Edom cried.

"Hear, hear O Lord these sons of spight,
Nor let thy anger sleep,
Let their own wishes on them light,
In turn let Edom weep.

"Blest is the man whose fated host
Shall Babylon surround,
Who shall destroy her impious boast,
And raze her to the ground.

"Blest is he, whose devouring hand,"
. . . . .

UPON THE DESCRIPTION OF THE MEDICEAN VENUS IN THE 4TH CANTO OF CHILDE HAROLD, STANZAS LI. AND LII.

LI.

"Appear'dst thou not to Paris in this guise?
Or to more deeply blest Anchises? or,
In all thy perfect goddess-ship, when lies
Before thee thy own vanquished Lord of War?
And gazing in thy face as toward a star
Laid on thy lap, his eyes to thee upturn,
Feeding on thy sweet cheek!* while thy lips are
With lava kisses melting while they burn,
Showered on his eyelids, brow, and mouth, as from an urn!

LII.

Glowing, and circumfused in speechless love,
Their full divinity inadequate
That feeling to express, or to improve,
The gods become as mortals, and man's fate
Has moments like their brightest ——"
&c. &c.

It seems to me that the noble poet has condescended to avail himself of a little *ruse* in referring to this passage of Ovid. It would have been perhaps more honest to have referred his readers to those magnificent lines in the opening address to Venus, by Lucretius, "De Rerum Naturâ," beginning, —

"Æneadum genitrix, hominum divômque voluptas,
Alma Venus!" &c.

I subjoin the verses which Lord Byron *really* had in mind when he wrote the foregoing stanzas:

"Nam tu sola potes tranquillâ pace juvare
Mortaleis: quoniam belli fera mœnera Mavors
Armipotens regit, *in gremium* qui sæpe *tuum se*
Rejicit, æterno devictus volnere Amoris:
Atque *ita, suspiciens* tereti cervice reposta
Pascit amore avidos, inhians in te, Dea, visus;
Eque tuo pendet resupini spiritus ore.
Hunc tu, Diva, tuo recubantem corpore sancto
Circumfusa super, suaveis ex ore loquelas
Funde, petens placidam Romanis, incluta, pacem."

Surely if the author of *Childe Harold* were indebted to *any* ancient poet for some ideas embodied in the lines cited, it was to Lucretius and not to Ovid that he should have owned the obligation.

A Borderer.

* To these beautiful and glowing lines the author has appended the following:

"'Οφθαλμοὺς ἐστιᾶν."
"Atque oculos pascat uterque suos."
Ovid. *Amor.* lib. iii.

Minor Notes.

On the Word "raised" as used by the Americans. — An American, in answer to an inquiry as to the place of his birth, says, "I was *raised* in New York," &c. Was it ever an English phrase? And if so, by what English writer of celebrity was it ever used? Dr. Franklin, in a letter to John Alleyne, Esq., Aug. 9, 1768, says:

"By these early marriages we are blest with more children; and from the mode among us, founded in nature, of every mother suckling and nursing her own child, more of them are *raised*."

James Cornish.

Contradiction: D'Israeli and Hume. —

"Rousseau was remarkably trite in conversation."— *Essay on Literary Character*, vol. i. p. 213.

"Rousseau, in conversation, kindles often to a degree of heat which looks like inspiration."

Quoted by D'Israeli in the same vol., p. 230.

James Cornish.

A Ship's Berth. — Compilers of Dictionaries have attempted to show, but I think without success, that this word has been derived from one of the meanings of the verb *to bear*. I conjecture that it has been derived from the Welsh word *porth*, a port or harbour. This word is under certain circumstances written *borth*, according to the rules of Welsh grammar. A ship's place in harbour (*borth*) is her *berth*. A sailor's place in his ship is his *berth*.

S. S. S. (2)

Queries.

JOHN A KENT AND JOHN A CUMBER.

I am much obliged to you, Mr. Editor, for giving additional circulation to my inquiry (through the medium of the *Athenæum* of the 19th ult.) regarding the two ancient popular wizards, John a Kent and John a Cumber. I was aware, from a note received some time ago from my friend the Rev. John Webb of Tretire, that there are various current traditions in Monmouthshire, and that Coxe's history of that county contains some information regarding one of these worthies. That fact has since been repeated to me by a gentleman of Newport, who wrote in consequence of what appeared in the *Athenæum*, and whose name I do not know that I am at liberty to mention. I may, however, take this opportunity of thanking him, as well as the transmitter of the curious particulars printed in the *Athenæum* of Saturday last.

One point I wish to ascertain is, whence John a Kent derived his appellation? This question has not been at all answered. Has his name any connexion, and what, with the village of Kentchurch, in Monmouthshire; and why was the place called Kentchurch? To what saint is the church dedicated? and has the name of that church anything to do with the name of the saint? Anthony Munday (or Mundy), in his MS. play (now in my hands by the favour of the Hon. Mr. Mostyn, and by the kind interposition of Sir F. Madden), does

not give the slightest clue to the "birth, parentage, and education" of John a Kent. As to John a Cumber, all we learn is, that he was a Scottish conjuror, employed by a nobleman of the same country to counteract the proceedings of John a Kent, who is represented as in the service of Sir Gosselin Denville, a person who appears, from what Munday says, to have had power and influence in South Wales.

Now, the name of Sir Gosselin Denville itself suggests a Query; because I find in Johnson's *Lives of Highwayman, &c.*, fol. 1734, p. 15. (I do not of course refer to it as a book of any authority), that there was a celebrated collector of tribute from travellers who bore that name and rank. He, however, came from Yorkshire, and lived (according to the narrative of Johnson, who had it most likely from Capt. A. Smith, whose work I have not at hand) as long ago as the reign of Edward II. Let me ask, therefore, whether there exist any tidings respecting such a person as a native of Wales, and as the "master" (I use Munday's word) of John a Kent?

But this is not the principal object of my present communication, which relates to one of the heroines of Munday's drama — a daughter of Llewellin, Prince of North Wales. To her the name of Sidanen is given, and she is constantly spoken of as "the fair Sidanen," with the additional information, in one place, that "sonnets" had been written in her praise. Every person who sends a Query must plead ignorance, and mine may be great as regards Welsh poetry, when I inquire, who was Sidanen, and where has she been celebrated? By the second volume of *Extracts from the Registers of the Stationers' Company* (printed for the Shakspeare Society), it is evident that she was well known about the middle of the reign of Elizabeth, for on p. 94. I read the following entry:—

"xiii Augusti [1580]

"Rich. Jones. Rd. of him for printinge a ballat of brittishe Sidanen, applied by a courtier to the praise of the Queen."

British Sidanen probably meant Sidanen of Ancient Britain, or Wales, to whom some unnamed and adulatory courtier had compared Queen Elizabeth. I fancied also that I recollected, in Warner's *Albion's England*, some allusion to Elizabeth under the name of Sidanen, but I cannot at present find it.

As I have my pen in hand, may I add another word, quite upon a different subject: it is upon the *nimium* (pardon the word) *vexata questio* about *esile*, as it is spelt in the first and second folios of *Hamlet*. Have any of your correspondents, from Mr. Singer to Mr. Campkin, with all their learning and ingenuity, been able at all to settle the point? Surely, then, I cannot be blamed for not taking upon me dogmatically to decide it eight years ago. I stated the two positions assumed by adverse commentators, and what more could I do? What more have your friends done? The principle I went upon was to make my notes as short as possible; and after pages on pages have been employed in your miscellany, it seems, in my humble judgment, that the case is not one jot altered. *Esile* may still either mean vinegar (eyesel) or the river Eisell. J. Payne Collier.

SWEARING ON THE HORNS AT HIGHGATE.

Can any of your readers give a satisfactory explanation of what Lord Byron, in the lxxth stanza of the first canto of *Childe Harold's Pilgrimage*, calls the *worship of the solemn horn?* The whole stanza is as follows:

"Some o'er thy Thamis row the ribbon'd fair,
Others along the safer turnpike fly;
Some Richmond Hill ascend, some scud to Ware,
And many to the steep of Highgate hie.
Ask ye, Bœotian shades! the reason why? (15)
'Tis to the worship of the solemn Horn,
Grasp'd in the holy hand of mystery,
In whose dread name both men and maids are sworn,
And consecrate the oath with draught and dance till morn!"

And the note (15) merely refers to the poet's writing from Thebes, the capital of Bœotia.

I have a faint recollection of a circumstance which occurred on a journey from York to town some forty years ago, and which I almost fancy may throw some distant light on Lord B.'s horn. Among the inside passengers by the stage was a middle-aged Yorkshireman, apparently a small farmer, who kept the rest in a continual titter with his account of various personal adventures, which he related in a style of quaint and ludicrous simplicity; and as, in the course of conversation, it appeared that he had never visited the metropolis before, it was suggested by a couple of wags, that on the arrival of the coach at Highgate he should be invited "to make himself free of the Horns." Accordingly, when in due time the vehicle halted at the above-mentioned place, and the inside passengers, with the exception of York, had quitted it, an ostler, having received his cue, appeared at the door with a pole, to which was attached a pair of gilded ram's horns; and inquired if the "genelman" from Yorkshire, who was on his first visit to London, wished to obtain his freedom by swearing on the horns, or would rather forego the ceremony by a payment of the customary fee. The Yorkshireman was evidently taken aback by the unexpected question; but, after a moment's hesitation, intimated that he preferred the horns to forking out the cash. He was thereupon directed with mock solemnity to place his right hand upon the horns, and to follow the

ostler in reciting a ridiculous formula; which, if I remember right, consisted in his vowing, under certain penalties, to prefer wine to water, roast beef and ale to a dry crust and water gruel, the daughter to the mother, the sister to the brother, laughing to crying, and songs and glees to requiems and psalms, &c.

Can you then oblige me with any information respecting the worship of the solemn horn alluded to by Lord Byron; and, secondly, with any account respecting the solemn farce of swearing in strangers on the horns when reaching Highgate on their first visit to the metropolis, which farce I presume has long since been exploded by the introduction of the railway. KEWENSIS.

[Moore, in his edition of Byron's *Works*, has the following note on this passage:—"Lord Byron alludes to a ridiculous custom which formerly prevailed at the public-houses in Highgate, of administering a burlesque oath to all travellers of the middling rank who stopped there. The party was sworn on a pair of horns, fastened, 'never to kiss the maid when he could kiss the mistress; never to eat brown bread when he could get white; never to drink small beer when he could get strong;' with many other injunctions of the like kind, to all which was added the saving clause, 'unless you like it best.'" Our correspondent, W. S. GIBSON, Esq., in his *Prize Essay on the History and Antiquities of Highgate*, has preserved some curious notices of this burlesque oath. He says, "All attempts to trace the once prevalent, but now obsolete, custom of 'swearing at Highgate' to any really probable source have proved unavailing, and the custom has fallen into disuse. The early identity of the site of the present hamlet with the ancient forest, and the vicinity of Highgate to a park or chase, naturally suggests the possible connexion of these trophies with huntsmen and their horns: and it is not difficult to perceive that the spoils and emblems of the chase, and the hunter's joyous horn, may in time have acquired the character of household gods, and at length, become like the sword of the warrior, a sacred emblem upon which vows were taken, and the most binding engagements made. It is, however, less difficult to imagine the reality of such an origin, than to account for the strange degeneracy exhibited in the modern aspect of the custom. 'Swearing on the horns' was an observance at all events more than a century old; for a song which embodied a close paraphrase of the oath, according to the best authorised version yet extant, was introduced in a London pantomime at the Haymarket Theatre in the year 1742."]

Minor Queries.

42. *Proverb of James I.*—In the *Miscellaneous State Papers* (published 1778), vol. i. p. 462., we find Steenie (the Duke of Buckingham) writing to his royal master as follows:—

"Give my leave here to use your own proverb,—*For this the devil cone me no thanks.*"

At the risk of being thought very dull, I ask, what is *cone*, and what is the meaning of the proverb? James was no *ignoramus*, after all.

VARRO.

43. *Mrs. Hutchinson.*—What became of the celebrated Lucy Hutchinson, who wrote the memoirs of her husband—where did she die? and from whence is all the information that can be got about her, subsequently to her autobiography, to be obtained? M.

44. *Amadis de Gaule, Early Translation of.*—I have lately purchased a black-letter volume, dated 1595. The first part has no title, but the second is called,—

"The Second Booke of Amadis de Gaule, containing the description, wonders, and conquest of the Firme-Island. The triumphes and troubles of Amadis. His manifold victories obtained, and sundry services done for King Lisuart. The kinges ingratitude, and first occasion of those broils and mortal wars, that no small time continued between him and Amadis. Englished by L. P. London: Printed for C. Burbie, and are to be sold at his shop at the Royal Exchange, 1595."

The Epistle Dedicatory to "Master Walter Borough" is signed "Lazarus Pyott," which is perhaps an assumed name; and, if I mistake not, I have seen it assigned to some known writer of the time. As I do not find this work noticed by Lowndes, perhaps MR. COLLIER or some of your readers would kindly give me some information respecting its rarity, &c. J. M. S.

45. *Hogarth and Cowper.*—Which preceded the other, and who was the greater artist, Hogarth or Cowper, in the portrait and description of the stately and antiquated lady going to church on the winter's morning with her boy, who—

"Carries her Bible, tuck'd beneath his arm,
And hides his hands to keep his fingers warm?"

JAMES CORNISH.

46. *Latin Translation of Butler's Analogy.*—In Bartlett's *Life of Bishop Butler* mention is made (p. 62.), on the authority of a late Dean of Salisbury (Dr. Pearson), of a translation of *The Analogy* into Latin, which had been executed with a view to its publication in Germany, and had been submitted for revision to Professor Porson.

Was this translation ever published, or is anything now known of it? THOS. MCCALMONT.

Highfield, near Southampton, July 22. 1851.

47. "*Non quid responderent*," &c.—In the Life of Bishop Jewel prefixed to the edition of his works, 1611, § 24., there occurs a sentence attributed to *Cicero in Verrem* 3.:

"Like Verres in Tully, *Non quid responderent, sed quemadmodum non responderent laborabant.*"

But are the words to be found in *Cicero* at all? They give no bad representation of what is called

fencing, while unwillingly subjected to an examination; and the true authorship would oblige

NOVUS.

48. "*The Worm in the Bud of Youth*," *&c.*—With whom did the following idea originate, and where are the words to be found?

"The worm is in the bud of youth, and in the root of age."

Can any similar expression be adduced from the ancient classics? R. VINCENT

49. *Queen Brunéhaut.*—I read in a French book of travels that the abbey of Saint Martin's, at Autun, contained the tomb of Queen Brunéhaut, upon which was engraved the following inscription:

"Ci-gît la Reine Brunéhaut,
A qui le Saint Pape Gregoire
Donna des éloges de gloire,
Qui mettent sa vertu bien haut.
Sa piété pour les saints mystères
Lui fit fonder trois monastères,
Sous la règle de Saint Benoît:
Saint Martin, Saint Jean, Saint Andoche,
Sont trois saints lieux où l'on connoît
Qu'elle est exempte de reproche."

1. Who was the Saint Gregory mentioned in this inscription? I believe there can be little doubt that it was Pope Gregory I., commonly known as Gregory the Great, and the cotemporary of Queen Brunéhaut. The only other Pope of that name, that has been canonized, is Gregory VII., the famous Hildebrand; but as his canonization did not take place till the close of the last century (700 years after his death), an inscription, which, from its obsolete rhymes of "Benoît" and "connoît," bears internal evidence of having been made in the sixteenth or seventeenth century, could not have applied to him the epithet *Saint*.

2. Brunéhaut having been one of the most profligate queens that ever sat upon a throne, and Gregory the Great one of the most virtuous Popes that have shed lustre on the tiara, a second Query presents itself: — Is it possible that such a Pope could have degraded himself and his office by eulogising such a queen? The bare idea is at variance with the known character of that Pope; and the imputation, if substantiated, would materially detract from his established reputation for piety and wisdom.

3. Is there any passage in the writings of Gregory the Great that can be cited in support of the allegations of this inscription?

HENRY H. BREEN.

St. Lucia, June, 1851.

50. *Sculptured Stones in the North of Scotland.*—Some time ago Patrick Chalmers, Esq., of Auldbar, in the county of Forfar, obtained drawings of all the sculptured stone obelisks in Angus, and got them lithographed for the members of the Bannatyne Club. The work has excited considerable attention among historical students in this country as well as abroad, and certainly has laid a foundation for correct comparison of these with other similar remains of a symbolical nature in other parts of the country. In Aberdeenshire there is a considerable number of these obelisks, which, either from the more primitive state of the people, or the hardness of the granite, are much less elaborate than those in Angus. None, however, can exceed the obelisks in Easter Ross for beauty of execution. It is singular that no monument of this class has been found south of the Forth. The Spalding Club (Aberdeen) proposes to obtain drawings of all the stones of this description in the North of Scotland; and the artist who depicted the Angus stones so accurately and well for Mr. Chalmers has commenced his labours. Circulars have been sent to the clergy of about 240 parishes in the North, asking for information as to the locality of any sculptured stones in their districts, but as yet answers have been obtained from only about 150. It is probable that where no return has been made, there is no stone of the description alluded to; but it would be desirable to know that the Spalding Club had exhausted the matter.

ABERDONIENSIS.

51. *Prophecies of Nostradamus.* — In a little work I am meditating on the subject of English Popular Prophecies, I shall have occasion to introduce a notice of this celebrated astrologer, whose successful prediction of the Great Rebellion, and consequent English popularity, almost entitle him to a place among our native vaticinating worthies.

The curious prefiguration of the fate of Charles I. stands thus in the original edition of the *Propheties:* Lyons, 1572, under the head, "A mes Imprimeurs de Hongrie:"

"Senat de Londres mettront à mal leur Roy."

In the only other edition to which I have the opportunity of referring, London, 1672, "Translated and commented upon by Theophilus de Garencieres," it is much amplified:

"XLIX.

"Gand et Bruxelles marcheront contre Anvers.
Senat de Londres mettront *à mort* leur Roy.
Le sel et vin luy seront à l'envers
Pour eux avoir le Regne or desseroy."

The more literal accuracy of this version, and the number of the quatrain (interpreted by the commentator to refer to the year of Charles's death), induce doubts as to its authenticity. Collections of early editions of Nostradamus are not of frequent occurrence in England: but I am told that a fine series exists in the "Bibliothèque du Roi;" and as the subject is interesting, some one, perhaps, out of the many readers of "NOTES AND QUERIES" who will visit Paris this holiday time may be induced to examine them, and make a note

of the *earliest* edition in which the latter form of the prediction occurs. SPERIEND.

52. *Quaker Expurgated Bible.*—In an extremely curious and interesting volume entitled *Quakerism, or the Story of my Life*, I meet with the following passage, p. 386.:

"About four years ago, an English Friend waited on me, to request me to enter my name as a subscriber to an edition of the Bible, which a Committee of Friends were intending to publish. The printed prospectus stated that the work was designed to be one suited for daily perusal in Friends' families; that from it would be carefully excluded every passage that was indelicate, and unfit for reading aloud; and also those portions which might be called dangerous, which it was possible the unlearned and unstable might wrest to their own destruction."

Can any of your readers tell whether this expurgated Bible was ever published, and where it is to be procured?

A copy of the prospectus alluded to would also be very acceptable. T.

53. *Salmon Fishery in the Thames.*—This was once of great importance to the inhabitants of the villages upon the banks of the Thames, who appear to have had each their assigned bounds for their fishery. In the Churchwardens' Book of Wandsworth, under date 1580, is the following entry:

"M.D. that this yere in somer the fishinge Rome of Wandesworthe was by certen of Putney denyed, and long sute before my L. Mayor of London continued, and at the last, accordinge to Right, restored by the Lord Mayor and the Councell of London. And in this somer the fysshers of Wandesworthe tooke betweene Monday and Saturday seven score salmons in the same fishinge, to the gret honor of God."

I have heard my mother say, that Thames salmon was plentiful when she was a young woman, and that it was the most esteemed of any. She died recently, aged eighty-nine.

Shall we ever have Thames salmon again?

R. J. R.

54. *Cromwell Grants of Land in Monaghan.*—Are there any records, and where, of grants of land in the county of Monaghan, Ireland, as made by Cromwell? E. A.

55. *Siege of Londonderry.*—Are there any details of the siege of Londonderry, particularly as to the names of officers engaged on the Protestant side, other than those to be found in Walker, Mackensie, or Graham's account of it? E. A.

Minor Queries Answered.

The Twentieth of the Thirty-nine Articles.—In a note to a work entitled *Sketches of the History of Man*, Dublin, 1779, at vol. i. p. 104. I observe the following statement:

"In the Act 13th of Elizabeth, anno 1571, confirming the Thirty-nine Articles of the Church of England, these Articles are not engrossed, but referred to as comprised in a printed book, intitled 'Articles agreed to by the whole Clergy in Convocation holden at London, 1562.' The forged clause is, 'The Church has power to decree Rites and Ceremonies, and authority in Controversies of Faith.' That clause is not in the Articles referred to; nor the slightest hint of any authority with respect to matters of faith. In the same year, 1571, the Articles were printed both in Latin and English, precisely as in the year 1562. But soon after came out spurious editions, in which the said clause was foisted into the Twentieth Article, and continues so to this day," &c.

This is a grave charge. Is it a true one? I have not at hand the authorities by which to examine it, and therefore seek an answer from some of your readers who may be able to give it. My question refers to the imputation of a clause having been foisted into our Articles of Faith by a forgery, and still continuing in them; not to the truth of any part of our Articles as they now stand. To this there is sufficient testimony. CM.

London, July 25. 1851.

[The following note from p. 131. of Mr. Hardwick's recently published *History of the Articles* will furnish a reply to this Query: —

"He (Laud) was accused of forging the contested clause in Art. XX. And after appealing to four printed copies of the Articles, one of them as early as 1563, and all containing the passage which the Puritans disliked, he added, 'I shall make it yet plainer: for it is not fit concerning an Article of Religion, and an Article of such consequence for the order, truth, and peace of the Church, you should rely upon my copies, be they never so many or never so ancient. Therefore I sent *to the public records in my office, and here under my officer's hand, who is a public notary, is returned to me the Twentieth Article with this affirmative clause in it, and there is also the whole body of the Articles to be seen.*'—*Remains*, ii. 83. (quoted by Bennet, 166.) The copy thus taken before the destruction of the records is said to be still extant; Bennet made use of it, and has printed it in his *Essay*, 167—169."]

Exons of the Guard.—Can any of your readers inform me what are the duties of these officers, and the derivation of their title? I find, in the papers describing her Majesty's state ball, the following: "the exons or capitaines exempts *de la garde du corps;*" but that does not throw much light upon the subject. E. N. W.

Southwark.

[The name of *Exempts* or *Exons* is manifestly borrowed from that of the officers in the old French *Garde du Corps*, who were styled in their commissions *Capitaines Exempts des Gardes du Corps.* Richelet describes the *Exempt* as the officer who commanded in the absence of the Lieutenant or Ensign, and who had charge of the night watch. In both cases, the duties of the English and French officers are completely parallel.]

Curious Monumental Inscription: "*Quos Anguis tristi.*" — Have any of your readers seen Latin verses constructed in the following curious manner? I copied these many years ago from an old magazine: —

"Qu an tris di c vul stra
os guis ti ro um nere vit,
H san Chris mi t mu la

Quos anguis tristi diro cum vulnere stravit,
Hos sanguis Christi miro tum munere lavit."

J. O. B.

[The inscription quoted by our correspondent has been preserved by Stow, in his *Survey of London*, who, describing the monuments in the church of St. Anne in the Willows, says (p. 115. ed. 1842), "John Herenden, mercer, esquire, 1572; these verses on an old stone."]

Meaning of "Deal." — I shall feel greatly obliged to any of the readers of your entertaining and instructive miscellany, if they can explain the meaning of the word *deal*, as used in Exod. xxix. 40. A tenth of flour is the verbal rendering of the Hebrew, the Septuagint, and the Vulgate. It was introduced by Coverdale and Tyndale, and is, I believe, in all our English translations except the Puritan or Genevan, which has "a tenth part;" and Mr. John Ray of Glasgow, in his revised translation, who renders the word "the tenth of an ephah." Is this use of the word *deal* noticed in any dictionary? GEORGE OFFOR.

Hackney, July 13. 1851.

[The word "*deal*" in the passage referred to by our correspondent clearly signifies "*part*," and corresponds with the German "*theil.*" It is from the A-S.; and Chaucer uses the phrases "never a *del*" and "every *del*," for "never a bit" and "every bit." In the *Vision of Piers Ploughman* we have a nearly parallel phrase to that used in our Bibles:

"That hevedes of holy church ben
That han hir wil here
Withouten travaille *the tithe deel*
That trewe men biswynken."

L. 10571. *et seq.*, ed. Wright.]

La Mer des Histoires. — Who is the author of *La Mer des Histoires?* I have seen the first volume in large folio; the type and paper are beautiful, the capital letters very fine. It is stated in the preface to be a translation from the Latin of *Rudimentum Noviciorum*, with the addition of the French Chronicles, and made at the instance of André de la Haye, Seigneur de Chaumot, Paymaster of Sens. It is printed at Paris in the month of July, 1448, by Pierre le Rouge. In how many volumes is the work comprised? Is it very scarce? R. C. H. H.

[Greswell, in his *Annals of Parisian Typography*, p. 307., says, "The designation *La Mer des Histoires* seems, as a popular one, to have been given to French chronicles of various descriptions. Two impressions thus entitled appeared Parisiis, post 1500, viz., '*Mer des Histoires et Chroniques de France:* extrait en partis de tous les anciens chroniquers, &c. jusqu' au temps de Francois I.,' 2 voll. fol. Galliot du Pres, 1514, 16: and more especially '*La Mer des Hystoires et Croniques de France:* Extraict en partie de tous les anciens croniquers,' 4 voll. fol.—'Le *premier* volume,' Galliot du pre, 1517, 'Le *second* volume,' M. le Noir, 1517; 'Le *tiers* volume,' sine anno et impressoris nomine; 'Le *quatriesme* liure,' Par. 1518. Panzer says that both these chronicles, of which the latter seems to be an improved edition of the former, are said to have been compiled by Johannes Descourtils, the French king's historiographer.]

"*The noiseless Foot of Time.*" — Not having by me at present the means of ascertaining, will some one kindly inform me where the above words are to be found in Shakspeare, giving me the exact reference? R. VINCENT.

["Let's take the instant by the forward top;
For we are old, and on our quick'st decrees
The inaudible and noiseless foot of time
Steals ere we can effect them."

All's Well that ends Well, Act V. Sc. 3.]

Replies.

PASSAGE IN VIRGIL.

(Vol. iv., p. 24.)

Your correspondent ERYX inquires, in your paper of July 12, whether Servius's interpretation of

"Viridesque secant placido æquore silvas."
Virg. *Æn.* viii. 96.

be correct. I beg to reply that it is not. The interpretations of Servius are almost invariably incorrect; Servius was a very illiterate, ignorant, and narrow-minded man, and totally unable to understand the author whom he attempted to illustrate. His comments on Virgil resemble those which we might expect a hedge schoolmaster in Yorkshire now to make upon Milton. These comments, which are only valuable on account of the mythological traditions which are preserved in them, have been very injurious to the right understanding of Virgil.

The meaning of the passage in question is, that the Æneadæ row up the river among the green woods, or (literally) "secant silvas," *travel the woods*, "placido æquore," *on the calm surface of the water*, *i. e.* by rowing up the placid stream of the river. This, and not that assigned by Servius following Terentienus, is the true meaning. 1st. Because *secare* with the objective case means constantly in Virgil to *travel along*. Compare "viam secat ad naves," *Æn.* vi. 902.; "secuit sub nubibus arcum," v. 658., &c. 2ndly. Because the Tiber is described only as *placid*, not as *clear;* and, as appears from *Æn.* vii. 31., was actually *very muddy*,

"multa flavus arena." The immediately preceding words, "variisque teguntur arboribus," have been pronounced by a very learned critic (one who has often deserved well of Virgil) to be *idle, otiosa.* (See Wagner ad *Æn.* i. 678.) And his opinion has been sanctioned by the usually judicious Forbiger. But they are not idle; on the contrary, they are necessary to convey the idea that the Æneadæ passed up the river *under the shade of the trees;* and so are supplemental to the statement contained in the words cited by your correspondent, which inform us only that they went up the river. Hence a confirmation of the correctness of the received interpretation.

James Henry.

34. Westland Row, Dublin, July 14. 1851.

Your correspondent Eryx wishes to know, whether in the passage (*Æneid*, viii. 96.)—

"Viridesque secant placido æquore silvas,"

the word *secant* can legitimately convey the same idea that is expressed in Tennyson's lines—

—— "my shallop . . . . clove
The citron shadows in the blue."

There can be little doubt that this well-known passage in the *Æneid* is the *original* of Tennyson's image; that, in fact, it is an excusable plagiarism on the part of the latter, who, in introducing his image, has, I think, missed the appropriateness, and therefore increased beauty, belonging to it in the original passage of Virgil.

When Æneas is journeying up the Tiber to visit Evander, the river, in order to lessen his labours—

"refluens . . . . substitit unda;"

but notwithstanding this, the journey was arduous: as is shown in the *whole* of the three lines 94—96.

"Olli remigio noctemque diemque fatigant,
Et longos superant flexus, variisque teguntur
Arboribus, viridesque secant placido æquore silvas."

That is to say, "They labour at the oar till night is wearied out, and day also is obliged to give place in its turn; they master one by one the long serpentine bends of the river, and, though covered and inclosed by the varied foliage above them, they cut their way through the opposing woods, which lie, as it were, in their path in the shadowy surface of the clear, still water."

The word *placido* is surely sufficient to prevent any one falling into the common-place interpretation alluded to by your correspondent as the one "usually given." H. C. K.

—— Rectory, Hereford, July 14.

THE VINE OF ST. FRANCIS.

(Vol. iii., p. 502.)

I feel much obliged for the information afforded by your Dutch correspondent. When I sent you my Query on the subject more than a year ago, I wrote principally from memory; but as I have now the work in question lying beside me as I write, and as it seems to be rarer and less known than I had imagined, you will perhaps find place for a more minute description of it.

The Vine of St. Francis is a folio volume, containing 418 numbered leaves, a "Prologhe" of one leaf (next to the title-page), and a "Tafel vā dit boeck" at the end, of five leaves and a half unnumbered.

The title-page contains a full-length picture of the saint, with a nimbus round his head, the knotted cord round his waist, and his palms extended, displaying the sacred stigmata. Above the picture is the title in red and black. I have written in Italics the words printed in red:

"*Den* wÿngaert vā *Sinte* Franciscus *vol* schoonre *historien* legenden ende *duechdelÿcke* leerēnghen allen *menschen* seer profÿtelÿch."

And under the picture "Cum *gratia* et *privilegio.*" On the back of the title-page is printed as follows:—

"Dit is die generael tafel vā dese wÿngaert dwelcke ghdeylt is in drie boecken.

℄ Dat eerste boeck inhout
Sinte Franciscus grote legende
Sinte Franciscus oude legende
Den aflaet van portiunkel
Sinte Franciscus souter.

℄ Dat ander boeck inhoude
De legēde vā de. v. marte mind·brod·s
De legēde vā de seuē mar. ooc mind·b.
Sinte bonauentura legende
Sinte lodewÿc biscop legende
Sinte anthonis vā paduen legende
Sinte bernardÿns legende
Sinte clara legende
Sinte puo priesters legende
Sinte lodewÿc coninex legende
Sinte elzearius grauē legende
Sinte elizabets legende.

℄ Dat derde boec inhout
Een tractaet vā S. Franciscus oorden
Sinte Franciscus geselle leuen
Die geleerde ēn edele vā S. Frāciscus oorden
Dat getal der broederē ēn prouintien
De aflaet vā romē mittē aflaet des oordēs
De kalēdier mittē feestē des aflaets."

Under these tables of contents occur two stanzas, the first containing five lines, the second containing seven lines. They commence:—

"℄ O salige wÿngaert seer diep gheplant
Groyende in duechden van vruchten playsant," &c.

The preface to the *Grote Legende* informs us that it is Saint Bonaventura's life of Saint Francis, and mentions why it is called the *Great Legend.* This life ends at folio 47.

The preface to the *Oude Legende*, which next follows, states that it is "gathered from the

writings of his companions and the chronicles of the order of the Brothers Minor;" and the "Prologhe" (which succeeds the preface) mentions—

"Die legẽde van zÿn drie gesellen den spiegel der volcomẽheyts der minderbroeders. Broeder Thomas oude legende eñ dẽ boeck der ghelÿcheden daer seer schoon bescreuẽ is. Hoe ghelÿck dat dese heylighe man Franciscus: Christo Jhesu."

These lives, I suppose, are—that joint narrative compiled by three intimate associates of the Saint, "zÿn drie gesellen;" that composed by Thomas of Celano; and the *Liber Conformitatum*.

The 39th chap. of this *Oude Legende*, folio ciii., relates, as the preface says—

"℄ Hoe dat S. F. wonde reysen in verre lãden om dat volc te bekeren eñ te vermaenen eñ vã die grote tribulacie die hi leet int soldaẽs lant eñ hoe hi gerne martelaer hadde geworden eñ hoe die broeders te Antiochien sÿn oordẽ aẽnaemen."

On which Jewish-converting martyrdom-seeking journey Dr. Geddes (in his curious little work on the *Romish Orders of Monks and Friars*, Lond. 1714) quaintly remarks:

"A Quaker's having gone from England to Rome to convert the pope to his religion, is a mighty jest with some people, who are very much edified with this story of Francis's going from Italy to Egypt to convert the sultan; but these two adventures do to me appear to be so much alike that I shall leave it to anatomists to tell whether good wits that prompt others, have not their brains either made of the same size, or much in the same posture."

The *Oude Legende* ends folio 44. Next follows:

"℄ Die historie van dẽ aflaet van Sinte Maria van dẽ enghelen diemẽ portiũkel heet,"

as the preface hath it. Some of your readers may have seen an advertisement respecting a series of Franciscan works (to be published, I think, by Richardson of Derby), entitled the *Portioncule Library;* and seeing in the above table of contents "Die aflaet van Portiunkel," or the Indulgence of the *Portiunkel*, they may be at a loss to know its meaning, so I shall quote a note from Mrs. Jameson's highly interesting and valuable work on the *Monastic Orders*, which is to the purpose:

"The term Porzioncula means literally 'a small portion, share, or allotment.' The name was given to a slip of land, of a few acres in extent, at the foot of the hill of Assisi, and on which stood a little chapel; both belonged to a community of Benedictines, who afterwards bestowed the land and the chapel on the brotherhood of S. Francis. This chapel was then familiarly known as the 'Capella della Porzioncula.' Whether the title by which it has since become famous as the S. Maria-degli-Angeli belonged to it originally, or because the angels were heard singing around and above it at the time of the birth of St. Francis, does not seem clear. At all events this chapel became early sanctified as the scene of the ecstasies and visions of the saint; here also S. Clara made her profession. Particular indulgences were granted to those who visited it for confession and repentance on the fifth of August, and it became a celebrated place of pilgrimage in the fourteenth century. Mr. Ford tells us, that in Spain the term *Porzioncula* is applied generally to distinguish the chapel or sanctuary dedicated to St. Francis within the Franciscan churches. The original chapel of the Porzioncula now stands in the centre of the magnificent church which has been erected over it."

In the "Legende" of St. Anthony of Padua, chap. vii. fol. ccxx., we have that saint's "sermo ad pisces" in the city of Rimini, *die vol ketters was*, and the conversion therefrom of the said *ketters* or heretics.

The "Prologhe" to the narrative "van die vÿf Martelaren," fol. clxxviii., commences, "Ego quasi Vitis fructificavi suavitatem odoris alo eenẽ wÿngaert," &c.: here we learn why the work is called *Den Wijngaert*, or *The Vine*.

In the "tractat vã S. F. orden eñ reghele," at fol. cccxxix., we have an account of Brother Agnellus of Pisa his mission to England in 1224.

In the "Getal der broederẽ eñ prouintien," at fol. cccci., we learn that at that time (1518) England had 7 convents and 200 friars; Ireland 15 convents and 400 friars; and Scotland 8 convents and 120 friars.

The "Kalendier" which follows this "Getal" is printed in red and black.

"Den aflaet vã romẽ" is the last tract in the book. Here is the finis:

"℄ Hier eyndt bÿ d· gratie gods dat derde boec vã desen wÿngaert die mit groten arbeyt wt veel ductẽtelÿcke scriftẽ wten latÿne vergadert eñ nu eerst translateert is, ter eerẽ des heylighe confessors Sinte Franciscus eñ ten profÿte vã allen gueden kenten menschen.

"℄ Hier na volcht di tafele."

After the "tafel" or index occur some verses containing seventy-three lines, eulogistic of the saint.

I forgot to mention that in the *Oude Legende* some of St. Francis's poems are given, translated from the Italian originals: at fol. cxxii. is given the "Canticum solis," part of which Sir James Stephen quotes in his sketch of the saint's life.

I have a Query to make, but must defer it to another time, as I have already taken up enough of your paper. JARLTZBERG.

"JUSJURANDUM PER CANEM" (Vol. iii., p. 192.).—"SEDEM ANIMÆ IN DIGITIS PONUNT" (Vol. ii., p. 464.).—"FIAT JUSTITIA, RUAT CŒLUM" (Vol. ii., p. 494.).

An extraordinary mode of swearing, akin to the oaths already noticed, is recorded by Ysbrant Ides in his *Travels from Moscow to China* (London, 1705, and reprinted in the second volume of Harris's Collection):—

"Two Tunguzian hostages falling out, one accused the other before the Waywode (or Viceroy) of having conjured his deceased brother to death. The Waywode asked the accuser if he would, according to the Tunguzian custom, put the accused to his oath? To this he answered in the affirmative; after which the accused took a *live dog*, laid him on the ground, and with a knife stuck him into the body, just under his left foot, and immediately clapped his mouth to the wound, and sucked out the dog's blood as long as he could come at it; after which he lift him up, laid him on his shoulders, and clapped his mouth again to the wound in order to suck out the remaining blood. An excellent drink indeed! And this is the greatest oath and most solemn confirmation of the Truth amongst them; so that on credit of this the accused was set free, and the accuser punished for his false accusation."

The dog, designed, as Cicero observes, for man's use, was doubtless selected for his sagacity and faithfulness; and by Loccenius, in his *Leges W. Gothicæ*, "tria canum capita" are stated to have been "Hunnorum gentis insignia," the progenitors of the Tunguzians, p. 107. In Northern Europe "sanguine Deos placari creditum; canibus etiam cum hominibus permistè in luco suspensis." (*Ibid.* p. 105.)

Among the northern nations, not only their testimoniary oaths were thus sanctioned by blood, but their confederative also, in which their fraternisation was symbolized by reciprocal transfusion of blood.

"Dear as the blood that warms my heart."
Gray's *Bard.*

It was the custom of the Scythians "non dextras tantum implicare, sed pollices mutuo vincire, nodoque perstringere; mox sanguine in artus extremos se effundente levi ritu *cruorem elicere*, atque invicem lambere." (Hanseanius *De Jurejurando Veterum.*) Quintus Curtius remarks that among the Hindoos (between whom and the Scythians Sir W. Jones and other ethnographers have observed various traces of affinity) the joining of right hands was their usual mode of salutation; "dextra fidei sedes."

En passant, I have elsewhere seen the opinion quoted by a correspondent (Vol. ii., p. 464.), "Sedem animæ in digitis ponunt," attributed to the Hindoos. Query, Has not the profession of Θελητα (see Dr. Maitland on *Mesmerism*) prevailed among them? Their propensity to conjuring is so proverbial, that, according to a writer in the *Asiatic Researches*, that term is derived from one of their tribes. See also on their witchcrafts, Acosta's *East and West Indies*, chap. xxvi.

Before I dismiss the subject of swearing, permit me to observe what appears to me to be the origin of the apothegm "Fiat Justitia, ruat Cœlum" (Vol. ii., p. 494.), which, with a slight change, was afterwards adopted by Ferdinand, emperor of Austria.

May it not have originated in an oath similar to that of Chaganus, king of the Huns, recorded by Otrokocsi, in his *Historiæ Hungaricæ?* —

"Abarico ritu jusjurandum ad hunc modum præstitit. Ense educto et in altum sublato sibi et Abaricorum genti dira imprecatus *si quid mali*, &c. *Cœlum* ex alto ipsis et Deus Ignis qui in cœlo est, *irrueret.*"

More sententiously he may have said: "Fiat [a me] justitia, [in me] ruat Cœlum, [si non].

On the inviolability of oaths among the heathens, in addition to the works referred to in Vol. iii., p. 192., see *Gentleman's Magazine*, vol. i. p. 415.; on the singular notion, in the fourteenth century, of the harmlessness of colloquial and affirmative oaths, see *Archæologia*, vol. xx. p. 43.; and on the opposition made by the Lollards to this unchristian practice, Purvey's *Remonstrance against the Corruptions of the Church of Rome*, edited by the Rev. J. Forshall, London, 1851. T. J.

HUGH HOLLAND AND HIS WORKS.

(Vol. iii., p. 427.; Vol. iv., p. 62.)

The querist on Hugh Holland and his works, must be content with a reply of unvarnished brevity.

1. "Where are these lines taken from, and what do they mean?"—The lines are from the *Cypress garland* of Hugh Holland, 1625. 4to. The meaning is obvious. I assume that Holland may be trusted as to his own age, to which Wood gives no clue.

2. "Who says he did not quit Westminster school till 1589?"—Wood says he was bred in Westminster school, and "elected into Trinity coll. in Cambridge, an. 1589." Welch, from official documents, gives the same date. Wood nowhere states that he "matriculated at Baliol in 1582."

3. "My words are, '*about* 1590 he succeeded to a fellowship.'"—Wood says he was elected to Trinity college in 1589, "of which he was *afterwards* fellow." It may have been some years afterwards.

4. "Why does not Mr. Corney give your readers his interpretation of the mysterious H. H.?"—He reserved it for another occasion, but now consents to satisfy the curiosity of the querist and others.

In 1632 Henry Holland dedicated to Charles I. an English version of the *Cyrvpædia* of Xenophon, made by his father Philemon Holland. In the dedication, which is signed at length, he says:

"Also, when my unworthy selfe (anno 1620) offred mine owne collections, entituled *Herwologia Anglica*, unto his highnesse [James I.], he most graciously received it."

In 1614 appeared, under the initials "H. H.," the *Monvmenta sepvlchraria sancti Pavli*, and in the address *ad lectorem* we read:

"Et non solùm nomine bonus appellatus est [sc. Alex. Nowel], sed etiam et in vita sua bonitas apparuit, et in morte bona sua opera illum sunt sequuta, et uberiùs et fusiùs in *Effigiebus* nostris et *vitis illustrium Anglorum* cum de Coleto tum de illo apparet: (quæ nunc transmarino habitu vestiendæ sunt) quare hic illum pluribus prosequi verbis non est opus."

Here is unanswerable evidence that Henry Holland was the compiler of both works. In the catalogue of the Grenville collection of books, now in the British Museum, both works are ascribed to Hugh Holland.

5. "The edition of 1614 was certainly the first, and that of 1633 *certainly* the second."—The querist adopts my correction of his threefold error, and calls it an *answer!*

6. "I shall therefore leave the shade of Cole and Mr. Bolton Corney to settle the question as to whether any such work exists."—The querist did not perceive that the *Roxana of Alexander* was an error for the *Roxana of Alabaster*—so he endeavours to draw off the attention of his readers from this proof of critical obtuseness by a commonplace witticism.

I must describe the facile process by which our querist has obtained his apparent triumph. Wood, at the close of his article on Hugh Holland the poet, which is chiefly derived from the *Worthies* of Fuller, mentions one Hugh Holland as admitted B.A. in 1570, and another Hugh Holland as matriculated at Baliol college in 1582, aged twenty-four; with others of that surname. He adds, "but whether any of them were authors, I cannot yet tell, or *whether the last was the same with the poet.* Qu." Now, with regard to the first and second articles, our querist omits the sentence which proves the inapplicability of his quotations! and with regard to the third article, he omits the word *afterwards*, which forms the gist of the argument. Bolton Corney.

LADY FLORA HASTINGS' BEQUEST.

(Vol. iv., p. 44.)

"Assertion is not proof," and it surely does require *proof* ere we consent to brand a writer of unimpeached character with the charge of "a shameless, heartless act of literary piracy."

It rests with Erza to bring forward his or her *proof* that the lines in dispute were written by Lady Flora. Erza asserted that they were "never before printed." I have enabled him or her to satisfy himself or herself that they were in print *nearly* twelve years ago. I am disposed to believe Erza equally mistaken in the assertion as to the authorship of the lines. If this prove so, the imputation cast upon Miss Barber will revert upon her accuser, and will demand the most ample apology.

I do not know Miss Barber; her writings I have long admired; and having been the means of drawing down upon her such an accusation, I am not disposed to let the inquiry terminate here. Nor can I believe the Editor of "Notes and Queries" will desire that either a literary error or a groundless slander should descend to posterity in his pages. L. H. K.

Erza cannot entertain a higher respect than I do for the memory of Lady Flora Hastings; but I am sure no member of her family would countenance any attempt to exalt her reputation at the expense of another's; and I fear Erza, however unintentionally, has fallen into this error. The stanzas she attributed to Lady Flora, as L. H. K. stated (Vol. iii., p. 522.), were published as Miss M. A. S. Barber's in *The Christian Lady's Magazine* for September, 1839, only two months after Lady Flora's death. In the preceding number, as L. H. K. also correctly stated, is a brief memoir of Lady Flora, in which it is said, that shortly before her death she "delivered to her fond brother a little Bible, the gift of her mother, requesting him to restore it to that beloved parent," &c. Erza may be unacquainted with that publication, but I can assure her that Lady Flora's brother, my esteemed and lamented patron, was not; for shortly after the number appeared, I found it lying on his table, in his own private room at Donington Park, and, while waiting to see him, partly read it there myself for the first time. I know not whether he ever read the lines in question in the succeeding number, but I know the *Magazine* was regularly taken by some of Lady Flora's intimate friends, and I cannot suppose they would allow any poem of hers to pass unnoticed for twelve years, with the signature of Miss Barber attached to it. Indeed the stanzas bear internal evidence of being written after Lady Flora's death, and founded on the account given by *Charlotte Elizabeth* in the preceding number. If, however, Erza still persists in attributing them to Lady Flora Hastings, she is in duty bound to give her authority, and not bring such a heavy accusation against Miss Barber on the bare assertion of an anonymous correspondent. If Miss Barber really composed the stanzas, as I believe she did, she was doubtless actuated with a desire to honour the memory and character of Lady Flora; and in such case nothing could be more cruel and unjust than the conduct imputed to her by Erza. Unfortunately I do not know Miss Barber's address, or whether she is still living; but if any of your readers do, I hope they will name this case to her, or her friends, that her reputation may be cleared from the imputation thus rashly cast on it. If the case cannot thus be satisfactorily settled, I will obtain the desired information from another quarter; but I hope Erza will also offer the assistance in her power towards this desirable object; and to

set the example of candour and openness, I will subscribe my real name. W. Hastings Kelke.

Drayton Beauchamp.

Replies to Minor Queries.

Coke and Cowper (Vol. iv., p. 24.).—In reply to one of your correspondents, who inquires as to the correct pronunciation of the name of the poet *Cowper*, I may mention, that some years ago, being on a visit in the neighbourhood of Weston Underwood, I made particular inquiries on this point in the village, and found that *there* the poet had always been known as Mr. *Coo*per. The name of the noble family to which he was related will be the best criterion.

By the way, was there not sometime since a proposal for erecting by subscription a worthy monument to a poet whose memory every Christian must revere? In whose hands was this project, and with whom does its execution rest?

Thos. McCalmont.

Highfield, near Southampton, July 22. 1851.

In my humble opinion, Coke is the old English form of writing *cook*, from A.-Sax. "cóc." See Chaucer's *Coke's Tale*, and *Cock Lorrell's Bote*, where we read "Drouers, Cokes, and pulters;" and in this same poem occurs the line, "Carpenters, *coupers*, and ioyners." See also under Cooper in Pegge's *Anecdotes of the English Language*; the names, as thus pronounced, are rendered significant.

Should it be asked how we ought to pronounce the name of another poet, viz. Cowley, if Cowper be called Cooper, I answer that they are from different roots: that Cowley is from *cow*, and *ley*, signifying cow pasture, or place for cows; and that Cowper is only another form of Cooper: not but that in the north they pronounce *cow* as *coo*, and, therefore, they would call him Cooley.

Thos. Lawrence.

Ashby de la Zouch.

Dunmore Castle (Vol. iii., p. 495.). — James C. will find the subject of *Vitrified Forts* treated at considerable length in the fourth volume of the *Archæologia Scotica*, by S. Hibbert, Esq., M.D., Sir George Mackenzie, Bart., of Coul, and George Anderson, Esq., F.R.S., pp. 160—195. T. B. J.

Edinburgh, July 18. 1851.

Gooseberry Fool (Vol. iii., p. 496.). — The editorial note is sufficiently satisfactory; but what is the etymology of *gooseberry?* Clearly "*gorse* berry," the fruit of the prickly shrub or bush.

James Cornish.

Dryden and Oldham (Vol. iv., p. 36.).—Whether Oldham or Dryden had the prior claim to the thought, is a very interesting question, but very easily settled in favour of the much greater poet of the two, for —

"The dedication to the Earl of Orrery was addressed to him in the year 1664, when *The Rival Ladies*, which was Dryden's second play, was first printed."— Malone's *Dryden*, vol. i. part 2. p. 3.

Whereas the poem of Oldham states itself to have been written in July, 1678. C. B.

Theobald Anguilbert and Michael Scott (Vol. iii., p. 518.).— Tyro will find a notice of him in Sir James Ware's *Writers of Ireland*, p. 92., Harris's edition. Faber-Ferrarius.

Dublin.

Penn Family (Vol. iii., pp. 264. 409.).—In No. 75. of "Notes and Queries" for April, 1851, inquiry is made "to whom William Penn, the eldest son of William Penn (the founder), was married, and also to whom the children of said son were married, as well as those of his daughter Letitia (Mrs. Aubrey), if she had any?" William Penn (the son) married Mary Jones, by whom he had three children, William, Springett (who died without issue), and Gul. Maria. William had *two* wives, Christiana Forbes, and Ann Vaux. By Miss Forbes he had a daughter, married to Peter Gaskell, Esq.; and by Miss Vaux a son, Springett, who died without issue. Mrs. Aubrey (Letitia Penn) had no children.

Edw. D. Ingraham.

Philadelphia, July 4. 1851.

Bummaree (Vol. iv., p. 39.). — I have no doubt that this word is derived, as so many of our *market* terms are, from the French, *bonne marée*, fresh fish.

"Marée signifie toute sorte de poisson de mer qui n'est pas salé; *bonne marée, marée fraiche, vendeur de marée.*"—*Dict. de l'Acad. Franc.*, voce.

C.

Miss or Mistress (Vol. iv., p. 6.).—The indiscriminate use of "Miss" and "Mrs." to unmarried ladies is often very perplexing. The "Mrs." was not, as M. S. supposes, always accompanied by the Christian name for unmarried ladies; and the custom lasted at least as late as the reign of George II. Pope in his letters (about 1719) mentions "Mrs. Lepel" and "Mrs. Bellenden," maids of honour. The examples are innumerable, but the *latest* instance I remember is the Duchess of Queensbury addressing Patty Blount in 1756 as "Mrs. Blount;" though, no doubt, Patty was, by *that time*, entitled to what is called *brevet* rank.

C.

Book Plates (Vol. iii., p. 495.; Vol. iv., p. 46.). — Mr. Parsons, I observe, confines his inquiry to English book plates. On that point I cannot at present offer him any information; but I can to a certain extent confirm his views with regard to the use of them in foreign countries, having

now before me the plate (a woodcut) of Erhardus à Muckhenthall — probably in modern German, Erhardt von Mückenthal — dated 1634. It consists of his armorial bearings, surmounted by a helmet, &c., apparently indicative of nobility; but the tinctures not being expressed, I cannot give the blazon. The charge on his shield seems to be intended for a lamb salient. F. S. Q.

In the Surrenden Collection there are several loose impressions of Sir Edward Dering's book plate, bearing date 1630. It is a very elaborate one, and of a size adapted only for a folio volume; one of them is now before me, with the date most clearly and distinctly marked. L. B. L.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Mr. Macaulay's vigorous sketch of the gallant cornet of horse who resigned his commission for the toga, and, after figuring during his life as a statesman than whom "none has left a more stainless, and none a more splendid name," was stricken down in full council while straining his feeble voice to rouse the drooping spirit of his country, forms the fifth part of *The Traveller's Library*: and it would be difficult to find a volume of the same compass better calculated to furnish a couple of hours' amusing and instructive reading than *William Pitt, Earl of Chatham, by Thomas Babington Macaulay.*

Messrs. Sotheby and Wilkinson will sell, on Tuesday next, an extensive collection of Autograph Letters, chiefly of distinguished Actors, Actresses, and Dramatic Writers, but including a very interesting series of letters, documents, and papers relating to the Byron family, and, what is of still more importance and historical value, the Autograph Correspondence of Charles I. with Captain Titus, written during his imprisonment in Carisbrook Castle, and treating of his proposed escape from it; and also some letters of Charles II., addressed by him, after the Restoration, to the same zealous adherent. On the following day Messrs. Sotheby and Wilkinson will be employed in the disposal of a very select Collection of Autograph Letters and Historical Documents, including Letters aud Autographs of Queen Elizabeth, James I., King John of France (Jehan le Bon), Richard Duke of York, Philip II. of Spain, and many documents connected with the great Anglo-Norman Families, and the Royal Houses of France and Normandy.

Catalogues Received. — W. Lincoln's (Cheltenham House, Westminster Road) Seventy-first Catalogue of English, Foreign, Classical, and Miscellaneous Literature; Cole's (15. Great Turnstile) List No. XXXVI. of very Cheap Books; G. Bumstead's (205. High Holborn) Catalogue Part 52. of Interesting and Curious Books.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Budden's Life of Archbishop Morton, 1607.
Thomas Lyte's Ancient Ballads and Songs. 12mo. 1827.
Dodwell (Henry, M.A.), Discourse proving from Scriptures that the Soul is a Principle naturally Mortal, &c.
Reflections on Mr. Burchet's Memoirs; or, Remarks on his Account of Captain Wilmot's Expedition to the West Indies, by Colonel Luke Lillingston, 1704.
Gentleman's Magazine. Vol. I. 1731.
New England Judged, not by Man's but by the Spirit of the Lord, &c. By George Bishope. 1661. 4to. Wanted from p. 150. to the end.
Reason and Judgment, or Special Remarques of the Life of the renowned Dr. Sanderson, late Lord Bishop of Lincoln. 1663. Sm. 4to. Wanted from p. 90. to the end.
Tristram Shandy. 12mo. Tenth Edition. Wanted Vol. VII.
Mallay, Essai sur les Eglises Romaines et Byzantines du Puy de Dome. 1 Vol. folio. 51 Plates.
An Account of the Remains of the Worship of Priapus, to which is added a Discourse thereon, as connected with the Mystic Theology of the Ancients. London, 1786. 4to. By R. Payne Knight.
Ch. Thillon's (Professor of Halle) Nouvelle Collection des Apocryphes, augmenté, &c. Leipsic, 1832.
Cours de Philosophie Positive, par Auguste Compte. 6 Vols. 8vo.
Social Statics, by Herbert Spencer. 8vo.
The Journal of Psychological Medicine. The back numbers.
The Daphnis and Chloe of Longus, translated by *Amyot* (French).
Encyclopædia Britannica. The part of the 7th edition edited by Prof. Napier, containing the Art. Mortality.
Observations on the Influence of Climate on Health and Mortality, by Arthur S. Thomson, M.D. (A Prize Thesis.)
Report on the Bengal Military Fund, by F. G. P. Nelson. Published in 1849.
Three Reports, by Mr. Griffith Davies, Actuary to the *Guardian*, viz.:
Report on the Bombay Civil Fund, published 1836.
——— Bengal Medical Retiring Fund, published 1839.
——— Bengal Military Fund, published 1844.
Observations on the Mortality and Physical Management of Children, by Mr. Roberton, Surgeon, London, 1827.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

Replies Received. — *Marriage of Bishops — Whig and Tory — First Panorama — History of Magnetical Discovery — Mistake as to an Eclipse — A Posie of other Men's Flowers — Elision of Letter V. — Meaning of Carnaby — Bumnaree — Fortune, infortune, fort une — Curious Omen at Marriage — Petworth Register — Mice as a Medicine — Leman Baronetcy — Words of a Catch — Dies Iræ — Covines — Test of a Bow — Eisel — Plaids and Tartans — Voce Populi — Organs — Curfew — Churches decorated at Christmas — Mistletoe — Inscription on an Oak Board — Medical Use of Mice — Answer to Charade — Cure for Ague.* [*And many others which are already in type waiting for insertion.*]

Copies of our Prospectus, *according to the suggestion of* T. E. H., *will be forwarded to any correspondent willing to assist us by circulating them.*

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By order of the Council, George Grove, Sec.

Adelphi, June 1. 1851.

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FOR

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Notes.

LADY HOPTON.

I have thought that the following old letter, relative to a family once of some distinction, and especially as describing a very remarkable individual, from whom a multitude of living persons are immediately descended, might be of sufficient interest to occupy a place in "NOTES AND QUERIES." It has never, that I am aware of, been published; but it has long been preserved, amongst similar papers, with the accompanying endorsement: — "Though Mr. Ernle's letter relating to Lady Hopton and her family contains some fabulous accounts, and is in some parts a little unintelligible, yet it may be urged in confirmation of the truth of the several descents therein mentioned. He was the son of Sir John Ernle, and could not but have some general knowledge of his grandmother's relations."

This Mr. Ernle, afterwards knighted, died A.D. 1686.

Sir Arthur Hopton lived at Witham Friary, co. Somerset, and the heroine of this document was, according to the pedigree in Sir R. C. Hoare's *Monastic Remains of Witham*, &c., Rachel, daughter of Edmund Hall of Gretford, co. Lincoln, Esq. The date of Sir Arthur's death is not there given, but he was made a K.B. in 1603. C. W. B.

"I will give you as good an account as I can remember of our wise & good Grandmother Hopton, who I think was one Hall's daughter of Devonshire without title, & had an elder brother, without child, who said to his younger brother's wife, who was then with child, if she would come to his house, & lie in, he would give his estate to it if a daughter, & if a son it should fare never the worse: so she had my grandmother, & he bred her up & married her to Sir Arthur Hopton of Somerset; who had 4000 a year, & she as much.

"By him she had 18 children; 10 daughters married; whose names were: Lady Bacon, Lady Smith, Lady Morton, Lady Bannister, & Lady Fettiplace; Bingham, Baskett, Cole, Thomas, & my Grandmother Ernle; these daughters & their children have made a numerous company of relations. The duke of Richmond, & Lord Maynard married our Aunt Bannister's daughters & heirs (one to Rogers, the other to Bannister).* Fettiplace, which was also Lord Jones, his daughter & heiress married Lord Lumley, now Scarbro.

"Cole's heir to Popham of Wilts: & Hungerford, & Warnford married Jones, & some Mackworth, & Wyndham in Wales; some Morgan, & Cammish, & Kern, with many others that I have forgot. The sons

(* "The Lady Bannister's first husband was Mr. Rogers, of Brenson (*hodiè* Bryanston) near Blandford, in Dorsetshire: by him she had the Dutchess of Richmond, who was heiress to him: she had another daughter of Sir Robt. Bannister, who married Lord Mainard."—*Added in another Version.*)

were Mr Robt Hopton, Sir Thomas, Sir Arthur. Robt had one son, w^ch^ was the Lord Hopton of great worth, who married the Lord Lewen's widow, and had no child: so the estate went to the daughters. But our Grandfather Hopton, having so good an estate, thought he might live as high as he pleased, & not run out: but one day he was going from home but c^d^ not, but told his Lady she w^d^ be left in great trouble, for the great debts he had made on his estate; & that he knew he should live but few days, & c^d^ not die in peace, to think what affliction he should leave her in: so she desired him to be no way concerned for his debts, for he owed not a penny to any one. So he died of a gangrene in his toe in a few days. Now she had set up an Iron-work, & paid all he owed, unknown to him. And she married all her daughters to great estates, & great families: her eldest, I think, to one Smith, who was a younger son, & went factor to a merchant into Spain; he had a very severe master & was very melancholy & walked one morning in Spain intending to go & sell himself a galley-slave to the Turks: but an old man met him, & asked him why he was so melancholy; bid him cheer up himself, & not go about what he intended, for his elder brother was dead, letters were coming to him to return home to his estate; bid him consider & believe what he said, & that when he went for England, the first house he entered, after his landing, he would marry the gentleman's eldest daughter: which he did. The Lady Hopton's way of living was very great: she had 100 in her family; all sorts of trades; and when good servants married she kept the families, & bred them up to several trades. She rose at six of the Clock herself: went to the Iron-work, & came in about 9; went with all her family to prayers, & after dinner she & her children & grand-children went to their several works with her in the dining-room, where she spun the finest sheets that are. Every year she had all her children & grandchildren met together at her house; & before they went away, would know if any little or great animosities were between any of them; if so, she would never let them go, till they were reconciled."

NOTES ON NEWSPAPERS — THE TIMES.

There were sold of *The Times* of Tuesday, Feb. 10th, 1840, containing an account of the Royal nuptials, 30,000 copies, and the following curious calculations were afterwards made respecting this publication. The length of a column of *The Times* is twenty-two inches. If every copy of *The Times* then printed could be cut into forty-eight single columns, and if those forty-eight columns were tacked to each other, they would extend 494 miles and 1,593 yards. To give some idea of the extent of that distance, it may be sufficient to say that one of the wheels of the mail which runs from Falmouth to London, and again from London to Easingwold, a small town twelve miles beyond York, might run all the way on the letter-press so printed, except the last 167 yards. The same extent of letter-press would reach from London to Paris, and back again from Paris to Canterbury, and a little further. The 30,000 papers, if opened out and joined together, would cover a length of twenty-two miles and 1,280 yards; or, in other words, would reach from *The Times* office, in Printing-house Square, to the entrance hall in Windsor Castle, leaving a few yards for stair carpets. It is recorded that 20,000 copies were in the hands of the newsmen at eight o'clock in the morning. Since 1840, the circulation of *The Times* has greatly increased; and what was then deemed wonderful on an extraordinary occasion, is now exceeded daily by 8,000 copies — the present daily circulation being about 38,000 copies, which are worked by greatly improved machinery at the rate of between 8,000 to 10,000 per hour. On the 2nd of last May, *The Times* containing an account of the opening of the Great Exhibition by the Queen, circulated to the enormous number of 52,000 copies, the largest number ever known of one daily newspaper publication. Nothing can illustrate more forcibly than these statements the great utility of the machinery employed in multiplying with so miraculous a rapidity such an immense number of copies. When we look at the great talent — the extensive arrangement — the vast amount of information on a variety of topics — the immense circulation — the rapidity with which it is thrown off, and the correctness of the details of *The Times* paper — we are constrained to pronounce it the most marvellous political journal the world has ever seen. What would our forefathers have said to this wonderful broad-sheet, which conveys information of the world's movements to the teeming population of the United Kingdom, and also to the people of other and distant climes. H. M. Bealby.

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FOLK LORE.

Devonshire Superstitions. — Days of the week:

"Born on a Sunday, a gentleman;
Monday, fair in face;
Tuesday, full of grace;
Wednesday, sour and grum;
Thursday, welcome home;
Friday, free in giving;
Saturday, work hard for your living."

Tuesday and Wednesday are lucky days.

Thursday has one lucky hour, viz. the hour before the sun rises.

Friday is unlucky.

It is very unlucky to turn a featherbed on a Sunday; my housemaid says she would not turn my bed on a Sunday on any account.

"To sneeze on Monday hastens anger,
Tuesday, kiss a stranger.
Wednesday.
Thursday.

"To sneeze on Friday, give a gift.
Saturday, receive a gift.
Sunday, before you break your fast.
You'll see your true love before a week's past."

My informant cannot recollect the consequences of sneezing on Wednesday and Thursday.

"Sneeze on Sunday morning fasting,
You'll enjoy your own true love to everlasting."

If you sneeze on a Saturday night after the candle is lighted, you will next week see a stranger you never saw before.

A new moon seen over the right shoulder is lucky, over the left shoulder unlucky, and straight before prognosticates good luck to the end of the moon.

Hair and nails should always be cut during the waning of the moon.

Whatever you think of when you see a star shooting, you are sure to have.

When you first see the new moon in the new year, take your stocking off from one foot, and run to the next style; when you get there, between the great toe and the next, you will find a hair, which will be the colour of your lover's.

When you first see the new moon after midsummer, go to a stile, turn your back to it, and say, —

"All hail, new moon, all hail to thee!
I prithee good moon, reveal to me
This night who shall my true love be:
Who he is, and what he wears,
And what he does all months and years."

To see a Lover in a Dream. — Pluck yarrow from a young man's grave, saying as you do so —

"Yarrow, sweet yarrow, the first that I have found,
And in the name of Jesus I pluck it from the ground.
As Joseph loved sweet Mary, and took her for his dear,
So in a dream this night, I hope my true love will appear."

Sleep with the yarrow under the pillow.

J. M. (4)

Some time ago I was in the neighbourhood of Camelford (a small town in Cornwall), and inquiring the name of a church I saw in the distance, was told that its name was *Advent*, though it was generally called *Saint Teen*. Now *Teen* in Cornish = to light. Can this name have been applied from any peculiar ceremonies observed here during Advent? J. M. (4)

Minor Notes.

Curious Inscription.—I obtained the following inscription from a person in the country, and if you wish to make a "note" of it, it is perfectly at your service. The arrangement of the letters is curious.

"*Bene.*
At. ht Hiss to
Ne LI esca Theri
Neg —— Ray. C. Hanged.
F . . . . . Roma bvs. y. L.
if et oli . . . . Fele SS. C.
la. YB: year than. D.C.
La Ys —— he Go . . . . . th
Erp —— E. L F bvtn
ows H e'st
Urn E D T odv Sth
E R
Se ═══ Lf.
An old Record. J. H. W. . . . . .
Birch Hill, May, 1844."

R. H.

Glass in Windows formerly not a Fixture. — In Brooke's *Abridgement*, tit. "Chatteles," it appears that in the 21st Hen. VII., A.D. 1505, it was held that though the frame-work of the windows belonged to the heir, the *glass* was the property of the executors, and might therefore be removed by them, "*quar le meason est perfite sauns le glasse.*" In A.D. 1599 Lord Coke informs us it was in the Common Pleas "resolved *per totam curiam*, that glass annexed to windows by nails, or in any other manner, could not be removed; for without glass it is no perfect house." J. O. M.

D'Israeli: Pope and Goldsmith. — Mr. D'Israeli congratulates himself with much satisfaction, in his *Essay on the Literary Character*, both in his Preface, p. xxix., and in the text, p. 187. vol. i., in having written *this* immortal sentence:

"The defects of great men are the consolation of the dunces."

— more particularly as it appears Lord Byron had "deeply *underscored* it." Perhaps he was unaware that Pope, in a letter to Swift, Feb. 16, 1733, had said:

"A few loose things sometimes fall from men of wit, by which *censorious fools* judge as ill of them as they possibly can, for *their own comfort.*"

And that Goldsmith says:

"The folly of others is ever most ridiculous to those who are themselves most foolish." — *Citizen of the World.*

James Cornish.

Queries.

On a song in Scott's Pirate — "Fire on the maintop."

In the 231st number of that excellent New York periodical, *The Literary World*, published on the 5th of July, there is an article on "Steamboats and Steamboating in the South West," in which I find the following passage: —

"I mentioned the *refrain* of the firemen. Now as a particular one is almost invariably sung by Negroes when they have anything to do with or about a fire; whether it be while working at a New Orleans fire-engine, or crowding wood into the furnaces of a steam-boat; whether they desire to make an extra racket at leaving, or evince their joy at returning to a port, it may be worth recording; and here it is:

'Fire on the quarter-deck,
Fire on the bow,
Fire on the gun-deck,
Fire down below!'

The last line is given by all hands with great vim (*sic*) and volume; and as for the chorus itself, you will never meet or pass a boat, you will never behold the departure or arrival of one, and you will never witness a New Orleans fire, without hearing it."

The writer says nothing about the origin of this Negro melody, and therefore he is, I presume, unaware of it. But many of your readers will at once recognise the spirited lines, which when once they are read in Walter Scott's *Pirate*, have somehow a strange pertinacity in ringing in one's ears, and creep into a nook of the memory, from which they ever and anon insist on emerging to the lips. The passage occurs at the end of the fifth chapter of the third volume, where the pirates recapture their runaway captain:—

"They gained their boat in safety, and jumped into it, carrying along with them Cleveland, to whom circumstances seemed to offer no other refuge, and pushed off for their vessel, singing in chorus to their oars an *old ditty*, of which the natives of Kirkwall could only hear the first stanza:

'Thus said the Rover
To his gallant crew,
Up with the black flag,
Down with the blue!
Fire on the main-top,
Fire on the bow,
Fire on the gun-deck,
Fire down below!'"

So run the lines in the original edition, but in the revised one of the collected novels in forty-eight volumes, and in all the subsequent ones, the first two stand thus:

"Robin Rover
Said to his crew."

This alteration strikes one as anything but an improvement, and it has suggested a doubt, which I beg to apply to the numerous and well-informed body of your readers to solve. Are these lines the production of Walter Scott, as they are generally supposed to be; or are they really the fragment of an old ditty? The alteration at the commencement does not seem one that would have found favour in the eyes of an author, but rather the effect of a prompting of memory. I believe, indeed, the lines are inserted in the volume called *The Poetry of the Author of the Waverley Novels* (which I saw some years ago, but cannot refer to at this moment), but that is not decisive.

There is a case in point, which is worth quoting on its own account. In *Peveril of the Peak*, in the celebrated scene of the interview between Buckingham and Fenella, where Fenella leaps from the window, and Buckingham hesitates to follow, there is this passage:

"From a neighbouring thicket of shrubs, amongst which his visitor had disappeared, he heard her chant a verse of a comic song, then much in fashion, concerning a despairing lover who had recourse to a precipice.

'But when he came near,
Beholding how steep
The sides did appear,
And the bottom how deep;
Though his suit was rejected
He sadly reflected,
That a lover forsaken
A new love may get;
But a neck that's once broken
Can never be set.'"

This verse, also, if I mistake not, appears in *The Poetry of the Author of Waverley*, and is certainly set down by almost every reader as the production of Sir Walter. But in the sixth volume of Anderson's *Poets of Great Britain*, at page 574. in the works of Walsh, occurs a song called "The Despairing Lover," in which we are told that—

"Distracted with care
For Phyllis the fair,
Since nothing could move her,
Poor Damon, her lover,
Resolves in despair
No longer to languish,
Nor bear so much anguish;
But, mad with his love,
To a precipice goes,
Where a leap from above
Would soon finish his woes.

When in rage he came there,
Beholding how steep
The sides did appear,
And the bottom how deep,
His torments projecting,
And sadly reflecting
That a lover forsaken,"
&c. &c. &c.

In this instance it is shown that Sir Walter was not indebted for the comic song to his wonderful genius, but to his stupendous memory; and it is just possible that it may be so in the other, in which case one would be very glad to see the remainder of the "old ditty." T. W.

Minor Queries.

56. *Was Milton an Anglo-Saxon Scholar?*—I have long been very curious to know whether Milton was an Anglo-Saxon scholar. He com-

piled a history of the Saxon period: had he the power of access to the original sources? Is there any ground for supposing that he had read our Saxon *Paradise Lost;* I mean the immortal poetry of Cædmon? If he really knew nothing of this ancient relic, then it may well be said, that the poems of Cædmon and of Milton afford the most striking known example of coincident poetic imagination.

I should be extremely obliged to any of your learned correspondents who would bring the faintest ray of evidence to bear upon this obscure question.

The similarity of the two poems has been noticed long ago; *e.g.* by Sir F. Palgrave in *The Archæologia*, xxiv. I know not whether he was the first; I think Conybeare was beforehand with him. J. E.

Oxford, Aug. 2. 1851.

57. *Tale of a Tub.*—What is the origin of this popular phrase? It dates anterior to the time of Sir Thomas More, an anecdote in whose chancellorship thus illustrates it. An attorney in his court, named Tubb, gave an account in court of a cause in which he was concerned, which the Chancellor (who, with all his gentleness, loved a joke) thought so rambling and incoherent, that he said at the end of Tubb's speech, "This is *a tale of a Tubb;*" plainly showing that the phrase was then familiarly known. EDWARD F. RIMBAULT.

58. *Cleopatra's Needle.*—When was the obelisk in Egypt first so called? Why was it so called? What is the most popular work on Egypt for a full description of it? J. B. J.

Liverpool, July 28. 1851.

59. *Pair of Curols.*—In a list of the rating of the incumbents of the diocese of Ely, A.D. 1609, towards the support of the army, preserved by Cole, several are returned for "a pair of curols."

"Mr. Denham for his vicarage of Cherry Hinton to find (jointly with the Vicar of Impington and Caldecote) *a pair of Curols* with a pike furnished."

What is the meaning of the word "Curol," supposing Cole to have used it aright? E. V.

60. *Cowper Law.*—Lord Mahon, in his *History of England*, second edit. vol. ii. p. 66., in speaking of the death of the first Earl Cowper, after saying "His memory deserves high respect," &c., adds, "And though it seems that a by-word was current of 'Cowper law, to hang a man first and then judge him,' I believe that it proceeded from party resentment, rather than from any real fault;" and in a note refers to the evidence at Lord Wintoun's trial. Is not Lord Mahon mistaken, in supposing that this saying refers to Lord Cowper? Should it not be "Cupar Law," meaning the town of that name? I see in Lord Wintoun's trial, where his lordship uses the expression, he adds, "as we used to say in our country." If my supposition is correct, can any of your correspondents say how the proverb arose? C. DE D.

61. *Order of Greenwich.*—I have an impression of an oval ecclesiastical seal, the matrix of which is said to have been found near Kilkenny. The device is the Ascension of the Virgin, beneath which is a shield charged with the royal arms; the *three* fleur de lis in the first and fourth quarterings showing the seal to be, comparatively speaking, modern. The legend, in Lombardic capitals, runs as follows:—"+SGILLVM+GĀRDIĀNI+GRVWVCĒSIS+." Query, Does "GRVWVCĒSIS" mean "of Greenwich?"

In the *State Papers*, temp. Hen. VIII., vol. iii. p. 285., an abbey in Ireland is said to be of the "order of Greenewich." Query, What order was this? JAMES GRAVES.

Kilkenny, July 19. 1851.

62. *House of Yvery.*—This work is rarely to be met with in a perfect state; but there is one plate about which there exists a doubt, viz. a folding plate or map of the estates of John Perceval, Earl of Egmont.

It would be satisfactory perhaps to many of the readers of "NOTES AND QUERIES," as well as to myself, to know whether any gentleman possesses a copy of the work with such a plan. H. T. E.

Clyst St. George.

63. *Entomological Query.*—Can any of your botanical or entomological correspondents help me to the name of the grub that is apt to become a chrysalis on the *Linaria minor* (*Antirrhinum minus* of Linnæus)? For yesterday, in a chalky field in Berkshire, I found several cocoons of one particular kind on the above plant (itself not common in these parts), and I did not see it on any other plant in the field, although I spent some time in looking about. J. E.

Oxford, July 29.

64. *Spenser's Portraits* (Vol. iv., p. 74.).—VARRO states he is "well acquainted with an *admirable portrait* of the poet, bearing date 1593." Perhaps he could give a satisfactory answer to a Query relative to the engraved portraits of Spenser which appeared in one of the numbers of "NOTES AND QUERIES" for last April, and which has not been yet answered. E. M. B.

65. *Borrow's Bible in Spain.*—In the *Athenæum* for Aug. 17, 1850, in a review of Wallis's *Glimpses of Spain*, I find the following remark:—

"Mr. Wallis imputes a want of judgment and of 'earnest desire' for the objects of his mission to Mr. Borrow *personally*, on the ground that he—being, as all kn[illegible], sent out by the Bible Society to circulate the P[illegible]testant Scriptures—did not, instead of attempting to [illegible]lfil that special object of his mission, employ him-

self in diffusing the Roman Catholic version of the Vulgate set forth by the Spanish hierarchy."

It is well known that the Bible Society keeps on its shelves both the Protestant and Roman Catholic versions in French, Italian, Portuguese, and Spanish. Its endeavours at present are, I believe, confined to attempting to circulate the Roman Catholic versions, on the ground that it is impossible to circulate the more correct Protestant ones. My Queries are:—

1. Was Mr. Borrow sent out by the Bible Society to circulate the Protestant Scriptures?

2. Whose translation of the Vulgate was set forth by the Spanish hierarchy? E. M. B.

66. *Dogmatism and Puppyism.*—

"Dogmatism is nothing but puppyism come to its full growth."

I find this quotation in a leader of *The Times*. Can you or any of your readers inform me of its origin? ?

67. *A Saxon Bell-house.*—A reader of "NOTES AND QUERIES," who subscribes himself A LOVER OF BELLS, has kindly referred me to a passage in Hume's *History of England*, in which it is said that, according to a statute of Athelstan, "a ceorle or husbandman who had been able to purchase five hides of land, and had a chapel, a kitchen, a hall, and a *bell*," was raised to the rank of a Thane. The marginal reference in Hume is to Selden's *Titles of Honor;* and in that work the statute is thus given:

"If a churle or a countryman so thrived that hee had fully five hides of his owne land, a church, and a kitchen, a bel-house, a borough-gate with a seate, and any distinct office in the king's court, then was he henceforth of equall honour or dignitie with a Thane."

Selden considers that the *bel-house* was the dining-hall to which the guests and family were summoned by the ringing of a bell. He thinks the word corresponds with *tinello*, *tinelo*, and *tinel*, the Italian, Spanish, and French words for a "public hall" or "dining-room,"—"so named, because the *tin* or tingling of a bell at the times of dinner or supper in it were signified by it."

I beg to ask whether the existing knowledge of the details of Saxon architecture substantiates Selden's view; and whether this bell was also the alarum-bell of the castle, hanging in an outside turret?

Many thanks to my correspondent, and to "NOTES AND QUERIES" for the introduction to his notice. ALFRED GATTY.

Minor Queries Answered.

Cycle of the Moon.—Can any of your correspondents inform me in what year the new moon last fell on the 1*st of January?* I am no astronomer, but I believe the moon's cycle is a period of *nineteen years*, and that whenever the new moon falls on the 1st January, the cycle begins. BENBOW.

Birmingham.

[The above matter is made the more puzzling to all who are not astronomers, by the pertinacity with which popular writers persist in speaking of the moon's motions as if they were regular.

There is no particular beginning to the cycle of nineteen years: anybody may make it begin when he pleases. What it means is this: that in any set of nineteen years, the new and full moons generally (not always) fall on the same days as in the preceding nineteen years. For instance, in 1831, the 14th of March was a day of new moon: go on nineteen years, that is, to the 14th of March, 1850; most probably, not certainly, this must be a day of new moon. It happens, however, otherwise; for in 1850 the new moon is on the 13th. But in the Aprils of both years, the new moons are on the 12th; in the Junes, on the 10th. All that can be said is, that where any day of any year is new moon, most probably *that day nineteen years* is new moon also, and certainly either the day before or the day after. In that cycle of nineteen years, which is called the cycle of the *golden number*, there is an arbitrary beginning, which has something to do with the new moon falling *near* the 1st of January. The cycle in which we now are, began (that is, had the year marked 1) in 1843.

To find the last time when the new moon fell on the 1st of January with certainty, would be no easy problem for any but an astronomer. The nearest which our correspondent can do is this. Take Mr. De Morgan's recently published *Book of Almanacs*, and turn to almanac 37. Take the day in question (Jan. 1), and from the first of the Roman numbers written opposite (xxx.) subtract one (xxix.). Look back into the new style index (p. 7.), then any one year which has the epact 29 is very likely to have the new moon on the 1st of January; epact 30 may also have it. Now, on looking, we find that we are not in that period of the world's existence at which epact 29 makes its appearance; no such thing has occurred since 1699, nor will occur until 1900. We are then in a period in which new moons on the 1st of January are comparatively infrequent. Our best chance is when the epact is 30, as in 1843: here there is a narrow miss of what we want, for it was new moon on the day previous, as late as seven in the evening.

Our correspondent's notion that the moon's cycle begins with a new moon on the 1st of January, is probably derived from this, that the calendar is so contrived that for a very long period the years which have 1 for their golden number, have a new moon *near* the 1st of January, either on it, or within a day of it.]

Cocker's Arithmetic.—At a sale of books by Messrs. Puttick and Simpson, a copy of Cocker's *Arithmetic* was sold for 8*l.* 10*s.*, date 1678, said to be one of the only two extant. It is stated that Dr. Dibdin had never seen any edition printed in the seventeenth century, and mentions the thirty-second as the earliest he had met with. I have in

my possession a copy bearing date 1694, seeming to be one of a further impression of the first edition, as it gives no edition, but simply has in the title page:

"This impression is corrected and amended with many additions throughout the whole."

"London: Printed by J. R. for T. P., and are to be sold by John Back, at the Black Boy on London Bridge, 1694."

Perhaps you can give me some information on the edition, if you think it a fit subject for your valuable publication. E. K. Jutt.

Frome, Somerset.

[Mr. De Morgan, in his *Arithmetical Books*, says that the earliest edition he ever possessed is that of 1685: and what edition was not stated. The fourth edition was of 1682, the twentieth of 1700. The matters cited by our correspondent, which we have omitted, are in all, or nearly all, editions. We have heard of *three* copies of the *first* edition: one sold in Mr. Halliwell's sale, one in the library of the Roman Catholic College at Oscott, and one sold by Puttick and Simpson, as above, in April last: but we cannot say that these are three *different* copies, though we suspect it. Our correspondent's edition is not mentioned by any one. The *fifty-second* edition, by Geo. Fisher, appeared in 1748, according to the Catalogue of the Philosophical Society of Newcastle.]

Sanskrit Elementary Books. — Will some one of your correspondents kindly inform me what are the elementary works necessary for gaining a knowledge of Sanskrit? Delta.

[Wilson's *Sanskrit Grammar* (the 2nd edition), and the *Hitopadesa*, edited by Johnson, are the best elementary works.]

Townley MSS., &c. — I request the favour to be informed where are the Townley MSS.? They are quoted by Sir H. Nicolas in Scrope and Grosvenor Rolls. Also where are the MSS. formerly *penes* Earl of Egmont, often quoted in the *History of the House of Yvery?* And a folio of Pedigrees by Camden Russet? S. S.

[The Townley Heraldic Collections are in the British Museum, among the Additional MSS., Nos. 14,829—14,832. 14,834. In the same collection, No. 6,226. p. 100., are Bishop Clayton's *Letters to Sir John Perceval, first Earl of Egmont.*]

"*Man is born to trouble*," *&c.*—In an edition of *The Holy Bible, with* TWENTY THOUSAND EMENDATIONS: London, 1841, I read as follows, at Job v. 7.: "For man is NOT born to trouble as the sparks fly upwards." Query 1. Is there any authority from MSS., &c. for the insertion of the word "not"? 2. Is this insertion occasioned by the oversight of the printer or of the editor? N.

[There is no authority for the insertion of the word "not," that we can find, either in MSS. or commentators. As to the oversight of the printer or editor we cannot speak: but are rather inclined to attribute that and other emendations to the second-sight of one of the parties concerned. Our correspondent will find Dr. Conquest's *emendated Bible* ably criticised by one of the best Hebrew scholars of the day in the *Jewish Intelligencer*, vol. ix. p. 84.]

Replies.

BELLARMIN'S MONSTROUS PARADOX.

(Vol. iv., p. 45.)

The defence of Cardinal Bellarmin set up by your correspondent J. W. Ct. is not new, and is exceedingly plausible at first sight. Allow me, however, to direct the attention of your readers to the following reply to a similar defence, which I take from the *Sequel to Letters to M. Gondon*, by Dr. Wordsworth, Canon of Westminster, pp. 10. 11.:

"I would first beg leave to observe that my three reviewers, in their zeal to speak for Cardinal Bellarmine, have not allowed him to speak for himself. They seem not to have remembered that this very passage was severely censured in his life-time, and that in the *Review* which *he* wrote *of his own works*, by way of explanation, he endeavoured to set up a defence for it, which is *wholly at variance with their apologies* for him. He says, 'When I affirmed that, if the Pope commanded a vice or forbad a virtue, the church would be bound to believe virtue to be evil and vice good, I was speaking concerning *doubtful* acts of virtue or vice; for if he ordered a *manifest* vice, or forbad a *manifest* virtue, it would be necessary to say with St. Peter, We must obey God rather than man.' Recognitio Librorum omnium Roberti Bellarmini ab ipso edita, Ingolstad, 1608, p. 19. 'Ubi diximus quod si Papa præciperet vitium aut prohiberet virtutem, Ecclesia teneretur credere virtutem esse malam et vitium esse bonum, locuti sumus de actibus *dubiis* virtutum aut vitiorum; nam si præciperet *manifestum* vitium aut prohiberet *manifestam* virtutem, dicendum esset cum Petro *obedire oportet magis Deo quam hominibus.*'

This is his own defence; let it be received for what it is worth: it differs entirely from that which the reviewers make for him."

It would occupy too much of your valuable space to insert the whole of Dr. Wordsworth's observations, which, however, every one who is desirous of thoroughly investigating the subject, *ought* to read and consider. Tyro.

Dublin.

THE GOOKINS OF KENT.

(Vol. i., pp. 385. 492.)

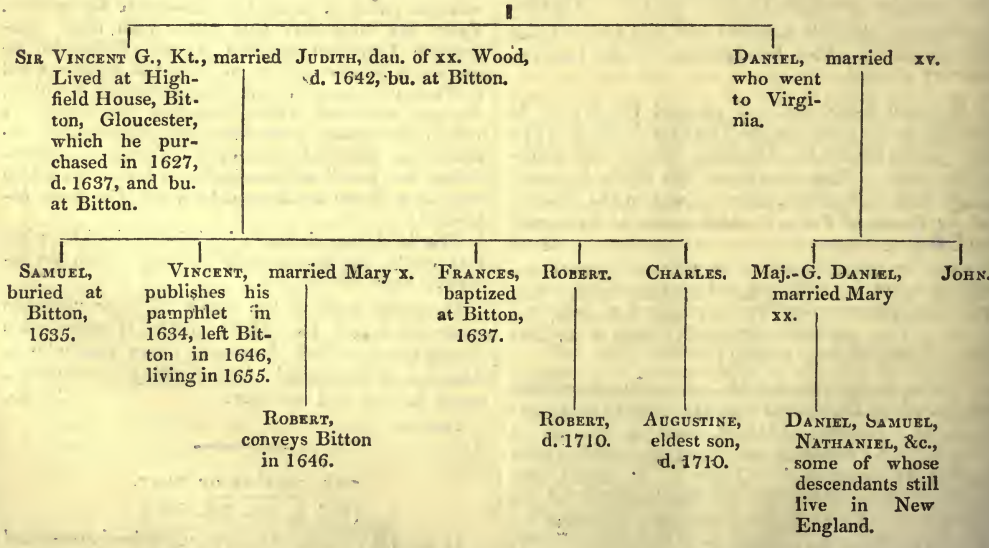
In the 1st volume of the *New England Historical and Genealogical Register*, pp. 345., &c., and in subsequent volumes, an interesting account, by J. W. Thornton, Esq., of Boston, may be found of the "Gookins of America," who are descendants

of Sir Vincent Gookin, Knt., to whom your correspondents refer.

Mr. Thornton explains the omission of the descendants of Vincent and Daniel in the pedigree found in Berry's *Kent*, p. 113., and which is from the original visitation in Heralds' College, by the fact, that they probably went to the co. Cork, and Daniel from thence to Virginia. He cites undoubted proof that Daniel arrived in Virginia in November, 1621, and was one of twenty-six patentees to whom, in 1620, King James granted a patent of land in that colony, they having "undertaken to transport great multitudes of persons and cattle to Virginia." In 1626 this Daniel is described in a deed as of "Carygoline, in the county of Cork, within the kingdom of Ireland, Esquire." In February 1630 a deed is recorded, made by "Daniel Gookin, of Newport Newes, Virginia, the younger, Gentleman." Upon the records of the Court of James City, held Nov. 22, 1642, Captain John Gookin is mentioned. Mr. Thornton infers that the elder Daniel returned to Ireland, and that Daniel the younger, and Captain John Gookin, were his sons. During the religious troubles which arose in Virginia, Daniel, junior, and Mary his wife, left for New England, where they arrived on May 10, 1644, and where he became, as he had been, a person of considerable influence. He was promoted to the rank of Major-General in the colony, and died March 19, 1686–7, æt. 75. For further mention of him, see Carlyle's *Letters and Speeches of Oliver Cromwell*, Let. 143. and Note; Thurloe's *State Papers*, vol. iv. pp. 6. 440. 449.; vol. v. p. 509.; vol. vi. p. 362. He is spoken of, says Mr. Thornton, by an authority of the time, as a "Kentish soldier." Colonel Charles Gookin, whom Penn sent as a governor to his colony, is described by the latter in a letter, dated London, Sept. 28, 1708, as "of years and experience," "and of what they call a good family, his grandfather Sir Vincent Gookin having been an early great planter in Ireland, in King James First's and the first Charles's days." Governor Gookin assumed his duties in Pennsylvania in 1708, and was recalled in 1717. He was never married.

In a letter dated Philadelphia, Nov. 28, 1709, Governor Gookin writes to a grandson of Major-General Daniel Gookin, of New England: "I assure you that the account you gave me of that part of our family settled in America was extremely satisfactory;" and again, Nov. 22, 1710, to the same he says: "By a letter from Ireland I am informed two of our relatives are lately dead, viz. Robert Gookin, son of my uncle Robert, and Augustine Gookin, eldest son of my uncle Charles." He subscribes himself "cousin," &c.

From Mr. Thornton's account, and the remarks of your correspondent, I think I may venture to deduce the following table: —



Edward Armstrong,
Recording Secretary of the Historical Society of Pennsylvania.

Philadelphia, July 2. 1851.

CURIOUS MONUMENTAL INSCRIPTION.

(Vol. iv., p. 20.)

The inscription on the tombstone of Christ. Burraway, in Martham Church, copied by your correspondent E. S. T., singular as it is, and startling as the story attached to it seems, is not without a parallel, for we have a similar inscription on another *mysterious mother* of the name of Marulla in ancient times, which is given by Boxhornius in his *Monumenta Illustrium Virorum et Elogia*, Amst. 1638, fol. 112. He appears to have found it on a ruined sarcophagus at Rome, of which he has given a representation, and in his Index thus refers to it:

"Hersilus cum Marulla, quæ ei mater, soror, et sponsa fuit."

Your correspondent has not mentioned the source of his explanation of the enigma: I presume it is traditional. The ancient inscription, it will be seen, solves it in the last two lines. The coincidence of these two inscriptions is not a little remarkable.

"SENICAPRI QVICVMQVE SVBIS SACRARIA FAVNI
HÆC LEGE ROMANA VERBA NOTATA MANV.
HERSILVS HIC IACEO MECVM MARVLLA QVIESCIT
QVÆ SOROR ET GENITRIX, QVÆ MIHI SPONSA FVIT
VERA NEGAS, FRONTEMQVE TRAHIS: ENIYGMATA SPHYNGOS
CREDIS, SVNT PYTHIO VERA MAGIS TRIPODE.
ME PATER E NATA GENVIT, MIHI IVNGITVR ILLA,
SIC SOROR ET CONIVNCX, SIC FVIT ILLA PARENS."

In that entertaining volume *La Sylva Curiosa de Julian de Medrano, Cavallero Navarro*, first printed in 1583, and reprinted at Paris in 1608, a somewhat similar story is related, and the monumental inscription in French is given. Some of these stories must surely be apocryphal.*

"Passing through the Bourbonnese country I was told, that many years since a young gentleman there had, by some fortuitous accident, lain with his own mother, who became pregnant by him. That some time after, a favourable opportunity offering, he went to the wars, and was absent from his home some fourteen or fifteen years. At the expiration of that time returning home, he found his mother well stricken in years, who had a few days previous taken into her service a handsome lass, who had been brought up from infancy in the mountains of Auvergne. This young woman being of a naturally affectionate disposition, seemed much attached to her mistress, and relieved her of all her household cares, without knowing how nearly they were related; for she was her daughter, the fruit of the intercourse with her son, now master of the house; notwithstanding there was no one in those parts that knew it. The young man seeing her virtuous, graceful, and handsome, became enamoured of her, in so much that, although his relations wished him to marry a rich wife, and that all his friends endeavoured to divert his passion, and counselled him to bestow his love elsewhere, it was all to no purpose, but, preferring her to all others he had seen, he married her. They lived together many years, had several children, and were buried in the same tomb, without either of them having ever known that they were father and daughter, brother and sister! until after a lapse of time, a shepherd from Auvergne coming into the Bourbonnese country, told the history to the inhabitants of the place where this doubly incestuous couple lived. When I passed through the country I was shown the spot where they dwelt, and the church where they were interred; and a copy of the epitaph which was placed upon their tomb was given me, which was as follows:

'Cy gîst la fille, cy gîst le père,
Cy gîst la sœur, cy gîst le frère,
Cy gîst la femme et le mary,
Et si n'y a que deux corps ici.'"

S. W. Singer.

Mickleham, July 28. 1851.

* Stories of the same nature are told in the *Heptameron of the Queen of Navarre, 3me Journée, Nouvelle 30me*, where the scene is laid in Languedoc; and by Jeremy Taylor in his *Ductor Dubitantium*, B. i. C. iii. Sect. 3., who cites Comitolus as his authority: here the scene is laid in Venice. By others the scene has been placed in London, and also in Scotland. Horace Walpole's Postscript to his Tragedy will of course be known to most of your readers.

THE LATE MR. WILLIAM HONE.

(Vol. iii., pp. 477. 508.; Vol. iv., p. 25.)

Having been acquainted with Mr. Hone, when a bookseller in the Strand (the firm, I think, was Hone and Bone), who published several catalogues of scarce works in poetry and the drama, I feel some interest in the question raised upon his religious principles. It was no doubt this avocation which gave to Mr. Hone that extensive circle of information, which enabled him to conduct those amusing publications *The Every-day Book*, *The Year Book*, and *The Table Book*. In what way my schoolfellow Charles Lamb became acquainted with Mr. Hone I know not; but I frequently heard him speak of his misfortunes, and I was witness to his endeavours to relieve his difficulties, by requesting his acquaintance to visit the coffee-house which Mrs. Hone opened in Gracechurch Street. I may communicate hereafter some information upon the intimacy which existed between Charles Lamb and Mr. Hone; my present note being confined to some more extensive and interesting pieces of information relative to Mr. Hone's conversion from infidelity to the pure principles of Christianity, than are furnished by Mr. William Barton. For this purpose I transcribe a letter of Mr. Hone's, descriptive of his conversion, the cause which led to it, and his earnest desire to impress upon the public mind his sincerity in the change which had taken place. A more touching picture of real conviction, and of a

renewed state of mind, is not perhaps upon record, and cannot too extensively be made known. The letter appeared a few years ago in the *Churchman's Penny Magazine*, vol. ii. p. 154., with the initials "T. H."

"Dear Sir,

"Your kindness towards me, and the desire you express of becoming serviceable to me, require that I should be explicit as regards the circumstances under which we met, a little time ago, and have since conversed on. I think my statement should be in writing, and hence this letter.

"It has pleased the Almighty to have dealings with me for several years, until, by His Holy Spirit, I have been brought from darkness to light; to know HIM, through faith in Christ; to rest in His love, as in the cleft of a rock, safe from the storms and afflictions of the world. To acquaint all who ever heard of my name, with this mighty change of heart, has long been my desire; and it seems to me, that I ought not to exercise my restored faculties without tendering their first fruits as an humble offering to the promotion of His cause, by testifying of His great mercy. It has been my frequent and earnest prayer to God to enable me to do this, as His doing; to seek nothing but honour to His holy name, and in the fear of Him, and Him only, without regard to the praise or dispraise of man — come from what quarter it may — to have my soul possessed in patience; to wait and be still, as a mere instrument in His hands, made willing in the day of His power, to do His work. If it be His work, He will bless it: I pray that it may be. Now, in this matter, and in this view of it, self-seeking and personal gratification are out of the question. The desire to engage in it is the most earnest wish of my heart; but my heart has submitted to God, and in submission to Him, it seeks to do His will, to do the will of my Saviour, as my Lord and my God, who has done all things for me, and will do all things well. I believe He has put the desire into my heart to do this homage to His sovereignty, as a subject of His kingdom. To do it has been the ruling purpose of my mind: as an instance of it, let me mention, that I have been frequently asked by autograph collectors to write something in their albums. For the last two years I have done nothing in this way, till the 3rd of last month, a lady having brought in her album the night before, I remembered it was my birth-day, and wrote the following lines:

'The proudest heart that ever beat
Hath been subdued in me;
The wildest will that ever rose
To scorn Thy cause, and aid Thy foes,
Is quell'd, my God, by Thee.

Thy will, and not my will, be done;
My heart be ever Thine:
Confessing Thee, the mighty Word,
My Saviour Christ, my God, my Lord,
Thy Cross shall be my sign.'

"These lines, I thought, would be ill-placed among contributions of different import: I therefore wrote them at the end of my Bible, and put some others, of a religious and kindly admonitory tendency, in the lady's album. Not even in the albums can I write without manifesting, that to please is less my object than to acknowledge the goodness of God. Well, then, my dear Sir, in this respect you may gather, in some degree, how it is with me, and how God has wrought upon my mind, and operates upon it to the end I speak of. When His hand struck me as for death, it was in a house of prayer, and whilst being carried from the place in men's arms as for dead, He lifted my heart to His throne of grace. During the loneliness of what seemed to be my dying bed, and the discomfort of my awful infirmity, and the ruin of my house, and family, and property, He was with me, and comforted me; and hitherto He has helped me, and I bless His holy name; my faith in Him is unshaken, and He keeps me constantly to himself; and despite of worldly affections, and nature's fear, I depend on Him and the workings of His providence, that He will never leave me nor forsake me. It has never entered my mind, even as a shadow, that I can do anything for Him; but what He enables me to do, I will do to His glory. In the dark seasons of the hidings of His face, I would wait on Him who waited for me while I resisted the drawings of His love; and when I sit in the light of His countenance, I would stand up and magnify His name before the people. And now, that He has wonderfully raised me up, after a long season of calamity, to the power of using my pen, I pray that He may direct it to tell of His mercy to me, and by what way He has brought me to acknowledge Him, 'the Lord our righteousness,' 'God blessed for ever,' at all times, and in all places, where there may be need of it. I trust I may never be ashamed to declare His name; but readily exemplify, by His help, the courage and obedience of a Christian man, and, as a good soldier of Christ, fight the good fight with the sword of the Spirit.

"May God grant me grace to do His will, is my humble supplication. I am,

"Dear Sir,

"Yours most sincerely,

"WM. HONE."

The foregoing letter may perhaps be considered too pharasaical; but when is added to it the following note by Mr. Hone, relating the afflictions which had overtaken him, and well nigh overwhelmed him, it cannot appear surprising that when he sought comfort and relief from where alone they are to be found, his heart overflowed with thankfulness and praise.

I find the subjoined notice to his readers in Hone's *Table Book*, vol. ii. p. 737.: —

"Note.

"Under severe affliction I cannot make up this sheet as I wish. This day week my second son was brought home with his skull fractured. To-day intelligence has arrived to me of the death of my eldest son.

"The necessity I have been under of submitting recently to a surgical operation on myself, with a long summer of sickness to every member of my family, and accumulated troubles of earlier origin, and of another nature, have prevented me too often from satisfying the wishes of readers, and the claims of correspon-

dents. I crave that they will be pleased to receive this as a general apology, in lieu of particular notices, and in the stead of promises to effect what I can no longer hope to accomplish, and forbear to attempt.

"Wm. Hone.

"December 12. 1827."

J. M. G.

Worcester.

Mr. Hone, whose friendship I enjoyed for some years, became toward the latter part of his life a devout and humble Christian, and a member of the dissenting church under the pastorate of the Rev. Thomas Binney, to which also several members of his family* belonged. Meeting him accidentally, about ten years since, in Great Bell Alley, London Wall, he led me to a small bookshop, kept I think by one of his daughters, and showed me part of a pamphlet he was then engaged upon, relative to *his own* religious life and experience, as I understood him. This, I believe, has never appeared, though he published in 1841 *The early Life and Conversion of William Hone*, of Ripley†, his father.

At p. 46. of this interesting narrative, he subjoins an extract from a new edition of Simpson's *Plea for Religion*, printed for Jackson and Walford, describing the happy change which had taken place in his own mind. To this account, written, as Mr. Hone says, "by a very dear friend who knows me intimately," he sets his affirmation; so that there can be no doubt of its accuracy.

A Life of William Hone, by one who could treat it philosophically, would be so deeply interesting, that I am surprised it has never been undertaken. "The history of my three days' trials in Guildhall," says he, "may be dug out from the journals of the period: the history of my mind and heart, my scepticism, my atheism, and God's final dealings with me, remains to be written. If my life be prolonged a few months, the work may appear in my lifetime." This was written June 3, 1841. Was any progress, and what, made in it?

Who so fit to "gather up the fragments," as his late pastor, Mr. Binney, the deeply thoughtful author of one of our best biographies extant, the *Life of Sir T. F. Buxton?* Douglas Allport.

[The concluding words of our correspondent are calculated to mislead our readers. *The Life* of Sir T. F. Buxton is by his son; whereas Mr. Binney's is merely a *sketch of his character*, with that of other eminent individuals, published, we believe, in a small pamphlet.]

PLAIDS AND TARTANS.

(Vol. iv., pp. 7. 77.)

I can assure A Lowlander that the reviewer's story is quite true, it being gathered from Sir John Sinclair, who, in a letter to Mr. Pinkerton, dated in May, 1796, says:

"It is well known that the philibeg was invented by an Englishman in Lochabar, about sixty years ago, who naturally thought his workmen would be more active in that light petticoat than in the belted plaid; and that it was more decent to wear it than to have no clothing at all, which was the case with some of those employed by him in cutting down the woods in Lochabar."—See Pinkerton's *Correspondence*, vol. i. p. 404.

I never understood that there was any presumed antiquity about the philibeg or kilt. In the *Encyclopædia Britannica* it is described as a "modern substitute" for the lower part of the plaid.

Presuming that I have settled this point, I will pass to the original Query of a Juror, p. 7., still quoting Pinkerton:

"There is very little doubt but that the 'Tartan' passed from Flanders (whence all our articles came) to the Lowlands in the fifteenth century, and thence to the Highlands. It is never mentioned before the latter part of that century. It first occurs in the accompts of James III., 1474, and seems to have passed from England; for the 'rouge tartarin' in the statutes of the Order of the Bath in the time of Edward IV. (apud Upton de Re Milit.) is surely red tartan, or cloth with red stripes of various shades."

Again—

"As to the plaid, there is no reason to believe it more ancient than the philibeg. In the sixteenth century Fordun (lib. ii. cap. 9.) only mentions the Highland people as 'amictu deformis,' a term conveying the idea of a vague savage dress of skins.

"In the book of dress printed at Paris in 1562, the Highland chief is in the Irish dress wearing a mantle. The woman is dressed in sheep and deer skins. Lesley, in 1570, is the first who mentions the modern Highland dress, but represents the tartan as even then being exclusively confined to the use of people of rank.

"Buchanan, 1580, mentions the plaids, but says they are *brown;* even as late as 1715 the remote Highlanders were only clothed in a long coat buttoned down to the mid-leg; this information was derived from the minister of Mulmearn (father of the Professor Ferguson), who said 'that those Highlanders who joined the Pretender from the most remote parts, were not dressed in party-coloured tartans, and had neither plaid nor philibeg.'"

So much for the assumed antiquity of the Scottish national costume. More interesting matter on this subject will be found in Pinkerton's *Correspondence*, vol. i. pp. 404—410. Blowen.

THE CAXTON MEMORIAL.

(Vol. iv., pp. 33. 69.)

Whatever be the fate of *The Caxton Memorial*, as suggested by myself, the proposition is clear of interested motives. I neither aspire to the honours of a patron, nor to the honours of editorship. To

* "His wife, four daughters, and a son-in-law."

† London: T. Ward and Co. 8vo. pp. 48.

revive the memory of the man, and to illustrate the literature of the period, are my sole objects.

I have to thank Mr. Botfield for his polite information. I was aware of the meeting of the 9th of July 1849, but not aware that the proposal of a *statue of Caxton* had been entertained at so early a date. The proceedings of the meeting, as reported in *The Times*, were confined to the question of subscriptions: on the statue question there is not the slightest hint.

The advocacy of a *fictitious statue* by so eminent an antiquary as Mr. Botfield, and the assurance which he gives that this object has been under consideration for at least two years, make it the more imperative on me to state my objections to it; and this I shall do with reference to his own arguments.

A maxim of the illustrious sir William Jones, very apposite to the point in dispute, has floated in my memory from early life. It is this: "The best monument that can be erected to a man of literary talents is a good edition of his works." Such a man was William Caxton; and on this principle I would proceed. He would then owe the extension of his fame to the admirable art which he so successfully practised.

In the opinion of Mr. Botfield, the expense attendant on my project would be "fatal to its success." Now, as the Shakespeare Society prints at the rate of four volumes for a subscription of 1*l.*, the committee of the *Caxton Memorial* could surely produce one volume for 10*s.* 6*d.* I should not advise any attempt at splendour. Paper such as Caxton would have chosen, a clear type, and extreme accuracy of text, are more important objects. Competent editors would soon offer their services; and, proud to have their names associated with so desirable an enterprise, would perform their parts with correspondent care and ability. Besides, it is easier to collect subscriptions, when you can promise a substantial return.

To the other objections of Mr. Botfield, I shall reply more briefly. The biography of Caxton by Lewis is a very *scarce* book; and, in the opinion of Dibdin, "among the dullest of all biographical memoirs." As to that by Mr. Knight, only one fourth part of it relates to Caxton. In the *Typographical antiquities* we certainly have "copious extracts from his works;" but they are mixed up with much superfluity of disquisition. Whether such a memorial would be "hidden in a bookcase," must depend on the taste of the possessor. It would be *accessible* in the four quarters of the globe—which is as much as can be said of other books, and more than can be said of a statue.

I cannot admit the propriety of viewing Caxton as a mere printer. By continental writers he is more correctly appreciated. M. de la Serna calls him "homme de lettres, artiste renommé," etc.; and M. Suard observes, "dans presque tous les ouvrages imprimés par lui, il a inséré quelques lignes qui toujours attestent la pureté des intentions dont il était animé."

The advocates of a *fictitious statue* of Caxton have been apprized of my intention; and if certain estimable antiquaries should prove to be of the number, they must consider my opposition as the consequence of general principles.

It should be the object of antiquaries to illustrate "the *history* of former times"—as we read in a royal charter—not to substitute fiction for history. Now, it is admitted by Mr. Botfield that there is "no authentic portrait of Caxton." How then, he must allow me to ask, can it be assumed that the *picture by Maclise is truthful?* It may be much otherwise. Modern artists are no guides for antiquaries.

It is with statues as it is with medals. The first and most obvious use of them, as Addison remarks of the latter objects, is "the showing us the *faces*" of eminent persons. Even Horace Walpole, who has misled so many with regard to Caxton, has expressed himself very forcibly on the value of *real* portraits. If a statue fail in that particular, it is worthless; and should my own project find no favour with the public—a fountain by day—or, a light by night—or, an inscribed obelisk—or, even an inscribed tablet—would be far preferable as a monument.

If the dean of St. Paul's should resolve to place in other hands the sum which has been collected for this purpose, he may justly insist on the proper application of it; and as the Society of Arts may be induced to take charge of it, I must remind them of the circumstance under which the subscriptions were formerly obtained. It was assumed that a likeness of Caxton had been preserved. I transcribe from *The Times*:—

"The meeting [12 June, 1847] appeared to have been gratified with what they had seen and heard, and he [lord Morpeth] had only now to say to them, and to their fellow-countrymen in every part of the world, 'Subscribe.' (Applause.)

"A miniature portrait of Caxton, painted upon enamel by Mr. Bone, was handed to lord Morpeth, who stated that it had been copied from a likeness of Caxton, in an old illuminated MS."

His lordship was misinformed as to the authenticity of the portrait, it being copied from the Lambeth Ms.—but that circumstance does not affect the argument.

It is manifest, therefore, that a *fictitious statue* of Caxton, objectionable as it would be on other accounts, would also be very like a breach of faith with the original subscribers. Bolton Corney.

LADY FLORA HASTINGS' BEQUEST.

(Vol. iii., pp. 443. 522.; Vol. iv., p. 44.)

Mr. E. P. Richards presents his compliments to the Editor of "Notes and Queries," and will

thank him to insert the accompanying statement by the Marchioness of Bute, in respect to the lines said to have been written by her sister, Lady Flora Hastings, in the next number of his paper.

Cardiff, Aug. 5. 1851.

A friend has copied and sent to me a passage in the paper named "Notes and Queries," of Saturday, July 19. 1851, No. 90. page 44.

The passage refers to my sister, Lady Flora Hastings, and a poem ascribed to her. If it were a matter solely of literary nature, I should not have interfered; considering the point in debate may not be interesting to a very extended circle of persons. But I feel it is a duty not to allow an undeserved imputation to rest on any one, especially on one styled a "Christian lady." Probably no person but myself can place the debated question beyond doubt. I do not know who the "Christian lady" or who Erza may be; but the lines entitled "Lady Flora Hastings' Bequest" are not by Lady Flora Hastings. She solemnly bequeathed *all* her papers and manuscripts to me, and those verses are not amongst them; else they should have been included in the volume of her poems which I published. Moreover, Lady Flora Hastings never parted with her Bible till, by my brother's desire, I had warned her on the authority of the physicians that *any* hour might close her existence on earth. She was then unable to read it to herself. It was to *me* (not to my brother, as stated by Charlotte Elizabeth) that she confided the book and the message for our mother; and when she did so, she was too weak in body to have committed the simple words of the message to paper. I was with her night and day for many days before she gave the gift and message to my care, and she died in my arms. She could not have composed any verses, or written a word, or dictated a sentence, without my knowledge, for more than a week before she died.

S. F. C. Bute and Dumfries.

Largo House, Fife, July 30. 1851.

Replies to Minor Queries.

Inscription on an old Board (Vol. iii., p. 240.). —I would suggest that the 31st chapter of Genesis may solve this riddle. We have in the latter part of that chapter the account of a covenant entered into between Jacob and Laban, and we are there told that a pillar was erected as a witness between them of this covenant; Jacob calling it Galeed, also Mizpah. May not the inscription on the board be a token of some covenant of the same kind; and may it not have been placed on a pillar, or on some conspicuous place on the exterior of the house, or over the mantel in some room of the house (this latter being suggested in the article describing the board)? If I am correct, the name of the person who did "indite" the inscription should be one which, if not spelt exactly like Galeed or Mizpah, would in sound resemble the one or the other. H. H. B.

Monte Cavallo, South Carolina.

Churches decorated at Christmas (Vol. iii., p. 118.). —In the Episcopal churches of our country this custom is religiously observed; the foliage of the holly, cedar, and pine being chiefly used for this purpose at the south, together with artificial flowers. At Easter also most of the *same* churches are decorated, though some are not; and at that season natural flowers are also used for the purpose, mingled with the evergreen foliage of the trees mentioned above. H. H. B.

Monte Cavallo, South Carolina.

Royal Library (Vol. iv., p. 69.). — The letter addressed by King George IV. to the Earl of Liverpool, referred to in the above page, will be found in the *Gentleman's Magazine* for February, 1823, page 161. It is dated from the Pavilion, Brighton, on the 15th of the preceding month.

The Committee, in their Parliamentary Report, state that the king had accompanied his munificent *donation* of this library to the public, "with the *gift* of a valuable selection of coins and medals;" and they close their Report in the following words:

"The Committee would not do justice to the sentiments with which they are affected, if they failed to express in the strongest terms the gratitude they feel, in common with the nation, *for the act of munificent liberality* which has brought this subject under their consideration, and for the disposition which is so strongly evinced by that act, on the part of his Majesty, of promoting, by the best means, the science and literature of the country."

Would all this have been said, if the value of the library, in "pounds sterling" was, as has been alleged, to be made good by the country to its late owner?

When urging that this library, containing about 65,000 volumes, might have been preserved at Whitehall, or in some other part of Westminster, as a *distinct* collection, it may be stated, that on its removal to the Museum, 21,000 duplicates were found in the united libraries, but that "it was not considered advisable *to part with more* than 12,000; which should be taken from books in the Museum." Why should not the Museum have *retained* its duplicates, leaving those in the royal library for the benefit of readers in another part of the metropolis? Was the expense of a separate establishment the great obstacle? J. H. M.

Proof of a Sword (Vol. iv., p. 39.). — Ensis asks, "What is the usual test of a good blade?" The proof by striking on the surface of smooth water, is not uncommon in India; though, in my

opinion, it is a very inefficient one, and there is no doubt that "the Toledo blades in the Crystal Palace" would stand it as well as any others of moderate goodness. "The Toledo blades that *roll* up in a circle" can be as easily made in England as in Spain, but they are useless toys: there is an English one in the Exhibition, Class viii., Case 200., which fits into the circular Toledo scabbard placed above it; but they are only curious to the uninitiated. What, then, is an efficient proof? I reply, first strike the flat side of the blade on an iron table (by means of a machine) with a force of 300 to 400 lbs., and then on the edge and back over a round piece of hard wood with a force of 400 to 500 lbs.: after which thrust the point as hard as possible against a thick iron plate and through a cuirass, without turning or breaking it, and bend so as to reduce the length in the proportion of about one inch and a half to a foot. When thus proved, a sword may be relied on, and the operation may be seen every day at 27. Pall Mall. HENRY WILKINSON.

Dr. Young's "Narcissa" (Vol. iv., p. 22.).—In reply to W. F. S. of Surditon, it appears, from the most authentic biographical accounts of Dr. Young, that he had not any daughters, and only one son; and that the Narcissa of the *Night Thoughts* was a daughter of his wife (Lady Elizabeth Lee), by her former husband, Colonel Lee. The writer in the *Evangelical Magazine* must therefore have written in ignorance of these facts when he termed Narcissa Dr. Young's daughter: or he may have spoken, in a loose way, of the daughter-in-law as the daughter. J. M.

Circulation of the Blood (Vol. ii., p. 475.).—Having recently had occasion to look into the works of Bede, I have found, in lib. iv., *De Elementis Philosophiæ*, the passage which was the subject of my Query. Though not strictly in accordance with the established fact of the circulation of the blood, it will yet be allowed to be a near approximation to it. It is as follows:—

"Sanguine in epate generato, per venas ad omnia transit membra, calore quorum digestus, in eorum similitudinem transit: superfluitas, vero, partim per sudorem exit, alia vero pars ad epar revertitur, ibi decocta cum urina exit descendens, sedimenque vocatur; sed si in fundo sit urinæ dicitur hypostasis; si in medio, eneortim: si in summo nephile."—*Bedæ Opera*, vol. ii. p. 339., ed. Basiliæ, MDLXIII.

J. MN.

Dr. Elrington's Edition of Ussher (Vol. iii., p. 496.; Vol. iv., p. 10.).—There is still some obscurity about the publication of the remaining volumes of this important work, notwithstanding DR. TODD'S prompt communication on the subject. He speaks of the 14th volume half printed off, and asks for information which may assist him in completing it; and then announces that highly desirable addition, viz. an Index, which is to form the 17th volume; but of the projected contents of vols. xv. and xvi., he says nothing.*

In spite of Dr. Elrington's rejection of the *Body of Divinity* (which is doubtless what DR. TODD refers to under the name of the *System of Theology*), I would still venture to plead for at least an uniform edition of it; for there is surely much force in the testimony of Dr. N. Bernard (as quoted by Mr. Goode), that, whilst the Archbishop was "indeed displeased at the publishing of it, without his knowledge, but hearing of some good fruit which hath been reaped by it, he hath *permitted it*."

"Several other editions, therefore," (Mr. Goode adds) "were published in his lifetime; and being thus published with his *permission*, must of course be considered as in all important points of doctrine representing his views."—*Effects of Infant Baptism*, pp. 312, 313.

Possibly some of your correspondents might be able to throw light on this point.

It will scarcely be travelling out of the record to entreat that the Index may be printed on anything but the dazzling milled paper, which everybody I should think must detest. C. W. B.

Was Stella Swift's Sister? (Vol. iii., p. 450.).—J. H. S. will find this question raised in *The closing Years of Dean Swift's Life*, by W. R. Wilde, M.R.I.A.:—

"That Stella was the daughter of Sir Wm. Temple appears more than probable; but that Swift was his son, and consequently her half brother, remains to be proved. It has, it is true, been often surmised, from the date of Orrery's book to the present time, but we cannot discover in the supposition anything but vague conjecture."

Mr. Wilde, however, proceeds to quote in favour of the opinion from an article in *The Gentleman's and London Magazine*, pp. 555. to 560., Dublin. Printed for John Exshaw, Nov. 1757.

It is signed *C. M. P. G. N. S. T. N. S.* †

The Mistletoe (Vol. ii., pp. 163. 214.).—The mistletoe is common on almost every tree of our Southern forests; it is abundant on all the varieties of the oak, and grows most luxuriously on the trees near our watercourses. I have seen some of our deciduous trees looking almost as green in winter as when clothed in their own foliage in summer, in consequence of the quantity of mistletoe growing upon them. H. H. B.

Monte Cavallo, South Carolina.

Family of Kyme (Vol. iv., p. 23.).—The match of Kyme with Cicely, second daughter of Edward the Fourth, and widow of John, Lord Welles, is

* [Vols. xv. and xvi., consisting of Letters to and from Archbishop Ussher, were published early in 1849.]

mentioned by Anderson, Yorke, Brooke, and Vincent; but these writers agree that she had no issue by this marriage.

Bold is probably aware that there are a few descents of the family of Kyme of Stickford, coming down to the latter end of the sixteenth century, to be found in a "Visitation of Lincolnshire," Harl. MS. No. 1550., fo. 60. b.

The following notice of some supposed descendants of the ancient family of Kyme, is given in Thompson's *History of Boston*, 4to. Lond. 1820, pp. 173. to 176.:

"Richmond Rochford, or Kyme Tower.

"At what time this estate passed from the Kyme family has not been ascertained: it fell into the hands of the crown by sequestration, in consequence of some political transgression of its owner, and is now the property of the Dean and Chapter of Westminster. The descendants of the ancient owners, however, continued to occupy the estate as tenants, until 1816.*

"The tower is situated about two miles east of Boston. . . . . An old house adjoining the Tower was taken down a few years since: in this house were several old portraits, said to be of the Kyme family: there were also three coats of arms, with different bearings, but with this same motto: 'In cruce nostra salus.'"

If Bold will communicate his address to the editor of "Notes and Queries," I will with much pleasure forward to him some further information respecting the descendants of the Kymes of Kyme Tower. Llewellyn.

The Leman Baronetcy (Vol. iv., p. 58.).—In answer to your correspondent H. M., I beg to state that Sir Edward Leman, Baronet, resides at Nottingham. He tried his right as to the baronetcy at the Canongate Court in Edinburgh, in the year 1842, and was gazetted as the legal baronet and rightful descendant of Sir Tanfeild Leman, who succeeded Sir William Leman of Northaw. I have the original gazette and a certified court copy of the proceedings on the occasion, which I shall be happy to show your correspondent, with all other information and papers relative to the Leman family, if he will favour me with his address. J. R.

39. Windmill Street, Haymarket.

Cure for Ague (Vol. iv., p. 53.). — The benefit derived by your correspondent E. S. Taylor from the snuff of a candle, was owing to the minute quantity of creosote contained in each dose. Dr. Elliotson tried the same nauseous remedy with partial success at St. Thomas's Hospital, some years since. J. N. T.

"* Adlard Kyme was tenant 1709."

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Budden's Life of Archbishop Morton, 1607.
Thomas Lyte's Ancient Ballads and Songs. 12mo. 1827.
Dodwell (Henry, M.A.), Discourse proving from Scriptures that the Soul is a Principle naturally Mortal, &c.
Reflections on Mr. Burchet's Memoirs; or, Remarks on his Account of Captain Wilmot's Expedition to the West Indies, by Colonel Luke Lillingston, 1704.
Gentleman's Magazine. Vol. I. 1731.
New England Judged, not by Man's but by the Spirit of the Lord, &c. By George Bishope. 1661. 4to. Wanted from p. 150. to the end.
Reason and Judgment, or Special Remarques of the Life of the renowned Dr. Sanderson, late Lord Bishop of Lincoln. 1663. Sm. 4to. Wanted from p. 90. to the end.
Tristram Shandy. 12mo. Tenth Edition. Wanted Vol. VII.
Mallay, Essai sur les Eglises Romaines et Byzantines du Puy de Dome. 1 Vol. folio. 51 Plates.
An Account of the Remains of the Worship of Priapus, to which is added a Discourse thereon, as connected with the Mystic Theology of the Ancients. London, 1786. 4to. By R. Payne Knight.
Ch. Thillon's (Professor of Halle) Nouvelle Collection des Apocryphes, augmenté, &c. Leipsic, 1832.
Cours de Philosophie Positive, par Auguste Compte. 6 Vols. 8vo.
Social Statics, by Herbert Spencer. 8vo.
The Journal of Psychological Medicine. The back numbers.
The Daphnis and Chloe of Longus, translated by *Amyot* (French).
Encyclopædia Britannica. The part of the 7th edition edited by Prof. Napier, containing the Art. Mortality.
Observations on the Influence of Climate on Health and Mortality, by Arthur S. Thomson, M.D. (A Prize Thesis.)
Report on the Bengal Military Fund, by F. G. P. Nelson. Published in 1849.
Three Reports, by Mr. Griffith Davies, Actuary to the *Guardian*, viz.:
Report on the Bombay Civil Fund, published 1836.
——————— Bengal Medical Retiring Fund, published 1839.
——————— Bengal Military Fund, published 1844.
Observations on the Mortality and Physical Management of Children, by Mr. Roberton, Surgeon, London, 1827.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

We are this week unavoidably compelled to request the indulgence of our readers for the omission of our usual Notes on Books, Sales, Catalogues, &c., *and our acknowledgment of* Replies Received.

Notes and Queries in America. *Our present Number contains several communications from America. The gratification which we experienced in receiving in these communications proof of our increasing circulation, and consequently of our extended usefulness, was greatly increased by the kind manner in which our Transatlantic brethren expressed themselves (in the private notes which they addressed to us) as to the favourable manner in which our paper has been received in the United States. To be the means of promoting in any degree increased intercommunication between the different members of the great literary brotherhood of England and America is surely a matter of which we may justly feel proud.*

E. S. T. *We fully agree in the propriety of the suggestion so kindly made by our correspondent, and should be glad to see it carried out — but we fear it is quite impracticable.*

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Adelphi, June 1. 1851.

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FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

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VOL. IV.—No. 94.] SATURDAY, AUGUST 16. 1851. {Price Threepence. Stamped Edition, 4d.

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Notes.

TRADITIONS FROM REMOTE PERIODS THROUGH FEW HANDS.

On two or three occasions in the "NOTES AND QUERIES" instances have been given of "Traditions from remote periods through few hands," of which it would not be difficult to adduce numerous additional examples; but my present purpose is to mention some within my personal experience, or derived from authentic communication.

In 1781, and my eleventh year, a schoolfellow took me to see his great-grandmother, a Mrs. Arthur, in Limerick, then aged one hundred and eight years, whose recollection of that city's siege in 1691, when she was eighteen, was perfectly fresh and unimpaired, as, indeed, she was fond of showing by frequent and even unsolicited recurrence to its dread scenes, in which the women, history tells us, fearlessly participated. We are here then presented with an interval of one hundred and sixty years between a memorable event and my recollection of its narrative by a person actively engaged in it. The old lady's family had furnished a greater number of chief magistrates to Limerick than any other recorded in its annals.

Again in 1784, on a visit to my grandfather in the county of Limerick, during a school vacation, I heard him, then in his eighty-sixth year, say, that in 1714, on the accession to the British throne of the present royal dynasty, he heard in Cork, where he was at school, a conversation between several gentlemen on this change of the reigning family, when one of them, a Mr. Martin, said that he was born the same day as Charles II., on the 29th of May, 1631, and was present at the execution of Charles I., the 29th of January, 1649. His family then resided in London, where he joined Cromwell's Ironsides, and thence accompanied them to Ireland. The transfer to him of some forfeited property naturally induced him to settle there. Thus, between me and the eye-witness of the regicidal catastrophe, only one person intervenes.

In 1830 there died in London, at the eastern extremity, called the World's End, an Irishman, aged one hundred and eleven, named Gibson, whose father, a Scotchman, he told me, served under the Duke of Monmouth at the battle of Sedgemore in July, 1685, and afterwards, in July, 1690, under William, at the Boyne. Supposing, as we well may, the father to have been born about 1660, in 1830, before the son's decease, the two successive lives thus embrace one hundred and seventy years. I had rendered the son some services which made him very communicative to me. The father married and settled in Tipperary, where he became a Roman Catholic, and no adherent of O'Connell could be more ardent in his cause than the son. This veteran had served full seventy years in the royal navy.

In 1790 I recollect an old man of a hundred and twenty, who appeared before the French National Assembly, and gave clear answers to questions on events which he had witnessed one hundred and ten years before.

Similar lengths of personal remembrance are related of old Parr, Lady Desmond, and others, whose ages exceeded one hundred and forty years. The daughter-in-law of the French king, Charles IX. (widow of his natural son, the Duke of Angoulême), survived that monarch by a hundred and thirty-nine years (1574—1713),—a rare, if not an unexampled fact. The famous Cardan, in his singular work, *De Vita Propriâ*, states that his grandfather's birth anteceded his own by a hundred and fifty years (1351—1501). Franklin relates that his grandfather was born in the sixteenth century, and reign of Elizabeth, as Sir Stephen Fox, the grandfather of our contemporary statesman, Charles, was born shortly after the death of James I., in 1627. A very near connexion of my own, though much younger, is the grandson of a gentleman whose birth retrocedes to Charles II., in 1672. Niebuhr grounds one of his objections to the truth of the early Roman history on the very great improbability of the long period of two hundred and forty-five years assigned to the collective reigns of the seven kings. It does, indeed, exceed the average of enthroned life; but the seven monarchs of Spain, from Ferdinand (the Catholic) to the French Bourbon, Philip V., inclusively, embraced a period of two hundred and sixty-seven years in their successive rule (1469, when Ferdinand obtained the crown of Arragon, and 1746, the date of Philip's death). The eminent German historian offers, however, much stronger arguments in disbelief of the Roman annals; but he had many predecessors in his views, though himself, unquestionably, the most powerful writer on the subject.

J. R. (An Octogenarian.)

P. S.—In Vol. iv., p. 73., Madame du Châtelet's epitaph on Voltaire contains an error, where *canis* twice appears, but should be *carus*. The lady's object was certainly complimentary, not sarcastic. My crampt writing was of course the cause of the mistake, though, in the *opinion of many*, the substituted word would not appear inapplicable to Voltaire. A subjoined article of the same page, "Children at a Birth," reminds me of something analogous in Mercier's *Tableau de Paris*, where reference is made to the *Mémoires de l'Académie des Sciences* for the fact. The wife of a baker, it is there stated, in the short space of seven years, produced one-and-twenty children, or three at each annual birth; and, to prove that the prolific faculty was exclusively his, he made a maid servant similarly the mother of three children at a birth. The major portion, it appears, of this numerous progeny long survived. Bayle, in his article of Tiraqueau, a French advocate of the sixteenth century, quotes an epigram, which would make him the father of forty-five children, and, it is added, by one wife. If so, several must at least have been twins:

> "Fœcundus facundus aquæ Tiraquellus amator,
> Terquindecim librorum et liberum parens;
> Qui nisi restinxisset aquis abstemius ignes,
> Implesset orbem prole animi atque corporis."

The accomplished authoress of *A Residence on the Shores of the Baltic* (1841, 2 volumes) was, it is well known, one of *four* congenital children in Norwich, where her father was an eminent physician.

J. R.

Cork, August, 1851.

Minor Notes.

Nelson's Coat (Vol. iii., p. 517.).—The recognition of the coat Nelson wore at Trafalgar depends on its fulfilling a detail in the following fact. The present Captain Sir George Westphal was a midshipman on board the Victory, and was wounded on the back of the head: he was taken into the cockpit, and placed by the side of Nelson. When Westphal's wound was dressed, nothing else being immediately available, Nelson's coat was rolled up and used as a support to Westphal's head. Blood flowed from the wound, and, coagulating, stuck the bullion of one of the epaulettes to the bandage; it was deemed better to cut off some of the bullion curls to liberate the coat: so that the coat Nelson wore on that day will be found minus of bullion in one of the epaulettes.

Ægrotus.

Strange Reason for keeping a Public-house.—A clergyman in the south-west of England, calling lately on one of his parishioners, who kept a public-house, remarked to her how sorry he was, when passing along the road, to hear such noises proceeding from her house. "I wonder," said he, "that any woman can keep a public-house, especially one where there is so much drunkenness and depravity as in yours." "Oh, Sir," she replied, "that is the very reason why I like to keep such a house, because I see every day so much of the *worst part of human nature*."

T. W.

Superstitions with regard to Glastonbury Thorn.—It is handed down, that when Joseph of Arimathea, during his mission to England, arrived at Weary-all-hill, near Glastonbury, he struck his travelling staff into the earth, which immediately took root, and ever after put forth its leaves and blossoms on Christmas Day, being converted into a miraculous thorn.

This tree, which had two trunks, was preserved until the time of Queen Elizabeth; when one of the trunks was destroyed by a Puritan, and the

other met with the same fate during the Great Rebellion.

Throughout the reign of Henry VIII., its blossoms were esteemed such great curiosities, and sovereign specifics, as to become an object of gain to the merchants of Bristol; who not only disposed of them to the inhabitants of their own city, but *exported* these blossoms to different parts of Europe. There were, in addition to these, relics for rain, for avoiding the evil eye, for rooting out charlock, and all weeds in corn, with similar specifics, which were considered, at this time, *the best of all property!* T. W.

The miraculous Walnut-tree at Glastonbury. — This far-famed tree was at the north of St. Joseph's chapel, in the abbey churchyard. It was supposed to have been brought from Palestine by some of the pilgrims, and was visited in former days, and regarded as sacred by *all ranks* of people; and, even so late as the time of King James, that monarch, as well as his ministers and nobility, paid large sums for sprigs of it, which were preserved as holy relics. T. W.

The Three Estates of the Realm. — Some, even educated persons of this day, if asked which are the three estates of the realm, will reply, the Queen, Lords, and Commons. That the three estates do not include the Queen, and are therefore the Lords, the Clergy in Convocation, and the Commons, is obvious from the title of the "Form of Prayer with Thanksgiving to be used yearly upon the 5th day of November, for the happy Deliverance of *King James I.* and the Three Estates of England from the most Traitorous," &c.; and also from the following passage of the Communion Collect for Gunpowder Treason: —

"Eternal God, and our most mighty Protector, we Thy unworthy servants do humbly present ourselves before Thy Majesty, acknowledging Thy power, wisdom, and goodness, in preserving *the king*, AND *the three estates* of the realm of England assembled in Parliament, from the destruction this day intended against them."

W. Fr aer.

Queries.

BENSLEYS OF NORWICH.

As I am much interested in the above family, which I know to have existed at Norwich, or the vicinity, for a century or more, and have reason to think was one of some consequence, will you, through the medium of your useful columns, allow me to ask some of your intelligent correspondents who reside in that neighbourhood the following Queries?

1. Is anything known of the family of the late Sir William Bensley farther back than his father, Thomas Bensley? Sir William was born in the county of Norfolk, and at an early age entered the navy; transferred himself to the Honourable East India Company's service, made a large fortune, was elected a Director of the Company 1771, created a baronet 1801, and died without issue 1809.

2. Was Mr. Richard Bensley, an actor of some celebrity, who made his "first appearance" in 1765 (he had previously been an officer in the Marines, and, as I am informed, held the appointment of barrack-master at Knightsbridge till his death in 1817), any connexion of the above, or at all connected with Norwich?

3. Cowper, in one of his letters [to Joseph Hill, Esq., dated Huntingdon, July 3, 1765], says:

"The tragedies of Lloyd and Bensley are both very deep. If they are of no use to the surviving part of society, it is their own fault," &c.

Any information as to who this Bensley was, will be very acceptable; or anything concerning the tragedies mentioned.

4. Any intelligence respecting one "Isaac Bensley" of Norwich, weaver; who was alive in 1723, as his son was in that year baptized at the Octagon Chapel in that city.

If any of your contributors, in their archæological researches among tombstones and parish registers, should have met with the name of Bensley, by addressing a "note" to you thereon they will confer a great obligation on your constant reader and occasional contributor. Tee Bee.

Minor Queries.

68. *Heraldic Figures at Tonbridge Castle.* — In the court of the castle of this place, there stands a colossal figure of what I take to be an heraldic panther gorged with a ducal crown, supporting a shield of the royal arms of France and England quarterly, as borne before the accession of James I.

The corresponding supporter is gone, but the base and one claw remain, showing it to have been a beast of prey, and with it is a broken shield, thereon, "party per pale three lions rampant;" the arms, and probably the supporter of the Herberts, earls of Pembroke. The two figures have evidently capped the piers of a gateway.

Can any of your readers account for the presence of these figures here, where the Herberts are not recorded to have possessed any property?

Ermines.

Tonbridge, July 29. 1851.

69. *English Translation of Nonnus.* — I shall be obliged if any of your correspondents will inform me if any translation of the poet Nonnus, which contains, perhaps, most that is known about Bacchus, has ever been made into English; if so, by whom, and when? Ægrotus.

70. *Of Prayer in one Tongue.* — Bishop Jewel, in his celebrated sermon preached at Paul's Cross, quotes the following argument as used by Gerson, sometime Chancellor of Paris:

"There is but one only God; ergo, all nations throughout the world must pray to Him in one tongue."

The editor of the Parker Society's edition of Jewel cannot discover the argument in the works of Gerson; but if any of your readers can point out where it may be found, I shall be much obliged.

N. E. R. (a Subscriber).

71. *Inscription in Ely Cathedral.* — M. D. (Great Yarmouth) is anxious to have the meaning of the following inscription explained. It is on a tombstone in Ely Cathedral.

Human
Redemption

590	×	590	×	590		
Born	•	Sara	•	Watts		

Died

600	×	600	×	600		
30	×	00	×	33		

Aged

Y 30	×	00	×	33		
M 3	×	d 31	—	3		
h 3	×	3	×	3	×	12

Nations make fun of his
Commands.

S. M. E.
Judgements begun on Earth.

In memory of
JAMES FOUNTAIN.
Died August 21, 1767.
Aged 60 years.

72. *Cervantes — what was the Date of his Death?* — In the Life prefixed to a corrected edition of Jarvis's translation, published by Miller, 1801, it is stated to be April 23, 1616; and it is added:

"It is a singular coincidence of circumstances, that the same day should deprive the world of two men of such transcendent abilities as Cervantes and Shakspeare, the latter of whom died in England on the very day that put an end to the life of the former in Spain."

Dr. Christopher Wordsworth, in his Life of his uncle, the poet, remarks on his decease on the anniversary of the death of Shakspeare, but makes no allusion to the double anniversary; and in the Life of Cervantes prefixed to Smollet's translation of *Don Quixote*, the day of Cervantes' death is somewhat differently stated. GEO. E. FRERE.

73. "*Agla*," *Meaning of.* — I have in my possession a silver ring, found some time since at a place called "Grungibane" in this neighbourhood. The hoop is flat both inside and out, about a quarter of an inch broad. On the outside, occupying about half the length, is the following inscription: "+ AGLA."

I should feel greatly obliged by some of your learned correspondents decyphering the above.

JOHN MARTIN.

Downpatrick.

74. *Murderers buried in Cross Roads.*—Though the lines of Hood's,

"So they buried him where the cross roads met
With a stake in his inside."

occur in one of his comic poems, I have often heard it gravely stated that it was formerly the custom to bury murderers with a stake driven through the body, where cross roads meet. Was this ever a *custom*, and when was "formerly?" Are there many such tragic spots in England, and can I find them enumerated anywhere?

P. M. M.

75. *Wyle Cop.* — This is the name of a street, or rather bank in Shrewsbury, leading from the English Bridge to High Street. It has always struck me as being a curious name; and I should feel obliged to any of your readers who could inform me what is the origin of the place being so called, or if there is any meaning in the words, beyond being the name of a place. SALOPIAN.

76. *The Devil's Knell.* — In the *Collectanea Topographica*, vol. i. p. 167., is the following note:

"At Dewsbury, Yorkshire, there is a bell called 'Black Tom of Sothill:' the tradition is, that it is an expiatory gift for a murder. One of the bells, perhaps this one, is tolled on Christmas-eve as at a funeral, or in the manner of a passing-bell: and any one asking whose bell it was, would be told that it was the *devil's knell*. The moral of it is, that the devil died when Christ was born. The custom was discontinued for many years, but was revived by the vicar in 1828."

Is the gift of a bell a common expiatory gift for crime? And does the custom of tolling the *devil's knell* on Christmas eve exist in any other place at the present time?

EDWARD F. RIMBAULT.

77. *Queries on Poems of Richard Rolle* (Vol. iv., p. 49.).—I should be glad to ask a question or two of your Cambridge correspondent, touching his very interesting contribution from the MS. remains of Richard Rolle of Hampole.

What language is meant by the *deuenisch?*

What is a *guystroun?*

How does the word *chaunsemlees* come to mean shoes?

An expression very strange to English verse occurs in the line,

"Hir cher was ay *semand* sori."

I can think of nothing to throw light upon this intensive adverb, except the Danish *saamænd*, which is generally used in that language (or rather

was used, i. e. when Holberg wrote his comedies) as an affirmatory oath. Native authorities explain it to mean "*so* it is, by the holy *men*," or in other terms, "by the saints I swear."

I have no doubt that the same kindness which led your correspondent to communicate those delightful extracts, will also make him willing to assist the understanding of them. J. E.

Oxford.

78. *Did Bishop Gibson write a Life of Cromwell?*—Mr. Carlyle, in treating on the biographies of Oliver Cromwell, says that the *Short Critical Review of the Life of Oliver Cromwell*, by a gentleman of the Middle Temple, was written by a certain "Mr. Banks, a kind of a lawyer and playwright," and that the anonymous *Life of Oliver Cromwell, Lord Protector of the Commonwealth, impartially collected, &c.*, London, 1724, which Noble ascribes to Bishop Gibson, was by "one Kember, a dissenting minister of London."

On the other hand, Mr. Russell, in his *Life of Oliver Cromwell*, 2 vols. 12mo. 1829, says:

"There is an anonymous work deserving of some notice, entitled *A Short Critical Review of the Political Life of Oliver Cromwell.* The title professes that it was written by a gentleman of the Middle Temple, but there is reason to believe that it proceeded from the pen of the learned Bishop Gibson."

It would seem, therefore, by these statements, that two different lives of the Great Protector have been ascribed to Gibson. Query, Did Gibson ever write a life of Cromwell; and if so, which is it?

It is well worth knowing which Gibson did write, if he wrote one at all, for he was connected with the Cromwell family, and, what is of more consequence, a learned, liberal man, not given to lying, so that his book probably contains more truth than any of the other Cromwell biographies of that time. Dryasdust.

79. *English Translation of Alcon.*—Is there any translation of *Alcon* by Baldisare Castiglione? The *Lycidas* of Milton is a splendid paraphrase of it. The parallel passages are to be found in (I think) No. 47. of the *Classical Journal*, published formerly by Valpy. The prototypes of L'Allegro and Il Penseroso are at the beginning of Burton's *Anatomy of Melancholy*. Thus three of Milton's early poems cannot be termed wholly original.

Ægrotus.

Replies.

JOHN BODLEY.

(Vol. iv., p. 59.)

John Bodley is a name that ought not to be passed over without due reverence. He not only fostered the translation of the Genevan Bible, but was specially interested in its circulation throughout England. Neither Fox, Burnet, or Strype, Mr. Todd, or Mr. Whittaker give us any particular information respecting him. Lewis glances at him as *one* John Bodley; and Mr. Townley, in his valuable *Biblical Literature*, after some notice of Whittingham, Gilby, Sampson, &c., closes by saying, "Of John Bodleigh no account has been obtained."

This good and pious man was the father of the celebrated Sir Thomas Bodley. He was born at Exeter, and, according to the statement of his son (*Autobiography*, 4to., Oxf. 1647),—

"In the time of Queen Mary, after being cruelly threatened and narrowly observed by those that maliced his religion, for the safety of himself and my mother (formerly Miss Joan Hone, an heiress in the hundred of Ottery St. Mary), who was wholly affected as my father, knew no way so secure as to fly into Germany; where, after a while, he found means to call over my mother, with all his children and family, when he settled for a while at Wesel, in Cleveland, and from thence we removed to the town of Frankfort. Howbeit, we made no long tarriance in either of these towns, for that my father had resolved to fix his abode in the city of Geneva, where, as far as I remember, the English Church consisted of some hundred members."

John Bodley returned to England in 1559, and on the 8th of January, 1560-61, a patent was granted to him by Queen Elizabeth, "to imprint, or cause to be imprinted, the English Bible, with annotations." This privilege was to last for the space of seven years. In 1565 Bodley was preparing for a new impression; and by March the next year, a careful review and correction being finished, this zealous reformer wished to *renew* his patent beyond the seven years first granted. It does not appear, however, that his application to the authorities had the desired effect; for it will be remembered that Archbishop Parker's Bible was now in the field, and the Queen's Secretary, Sir William Cecil, was compelled to act with caution. A curious letter, addressed by the Archbishop of Canterbury and the Bishop of London to Sir William Cecil, concerning the extension of Bodley's privilege, is printed from the Lansdown MS. No. 8. (Art. 82.), in *Letters of Eminent Literary Men*, edited by Sir Henry Ellis for the Camden Society.

For a full history of the Geneva Bible, I beg to refer S. S. S. to the second volume of Anderson's *Annals of the English Bible:* Lond. 2 vols. 8vo. 1845. Edward F. Rimbault.

In the notice of Sir Thomas Bodley contained in Prince's *Worthies of Devon*, S. S. S. will find some particulars relating to his father, John Bodley. Prince's account of Sir Thomas is "from a MS. on probable grounds supposed to be his own handwriting, now in the custody of a neighbour gentleman," (Walter Bogan of Gatcombe, near

Totnes). From this it appears that John Bodley was long resident at Geneva—

"Where [says Sir Thomas], as far as I remember, the English church consisted of some hundred persons. I was at that time of twelve years of age, but through my father's cost and care sufficiently instructed to become an auditor of Chevalerius in Hebrew, of Beraldus in Greek, of Calvin and Beza in divinity, and of some other professors in the university, which was then newly erected: besides my domestical teachers in the house of Philibertus Saracenus, a famous physician in that city, with whom I was boarded, where Robertus Constantinus, that made the Greek Lexicon, read Homer unto me."

There is, however, no mention of John Bodley's having been one of the translators of the Bible.

R. J. KING.

WITHER'S "HALLELUJAH."

(Vol. iii., p. 330.)

A correspondent, S. S. S., inquires concerning one of the numberless, and now almost fameless, works of George Wither, a poet of the seventeenth century, famous in his generation, but unworthily disparaged in that which followed him; the names of Quarles and Wither being proverbially classed with those of Bavius and Mævius in the Augustan age. The *Hallelujah* of the latter has become precious from its rarity. A copy of this volume (of nearly 500 pages) was lent to me several years ago, by a collector of such treasures. On the blank at the back of the cover, there was written a memorandum that it had been bought at Heber's sale by Thorpe the bookseller for sixteen guineas; my friend, I had reason to believe, paid a much higher price for it, when it fell into his hands. The contents consist of several hundreds of *hymns* for all sorts and conditions of men, on all the ordinary, and on many of the extraordinary circumstances of human life. Of course they are very heterogeneous, yet no small number are beyond the average of such compositions in point of devotional and poetical excellence.

The author himself, with the consciousness of Horace, in his

"Exegi monumentum ære perennius,"

crowns his labours at the 487th page with the following "Io triumphe" lines:—

"Although my Muse flies yet far short of those,
Who perfect Hallelujahs can compose,
Here to affirm I am not now afraid,
What once in part a heathen prophet said,
With slighter warrant, when to end was brought
What he for meaner purposes had wrought;
The work is finished, which nor human power,
Nor flames, nor time, nor envy shall devour,
But with devotion to God's praise be sung
As long as Britain speaks her English tongue,
Or shall that Christian saving faith possess,
Which will preserve these Isles in happiness;
And, if conjecture fail not, some, that speak
In other languages, shall notice take
Of what my humble musings have composed,
And, by these helps, be often more disposed
To celebrate His praises in their songs,
To whom all honour and all praise belongs."

How has this fond anticipation been fulfilled? There are not known (says my authority) to be more than *three* or *four* copies in existence of this indestructible work; and the price in gold which a solitary specimen can command, is no evidence of anything but its market value. Had its poetic worth been proportionate, its currency might have been as common as that of Milton's masterpiece, and its trade price as low as Paternoster Row could afford a cheap edition of the *Pilgrim's Progress*.

J. M. G.

Hallamshire.

P. S.—Lowndes says:

"Few books of a cotemporary date can more readily be procured than Wither's first *Remembrancer* in 1628; few, it is believed, can be more difficult of attainment than his second *Remembrancer*, licensed in 1640, of which latter Dalrymple observes, 'there are some things interspersed in it, nowhere, perhaps, to be surpassed.'" —*Bibliographer's Manual*, p. 1971.

FIRST PANORAMA.

(Vol. iv., p. 54.)

I did not speak of my own recollection of Girtin's panorama; my memory cannot reach so far back. It was my father who does perfectly remember *Girtin's* semicircular panorama. I think the mistake must be with H. T. E. Some years back a large collection of Girtin's drawings and sketches were sold at Pimlico; my father went to see them, and was delighted to find among them some of the original sketches for this panorama, which he immediately recognised and bought. He afterwards showed them to Girtin's son, now living in practice as a surgeon at Islington (I believe), who identified them as his father's work, and with whom I went to see the painting, when not many years back it was found in a carpenter's loft. Girtin certainly was a painter principally in water colour, and one who, with the present J. M. W. Turner, contributed much to the advancement of that branch of art; but I do not see how that is a reason why he did not paint a panorama. I should think it not unlikely that two semicircular panoramas of the same subject were painted; and, therefore, with all deference, believe that the mistake is with H. T. E. Girtin's son, if applied to, could, and I am sure would, give any information he possessed readily.

E. N. W.

We are not yet quite right about the first panorama, but perhaps the following will close the discussion.

I have lately been sitting with Mr. Barker (ætat 78), and he tells me that, when quite a boy, he sketched for his father the view of Edinburgh from the observatory on the Calton Hill: in the foreground was Holyrood House; that *that* was a half circle, and was exhibited in Edinburgh.

So much was thought of the discovery of its being *possible* to take a view beyond the old rule of sixty degrees, that they went to London, and then he took the view from the top of the Albion Mills, as was stated in Vol. iv., p. 54.

That was three quarters of a circle, and was exhibited in Castle Street, Leicester Square. Afterwards the whole circle was attempted. The idea of painting a view more than sixty degrees, was suggested by his mother. His father did not work at them, he being a portrait painter; but *he* did, young as he was. Mr. Robert Barker and his wife were both Irish; but Henry Aston the son was born in Glasgow. H. T. Ellacombe.

Clyst St. George.

JOHN A KENT.

(Vol. iv., p. 83.)

As I have not seen the *Athenæum*, I send the following notes, in uncertainty whether or not they may prove acceptable to Mr. Collier.

Sion y Cent, i. e. John a Kent, or John of Kentchurch, is very generally believed in Wales to have been Owen Glendowr; though some few — unable to account for the mysterious disappearance of the hero — are still firmly convinced that he sleeps, like Montezuma and various other mighty men, in some deep cavern, surrounded by his warriors, until the wrongs of his country shall call him forth once more to lead them on to battle.

The following extracts are from notes appended [by the editors] to some poems of John a Kent which are published amongst the "Iolo MSS." by the "Welsh MSS. Society."

". . John of Kent, as he is called, is said to have been a priest at Kentchurch, in Herefordshire, on the confines of Wales, about the beginning of the fifteenth century. He still enjoys a high degree of popularity, in the legendary stories of the principality, as a powerful magician. There is in the possession of Mr. Scudamore, of Kentchurch, an ancient painting of a monk, supposed to be a portrait of John of Kent; and as the family of Scudamore is descended from a daughter of Owen Glendowr, at whose house that chieftain is believed to have passed in concealment a portion of the latter part of his life, it has been supposed that John of Kentchurch was no other than Owen Glendowr himself," &c. &c. — Page 676., note to the poem on *The Names of God*.

". . . . The author was a priest of Kentchurch in Herefordshire, on the confines of Monmouthshire and Breconshire, and is said to have lived in the time of Wickliffe, and to have been of his party. As the parish of Kentchurch is adjacent to that of Oldcastle, the residence of Sir John Oldcastle, Lord Cobham, it is by no means impossible that John of Kentchurch may also have favoured the same opinions; and may in some measure sanction the idea."

". . The poet then proceeds to speak of the indignation of the well-robed bishops, the monks, friars, and priests; and in the course of the composition he makes some strong animadversions on the luxurious living of the churchmen, stating that formerly the friars were preachers, who possessed no wealth, and went about on foot with nothing but a staff; but that they now possessed horses, and frequented banquets," &c. &c. — Page 687., notes to *A Poem to another's Book*, by John of Kentchurch; from the collection of Thomas ap Jevan of Tre'r Bryn, made about 1670.

The following words occur in this poem: —

". . onid côf cwymp
Olcastr, ti a gair ailcwymp."

"—— rememberest thou not the fall
Of Oldcastle? — Thou shall have a repetition of the fall."

In addition to the two poems here mentioned, the collection contains one "*Composed by John of Kent on his death-bed;*" in which are some lines of considerable beauty: and also one on *The Age and Duration of Things*.

The parish church of Kentchurch is dedicated to St. Mary. I hope to be able to send you some further information on the subject, but I well know that quotations from memory are *nearly* valueless. Meanwhile, the following note on the mysterious disappearance to which I have already alluded may be not uninteresting: I give it as translated by the editors of the Iolo MSS.

"In 1415, Owen disappeared, so that neither sight nor tidings of him could be obtained in the country. It was rumoured that he escaped in the guise of a reaper; bearing * . . . . . according to the testimony of the last who saw and knew him; after which little or no information transpired respecting him, nor of the place or manner of his concealment. The prevalent opinion was, that he died in a wood in Glamorgan; but occult chroniclers assert that he and his men still live, and are asleep on their arms, in a cave called Govog y ddinas, in the Vale of Gwent, where they will continue, until England becomes self-debased; but that then they will sally forth, and reconquer their country, privileges, and crown for the Welsh, who shall be dispossessed of them no more until the day of judgment, when the world shall be consumed with fire, and so reconstructed, that neither oppression nor devastation shall take place any more: and blessed will be he who shall see the time." — Page 454. *Historical Notices extracted from the Papers of the Rev. Evan*

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* The manuscript is defective here. "A sickle" was probably the word.

Evans, now in the Possession of Paul Panton, Esq., of Anglesea.

SELEUCUS.

THE BRITISH SIDANEN.

(Vol. iv., p. 83.)

MR. J. P. COLLIER will find all the information that Cambrian antiquaries can give him respecting Sidanen in Powell's *Cambria*, Matthew Paris, Wynne's *Caradoc*, and Warrington's *History of Wales*, under the year 1241. The history is given at most length in Warrington; where the share which Sidanen had in an interesting episode in Cambrian history is fully developed. There were two Welsh princes named Llywelyn, who stood to each other in the following relation:

LLYWELYN AB JORWERTH
(died in 1240).

GRIFFITH, married to *Senena*, daughter of a Cambrian lord named Caradoc ab Thomas.	DAVID.	GLADYS, a daughter.

LLYWELYN AB GRIFFITH, last Prince of Wales.	OWEN.	DAVID.

The Prince of Wales mentioned by Munday is the first, Llywelyn ab Jorwerth, whose descent, as his father was not allowed to reign on account of personal deformity, we had better indicate:

OWEN, king of North Wales.

(Eldest son) JORWERTH, the *Broken-nosed.*

LLYWELYN AB JORWERTH.

Llywelyn, as has been shown, had two sons, Griffith and David, the first and eldest of whom, being a turbulent prince, was set aside by his father at a solemn assembly of Cambrian lords, in 1238, and David was elected to succeed his father. In 1240, David became king of North Wales, and one of his first acts was to apprehend his brother and his son Owen, and put them in prison. This was done with the connivance of a Bishop of Bangor: but that worthy, fearing that the scandal would spread abroad, intrigued with *Senena*, the *daughter-in-law*, and not the daughter of Prince Llywelyn, and wife of his son Griffith, for his release. Overtures were made to Henry III.; and certain lords having joined the confederacy, stipulations were entered into, and Henry marched against King David. David, who had married the king's daughter, now began to counterplot, in which he was quite successful; for Henry, who had come to release Griffith, by *special contract* with his brother, took him, with his wife Senena, and his son Owen, with him to London, and imprisoned them in the Tower, in attempting to escape from whence, two years afterwards, Griffith lost his life. Such is a brief outline of all that is known of Senena, who is undoubtedly the Sidanen of Munday, and whose name is variously written *Sina*, *Sanan*, *Sanant*, and in the Latin chronicle *Senena*. The negotiations here alluded to, with the names of all the parties engaged in them, will be found in the authorities herein named; all of which being in English, MR. COLLIER can easily consult.

John a Cumber is probably John y Kymro, or John the Cambrian; but I know nothing of him.

Respecting John of Kent there is but little else known than may be found in Coxe's *Monmouthshire*, and Owen's *Cambrian Biography*, sub "Sion Cent." There is, however, a tradition in this neighbourhood that he was born at Eglwys Ilan, in the county of Glamorgan; and the road is shown by which he went to Kentchurch, in Herefordshire. It was at Eglwys Ilan that he is reported to have pounded the crows by closing the park gates. As this story has not appeared in English print, I will endeavour to furnish you again with a more circumstantial statement. Sion Kent, who lived about 1450, appears to have derived his name from Kent Chester, or Kent Church. He was a monk, holding Lollard opinions; and a bard of considerable talent and celebrity. As a matter of course, he was on good terms with his Satanic majesty; for he has a mighty reputation as a conjuror. MR. COLLIER may find a portion of one of his poems, translated in the Iolo MSS., page 687. Should this, or any other authority herein named, not be accessible to MR. COLLIER, it would afford me great pleasure to send him transcripts.

There is a very gross anachronism in making Sion, *lege* Shôn Kent, to be the contemporary of Senena.

T. STEPHENS.

Merthyr Tydfil, Aug. 7. 1851.

PETTY CURY.

(Vol. iv., p. 24.)

I believe that Petty Cury signifies the Little Cookery. See a note in my *Annals of Cambridge*, vol. i. p. 273.

C. H. COOPER.

Cambridge, July 12. 1851.

To those who are familiar with the *Form of Cury*, edited by Dr. Pegge, no explanation can be necessary for the name of this street, or rather lane. It seems, indeed, strange that any one who calls himself a Cambridge man should have failed to discover that it was the peculiar quarter of the *cooks* of the town; as we in London have our Poultry named from the *Poulters* (not *Poulterers*, as now corruptly designated) who there had their shops.

F. S. Q.

The Cambridge senate-house is called "Curia,"

and therefore it may be supposed that "Petty Cury" means "*parva curia*," from some court-leet or court-baron formerly held there; the town-hall is at the end of it to this day. The only objection to the above is, that in the Caius map of Cambridge, A.D. 1574, now in the British Museum, Petty Curie is a large street even then, whilst neither town-hall nor senate-house exist.

J. Eastwood.

Surely there can be little doubt that the name of this street at Cambridge is a corruption from the French "petite écurie." We knew little enough about such matters when I was an undergraduate there; but still, I think, we could have solved this mystery. Might I be permitted to suggest that as the court stables at Versailles were called "les petites écuries," to distinguish them from the king's, which were styled "les grandes écuries," although they exactly resembled them, and contained accommodation for five hundred horses; so the street in question may have contained some of the fellows' stables, which were called "les petites écuries," to distinguish them from the masters'. Should this supposition be correct, it would seem to imply that at one time the French language was not altogether *ignored* at Cambridge.

H. C.

Workington.

THE WORD "RACK" IN THE "TEMPEST." — THE NEBULAR THEORY.

(Vol. iii., p. 218.; Vol. iv., p. 37.)

Mr. Hickson seems to court opinion as to the justness of his interpretation of *rack*. I therefore express my total and almost indignant dissent from it.

Luckily, neither in the proposition itself, nor in the manner in which it is advocated, is there anything to disturb my previous conviction as to the true meaning of this word (which, in the well-known passage in the *Tempest*, is, beyond all doubt, "haze" or "vapour"), since few things would be more distasteful to me than to encounter any argument really capable of throwing doubt upon the reading of a passage I have long looked upon as one of the most marvellous instances of philosophical depth of thought to be met with, even in Shakspeare,—one of those astonishing speculations, in advance of his age, that now and then drop from him as from the lips of a child inspired,—wherein the grandeur of the sentiment is so out of all proportion to the simplicity and absence of pretension with which it is introduced, that the reader, not less surprised than delighted, is scarcely able to appreciate the full meaning until after long and careful consideration.

It is only lately that the nebular theory of condensation has been advanced, for the purpose of speculating upon the probable formation of planetary bodies. Yet it is a subject that possesses a strange coincidence with this passage of Shakspeare's *Tempest*.

Perhaps the best elucidation I can give of it will be to cite a certain passage in Dr. Nichols' *Architecture of the Heavens*, which happens to bear a rather remarkable, although I believe an accidental, resemblance to Shakspeare's words: *accidental*, because if Dr. Nichols had this passage of the *Tempest* present to his mind, when writing in a professedly popular and familiar style, he would scarcely have omitted allusion to it, especially as it would have afforded a peculiarly happy illustration of his subject.

I shall now quote both passages, in order that they may be conveniently compared:

> "Our revels now are ended — these our actors
> As I foretold you, were all spirits, and
> Are melted into air — INTO THIN AIR:
> And, like the baseless fabric of this vision,
> The cloud-capp'd towers, the gorgeous palaces,
> The solemn temples, the great globe itself,
> Yea, all that it inherit — shall dissolve —
> And, like this insubstantial pageant faded,
> Leave not a rack behind."

> "—— in the laboratory of the chemist matter easily passes through all conditions, the solid, liquid, and gaseous, as if *in a sort of phantasmagoria*; and his highest discoveries even now are pointing to the conclusion, that the bodies which make up the solid portion of our earth may, simply by the dissolution of existing combinations, *be ultimately resolved into a permanently gaseous form.*" — Nichols' *Architecture of the Heavens*, p. 147.

Had we no other presumption to lead us to Shakspeare's true meaning but what is afforded by the expression, "into air — thin air," it ought, in my opinion, to be amply sufficient; for no rational person can entertain a doubt that Shakspeare intended the repetition, "thin air," to have reference to the simile that was to follow. The globe itself shall dissolve, and, like this vision, leave not a *rack* behind! In what was the resemblance to the vision to consist, if not in melting, like it, into *thin* air? into air unobscured by vapour, rarified from the slightest admixture of rack or cloud.

Shakspeare knew that atmospheric rack is not insubstantial; that it is corporeal like the globe itself, of which it is a part; and that, so long as a particle of it remained, dissolution could not be complete.

And shall we reject this exquisite philosophy — this profundity of thought — to substitute our own mean and common-place ideas? A. E. B.

Leeds, July 22.

P. S.—Apart from the philosophical beauty of this wonderful passage, there are other aspects in which it may be studied with not less interest.

How true is the poetical image of the *rack* as

the last object of dissipation! the expiring evidence of combustion! the lingering cloudiness of solution!

Replies to Minor Queries.

Pseudo MSS. — *The Devil, Cromwell and his Amours.* — It is too bad! In Vol. iii., p. 282., there is a good page and a half taken up with a verbatim extract from Echard, which has either been alluded to or quoted by every writer on Cromwell from Echard's time down to a few months ago, when it appeared in *Chambers's Papers for the People*, No. 11. Again, in Vol. iv., p. 19., there is another page and a half relating to Cromwell, which, I fearlessly assert, I have seen frequently in print, but cannot at present tell where; and more important avocations forbid me to search. As if that was not enough, in Vol. iv., p. 50. there is another half page respecting the preservation of these *precious MSS.!* Is it not too bad? Do, worthy Mr. Editor, make the *amende honorable* by publishing the true characters of the MSS. forwarded by S. H. H., which you have so inadvertently published as original. W. PINKERTON.

[Our correspondent seems to doubt that the communications to which he refers were really printed from contemporary MSS. The Editor is able to vouch for that having been certainly the fact. They are not printed from transcripts from Echard, but from real MSS. of the time of Charles II., or thereabouts; while the fact of these early transcripts having been printed surely does not furnish any argument against the valuable suggestion of S. H. H. as to the preservation of similar documents for the use of the public, and in the manner pointed out in his communication.—ED.]

Anonymous Ravennas (Vol. i., pp. 124. 220. 368.; Vol. iii., p. 462.).—Your correspondents have neglected to observe that this author's Chorography of Britain was published by Gale, "ad calcem Antonini Iter Britanniarum," viz., *Britanniæ Chorographia cum Autographo Regis Galliæ Ms°. et Codice Vaticano collata; Adjiciuntur conjecturæ plurimæ cum nominibus locorum Anglicis, quotquot iis assignari potuerint:* Londini, 1709, 4to.

A copy of the edition of *Anonymi Ravennatis Geographiæ Libri Quinque* (of the last of which the Chorography of Britain forms a part) noticed by J. I. (Vol. i., p. 220.) is now before me; as also a later edition, published by the editor's son, Abram Gronovius: Lugduni Batavorum, 1722, 8vo.

Horsley's *Britannia Romana*, book iii. chap. iv., contains "1. Some account of this author and his work; 2. The Latin text of this writer*; 3. Remarks upon many of the places mentioned by him, and more particularly of such as seem to be the same with the stations per lineam valli in the Notitia." His remarks are diametrically opposite to the conjectures of Camden and Gale. T. J.

* The Chorography from Gale's edition.

Margaret Maultasch (Vol. iv., p. 56.). — Your correspondent who inquires where he can meet with the particulars of the life of Margaret, surnamed *Maultasch*, Countess of Tyrol, will find them in the Supplement of the *Biographie Universelle*, vol. lxxiii. p. 136.

The great heiress in question, though a monster of ugliness, was twice married: first to John Henry, son of Wenceslaus, King of Bohemia (1331), from whom she procured a divorce on the plea of his incapacity; and, secondly (1341), to Louis of Bavaria, eldest son of the Emperor Louis IV., by whom she had a son, Mainard, who died without issue during his mother's lifetime.

I know not upon what authority rest the imputed irregularities of her life, but her biographer, in the article above mentioned, casts no such slur upon her character. Nor can I discover that the armorial bearings of the town of Halle, in Tyrol, have any such significant meaning as has been hinted at. They are to be found in Matthew Merian's *Topographia Provinciarum Austriacarum*, printed at Frankfort on the Maine in 1649, engraved on the view of Halle, at p. 139., and appear to be *a cash or barrel, supported by two lions.* There is *no* statue of Margaret Maultasch among those which surround the mausoleum of Emperor *Maximilian* (not *Matthias*) in the Franciscan church at Inspruck; but her ludicrously hideous features may be found amongst the historical portraits engraved in the magnificent work descriptive of the Museum of Versailles, published a few years ago at Paris, under the auspices of King Louis Philippe. W. S.

Denton, July 28.

Pope's Translations or Imitations of Horace (Vol. i., p. 230.; Vol. iv., p. 58.).—Is your correspondent C. correct in attributing *A true Character of Mr. Pope and his Writings, in a Letter to a Friend*, printed for Popping, 1716, to Oldmixon? In the Testimonies of Authors, prefixed to the *Dunciad*, and the Appendix, and throughout the Notes, Dennis is uniformly quoted and attacked as the author. Oldmixon's feud with Pope was hardly, I think, so early.

Assuming your correspondent's quotation from the pamphlet to be correct, the terms made use of will surely refer to Pope's *Imitation of Horace* (S. ii. L. i.), a fragment of which was published by Curll about this time (1716). It was afterwards republished in folio about 1734, printed for J. Boreman, under the title of *Sober Advice from Horace to the young Gentlemen about Town*, but in an enlarged state, and with some of the initials altered, and several new adaptations. Mrs. Oldfield and Lady Mary are not introduced in the first edition. I have both, but at present can only refer to the second one in folio. From this the *Imitation* was transferred to the Supplement to

Pope's Works, published by Cooper: London, 1757, 12mo., and from thence to the Supplementary Volumes to the later editions. The publication of it formed an article of impeachment against Dr. Jos. Warton, by the author of the *Pursuits of Literature*, as all who have read that satire will well remember. Jas. Crossley.

Brother Jonathan (Vol. iii., p. 495.). — The origin of this term, as applied to the United States, is given in a recent number of the *Norwich Courier*. The editor says it was communicated by a gentleman now upwards of eighty years of age, who was an active participator in the scenes of the revolution. The story is as follows:

"When General Washington, after being appointed commander of the army of the revolutionary war, came to Massachusetts to organize it, and make preparations for the defence of the country, he found a great want of ammunition and other means necessary to meet the powerful foe he had to contend with, and great difficulty to obtain them. If attacked in such condition, the cause at once might be hopeless. On one occasion at that anxious period a consultation of the officers and others was had, when it seemed no way could be devised to make such preparations as were necessary. His Excellency Jonathan Trumbull the elder was then governor of the State of Connecticut, on whose judgment and aid the general placed the greatest reliance, and remarked, 'We must consult Brother Jonathan on the subject.' The general did so, and the governor was successful in supplying many of the wants of the army. When difficulties afterwards arose, and the army was spread over the country, it became a by-word, 'We *must consult* Brother Jonathan.' The term Yankee is still applied to a portion, but 'Brother Jonathan' has now become a designation of the whole country, as John Bull has for England." —*Dictionary of Americanisms*, by John Russell Bartlett, 1849.

H. J.

Cromwell's Grants of Land in Monaghan (Vol. iv., p. 87.). — E. A. asks whether there are any grants of land in the county of Monaghan recorded as made by Cromwell, and where such records are preserved? I fear I can give but a negative answer to the question: but among the stores of the State Paper Office are many books of orders, letters, &c. during the Commonwealth. Among them are two bundles dated in 1653, which relate to the lands granted by lot, to the adventurers who had advanced money for the army, in the different provinces of Ireland. Monaghan is not mentioned. Spec.

Stanedge Pole (Vol. iii., p. 391.). — In answer to your correspondent A. N., I beg to state that Stanedge Pole is between six and seven miles from Sheffield, on the boundary line between Yorkshire and Derbyshire, on a long causeway which was in former times the road from Yorkshire to Manchester. Its only antiquity consists in having been for centuries one of the meers marking the boundaries of Hallamshire. In Harrison's *Survey of the Manor of Sheffield*, 1637, appears an account of the boundaries as viewed and seen the 6th of August, 1574, from which the following is an extract: —

"Item. From the said Hurkling Edge so forward after the Rock to Stannedge, which is a meer between the said Lordshipps (of Hallamshire and Hathersedge).

"Item. From Stannedge after the same rock to a place called the Broad Rake, which is also a meer between the said Lordshipps of Hallamshire and Hathersedge."

The situation is a very fine one, commanding a very beautiful and extensive view of the surrounding country.* H. J.

Stanedge.

Baskerville the Printer (Vol. iv., p. 40.). — Baskerville was interred in the grounds attached to the house in which he lived, near Easy Row, Birmingham. The land becoming valuable for building purposes, he was, after lying there about half a century, disinterred and removed to the workshop of a lead merchant, named Marston, in Monmouth Street, Birmingham. While there I saw his remains. They were in a wooden coffin, which was enclosed in one of lead. How long they had been above ground I do not know, but certainly not long. This, as far as I can recollect, is about twenty-five years since. The person who showed me the body, and who was either one of the Marstons or a manager of the business, told me he had seen the coffins opened, and that the features were then perfect. When exhibited to me the nose and lips were gone, as were also two front teeth, which had been torn from the mouth surreptitiously and taken away. I understood that it was known who had them, and that they would be restored. The shroud was discoloured, I presume from natural causes, being of a dirty yellow colour, as though it had been drawn through a clay pit. The texture and strength of the cloth remained unaffected. Baskerville entertained peculiar opinions on religious subjects. There was a rumour of some efforts having been made to deposit his remains in one of the church burial grounds, but they were not successful. A year or two ago, while in Birmingham, a snuff-box was shown me, on the lid of which a portrait of Baskerville was painted, which fully agreed with a description of his person given me many years previously by one who had known him. This portrait had not, from its appearance, been painted very long. From its being there I infer that there is in existence at least one original portrait of this eminent printer. St. Johns.

* Its elevation is, according to the Ordnance Survey, 1463 feet.

Inscription on a Claymore (Vol. iv., p. 59.).—Is your correspondent "T. M. W., Liverpool," who inquires the translation of an "inscription on a claymore," certain that his quotation is correct? To me it appears that it should run thus:

× GOTT BEWAR DE
× GERECHTE SCHOTTEN.

or, "God preserve the righteous (or just) Scots;" referring, no doubt, to the undertaking in which they were then engaged.

I believe that formerly, and probably at the present time, many of the finest sword blades were made abroad, and sent to England to be mounted, or even entirely finished on the Continent. I have in my possession a heavy trooper's sword, bearing the name of a celebrated German maker, although the ornaments and devices are unquestionably English. Another way of accounting for the inscription is, that it belonged to some of those foreign adventurers who are known to have joined Charles Edward. W. SHIRLEY.

Burton Family (Vol. iv., p. 22.).—In Hunter's *History of Hallamshire*, p. 236., is a pedigree of Burton of Royds Mill, near Sheffield, in which are the following remarks:—

"Richard Burton of Tutbury, Staffordshire, died May 9th, 8 Henry V. Married Maud, sister of Robert Gibson of Tutbury; and had a son, Sir William Burton of Falde and Tutbury, Knight; slain at Towtonfield, 1461, from whom descended the Burtons of Lindley."

"Thomas Burton of Fanshawgate, who died in 1643, left three sons; Michael, Thomas, and Francis. Michael was of Mosborough, and had a numerous issue; the names of his children appear on his monumental brass in the chancel of the church at Eckington. Thomas, the second son, was of London and Putney, married, and had issue. Francis, the youngest, was lord of the Manor of Dronfield, and served the office of High Sheriff of Derby in 1669. Was buried at Dronfield in 1687."

I find no account of any Roger Burton; but if your correspondent E. H. A. is not in possession of the above pedigree, and should wish for a copy, I shall be glad to send him it. JOHN ALGOR.

Eldon Street, Sheffield.

Notation by Coalwhippers (Vol. iv., p. 21.).—The notation used by coalwhippers, &c., mentioned by I. J. C., is, after all, I expect, but a part of a system which was probably the origin of the Roman notation. The first four strokes or units were cut diagonally by the fifth, and taking the first and last of these strokes we readily obtain V, or the Roman five; but as the natural systems of arithmetic are decimal, from the number of fingers, it is most probable that the *tens* were thus marked off, or by a stroke drawn across the last unit thus X, whence we obtain the Roman ten: these tens were repeated up to a hundred, or the second class of tens, which were probably connected by two parallel lines top and bottom Ⅼ, which would be the sign of the second class of tens, or hundreds; this became afterwards rounded into C: the third class of tens, or thousands, was represented by four strokes M, and these symbols served by abbreviation for some intermediate numbers; thus X divided became V, or 5, the half of 10; then L, half of Ⅼ, represented 50, half of 100; and M becoming rounded thus ↀ was frequently expressed in this manner CIↃ; and this became abbreviated into D, 500, half of CIↃ, or 1000: and thus, by variously combining these six symbols (though all derived from the one straight stroke), numbers to a very high amount could be expressed. THOS. LAWRENCE.

Ashby de la Zouch.

Statue of Charles II. (Vol. iv., p. 40.).—The following passage is from Hughson's *History of London*, vol. ii. p. 521.:

"Among the adherents and sufferers in the cause of Charles II. was Sir Robert Viner, alderman of London. After the Restoration the worthy alderman, willing to show his loyalty and prudence, raised in this place [*i. e.* the Stock's Market] the statue above mentioned. The figure had been carved originally for John Sobieski, king of Poland, but by some accident was left upon the workman's hands. Finding the work ready carved to his hands, Sir Robert thought that, with some alteration, what was intended for a king of Poland might suit the monarch of Great Britain; he therefore converted the Polander into an Englishman, and the Turk underneath his horse into Oliver Cromwell; the turban on the last figure being an undeniable proof of the truth attached to the story. The compliment was so ridiculous and absurd, that no one who beheld it could avoid reflecting on the taste of those who had set it up; but as its history developed the farce improved, and what was before esteemed contemptible, proved in the end entertaining. The poor mutilated figure stood neglected some years since among the rubbish in the purlieus of Guildhall; and in 1779, it was bestowed by the common council on Robert Viner, Esq., who removed it to grace his country seat."

The earliest engraving of "the King at the Stock's Market" may be seen in Thomas Delaune's *Present State of London*, 12mo. 1681.

EDWARD F. RIMBAULT.

Serius, where situated? (Vol. iii., p. 494.).—The Serius, now Serio, rises in the chain of mountains in the south of the Valteline, between the lakes Como and Ixo: it flows through a valley called the Val Seria, passes near Bergamo and Cremona, and falls into the Adda a little before that river joins the Po. J. M. (4)

Corpse passing makes a Right of Way (Vol. iii., pp. 477. 507. 519.).—Some time ago, I buried in our churchyard a person from an adjoining parish; but, instead of taking a pathway which led directly from the house of the deceased to the church, they kept to the high-road,—so going

four miles instead of one. When I asked the reason, I was told that the pathway was not a *lich-road*, and therefore it was not lawful to bring a corpse along it. J. M. (4)

The Petworth Register (Vol. iii., p. 510.; Vol. iv., p. 27.). — Your correspondents Llewellyn and J. S. B. do not appear to be acquainted with Heylyn's quotations from the book thus designated. In one place (p. 63., folio; vol. i. p. 132., 8vo.) he refers to it for a statement —

"That many at this time [A. D. 1548] affirmed the most blessed Sacrament of the altar to be of little regard," &c.

And in another place (p. 65., folio; vol. i. p. 136., 8vo.), he gives an extract relating to Day, Bishop of Chichester: —

"Sed Ricardus Cicestrensis, (ut ipse mihi dixit) non subscripsit."

Hence the *Register* would seem to have been a sort of chronicle, kept by the rector of Petworth; and it does not appear whether it was or was not in the same volume with the register of births, marriages, and deaths. In the latter case, it may possibly be still in the Petworth parish chest; for the returns to which your correspondents refer, would probably not have mentioned any other registers than those of which the law takes cognizance. On the other hand, if the chronicle was attached to the register of births, &c., it may have shared the too common fate of early registers; for, when an order of 1597 directed the clergy to transcribe on parchment the entries made in the proper registers since the beginning of Elizabeth's reign, they seem to have generally interpreted it as a permission to make away with the older registers, although there *are* cases in which the proper books are still preserved. (I am myself acquainted with two in this neighbourhood; and J. S. B., if I am right in identifying him with the author of the very curious and valuable *History of Parish Registers*, can no doubt mention many others.) But how did Heylyn, who collected most of his materials about 1638, get hold of the book? J. C. Robertson.

Bekesbourne.

Holland's "Monumenta Sepulchralia Ecclesiæ S. Pauli" (Vol. ii., p. 265.; Vol. iii., p. 427.; Vol. iv., p. 62.). — Sir Egerton Brydges, in his *Censura Literaria*, vol. i. p. 305., attributes this work to *Henry* Holland. In his notice of *Heroologia Anglica*, he says:

"The author was Henry Holland, son of Philemon Holland, a physician and schoolmaster at Coventry, and the well-known translator of Camden, &c. Henry was born at Coventry, and travelled with John, Lord Harrington, into the Palatinate in 1613, and collected and wrote (besides the *Heroologia*) *Monumenta Sepulchralia Ecclesiæ S. Pauli, Lond.*, 4to.; and engraved and published *A Book of Kings, being a true and lively effigies of all our English Kings from the Conquest till this present*, &c., 1618. He was not educated either in Oxford or Cambridge; having been a member of the society of Stationers in London. I think it is most probable that he was brother to Abraham Holland, who subscribes his name as 'Abr. Holland alumnus S. S. Trin. Coll. Cantabr.' to some copies of Latin verses on the death of John, second Lord Harrington, of Exton, in the *Heroologia;* which Abraham was the author of a poem called *Naumachia, or Holland's Sea-Fight*, Lond. 1622, and died Feb. 18, 1625, when his *Posthuma* were edited by 'his brother H. Holland.' At this time, however, there were other writers of the name of Hen. Holland.—(See Wood's *Athenæ*, i. 499.)" J. Y.

Hoxton.

Mistake as to an Eclipse (Vol. iv., p. 58.). — From your correspondent's mention of it, I should have supposed Casaubon meant that the astronomers had been mistaken in the *calculation* of an eclipse. But the matter is of another kind. In the *lunar* eclipse of April 3, 1605, two *observers*, Wendelinus and Lansberg, in different longitudes, made the eclipse end at times far more different than their difference of longitudes would explain. The ending of a lunar eclipse, observed with the unassisted eye, is a very indefinite phenomenon.

The allusion to this, made by Meric Casaubon, is only what the French call a *plat de son métier*. He was an upholder of the ancients in philosophy, and his bias would be to depreciate modern successes, and magnify modern failures. When he talks of the astronomer being "deceived in the hour," he probably uses the word *hour* for *time*, as done in French and old English. M.

"*A Posie of other Men's Flowers*" (Vol. iv., p. 58.). — D. Q. is referred to Montaigne, who is the author of the passage; but not having access to his works, I am not able to give a paginal reference. H. T. E.

Clyst St. George.

Davies' History of Magnetical Discovery (Vol. iv., p. 58.). — The *History, &c.*, by T. S. Davies, is in the *British Annual* for 1837, published by Baillière. M.

Marriage of Bishops (Vol. iv., p. 57.).—A. B. C. will find his questions fully answered in Henry Wharton's tract, entitled *A Treatise of the Celibacy of the Clergy, wherein its Rise and Progress are historically considered*, 1688, 4to. pp. 168. There is also another treatise on the same subject, entitled *An Answer to a Discourse concerning the Celibacy of the Clergy*, by E. Tully, 1687, in reply to Abraham Woodhead. E. C. Harrington.

The Close, Exeter, July 28. 1851.

"*The Right divine of Kings to govern wrong*" (Vol. iii., p. 494.). — The same idea as that conveyed in this line is frequently expressed, though not in precisely the same words, in Defoe's *Jure*

Divino, a poem which contains many vigorous and spirited passages; but I do not believe that Pope gave the line as a quotation at all, or that it is other, so far as he is concerned, than original. The inverted commas merely denote that this line is the termination of the goddess's speech. The punctuation is not very correct in any of the editions of the *Dunciad;* and sometimes inverted commas occur at the end of the last line of a speech, and sometimes both at the beginning and end of the line. JAMES CROSSLEY.

Equestrian Statues (Vol. iii., p. 494.).—In reply to F. M.'s Query respecting the Duke of Wellington's statue being the only equestrian one erected to a subject in her Majesty's dominions, I may mention that there is one erected in Cavendish Square to William Duke of Cumberland, who, though of the blood royal, was yet a subject.

D. K.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

When Mr. Murray commenced that admirable series of *Guides* which form the indispensable companion of those restless spirits who delight with each recurring summer —

"To waft their *size to* Indus or the Pole,"

he first sent his Schoolmaster abroad; with what success those who have examined, used, and trusted to his *Continental Handbooks* best can tell. Whether Mr. Murray is now actuated by a spirit of patriotism, or of moral responsibility under the remembrance that "charity begins at home," we neither know nor care; since our "home-staying" friends, as well as all who visit us, will benefit by the new direction which his energy has taken. Among the first fruits of this we have Murray's *Handbook for Modern London*, which did not need the name of our valued contributor MR. PETER CUNNINGHAM at the foot of its preliminary advertisement to show the mint in which it was coined; for it is in every page marked with the same characteristics, the same laborious research—the same scrupulous exactness—the same clear and distinct arrangements, which won such deserved praise for that gentleman's *Handbook for London, Past and Present.* Any visitor to London, be he mere sight-seer, or be he artist, architect, statist, &c., will find in this neatly printed volume the most satisfactory replies to his inquiries.

The Handbook to the Antiquities in the British Museum, being a Description of the Remains of Greek, Assyrian, Egyptian and Etruscan Art, preserved there, by W. S. W. Vaux, *Assistant in the Department of Antiquities*, has been compiled for the purpose of laying before the public the contents of one department of the British Museum—that of antiquities—in a compendious and popular form. The attempt has been most successful. Mr. Vaux has not only the advantage of official position, but of great practical knowledge of the subject, and abundant scholarship to do it justice; and the consequence is, that his *Handbook to the Antiquities in the British Museum* will be found not only most useful for the special object for which it has been written, but a valuable introduction to the study of Early Art.

There are probably no objects in the Great Exhibition which have attracted more general attention than the Stuffed Animals exhibited by Herrmann Ploucquet, of Stuttgart. Prince and peasant, old and young, the pale-faced student deep in Goethe and Kaulbach, and the hard-handed agriculturist who picked up his knowledge of nature and natural history while plying his daily task,—have all gazed with delight on the productions of this accomplished artist. That many of these admirers will be grateful to Mr. Bogue for having had daguerreotypes of some of the principal of these masterpieces taken by M. Claudet, and engravings made from them on wood as faithfully as possible, we cannot doubt: and to all such we heartily recommend *The Comical Creatures from Wurtemburg; including the Story of Reynard the Fox, with Twenty Illustrations.* The letter-press by which the plates are accompanied is written in a right Reynardine spirit; and whether as a memorial of the Exhibition—of the peculiar talent of the artist—or as a gift book for children—this pretty volume deserves to be widely circulated.

BOOKS RECEIVED.—Neander's *General History of the Christian Religion and Church*, vol. iv., is the new volume of Bohn's *Standard Library;* and it speaks very emphatically for the demand for cheap editions of works of learning and research that it can answer Mr. Bohn's purpose to issue a translation of such a book as this by the great ecclesiastical historian of Germany in its present form.

The Stone Mason of Saint Pont, a Village Tale from the French of De Lamartine, a new volume of Bohn's cheap series, is a tale well calculated to stir the sympathy of the reader, and to waken in him thoughts too deep for tears. It must prove one of the most popular among the works of imagination included in the series; as its companion volume, *Monk's Contemporaries, Biographic Studies on the English Revolution, by M. Guizot*, must take a high place among the historical works. M. Guizot describes his Sketches as "constituting, together with Monk, a sort of gallery of portraits, in which persons of the most different character appear in juxtaposition;" and a most interesting study they make—not the less, perhaps, because, as the author candidly avows, "in spite of the great diversity of manners, contemporary comparisons and applications will present themselves at every step, however careful we may be not to seek them."

CATALOGUES RECEIVED. — W. Dearden's (Carlton Street, Nottingham) Catalogue Part I. of Important Standard and Valuable Books; J. Petheram's (94. High Holborn) Catalogue Part 125., No. 6. for 1851, of Old and New Books; Joseph Lilly's (7. Pall Mall) Catalogue of a very Valuable Collection of Fine and Useful Books; F. Butsch's, at Augsburg, Catalogue (which may be had of D. Nutt, 270. Strand) of a Choice and Valuable Collection of Rare and Curious Books; Edward Tyson's (55. Great Bridgewater Street, Manchester) Catalogue, No. 1. of 1851, of Books on Sale.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

British Essayists, by Chalmers. 45 Vols. Johnson and Co. Vols. VI. VII. VIII. IX. and XXIII.

Knight's Pictorial Shakspeare. Part XXV.

Budden's Life of Archbishop Morton, 1607.

Thomas Lyte's Ancient Ballads and Songs. 12mo. 1827.

Dodwell (Henry, M.A.), Discourse proving from Scriptures that the Soul is a Principle naturally Mortal, &c.

Reflections on Mr. Burchet's Memoirs; or, Remarks on his Account of Captain Wilmot's Expedition to the West Indies, by Colonel Luke Lillingston, 1704.

Gentleman's Magazine. Vol. I. 1731.

New England Judged, not by Man's but by the Spirit of the Lord, &c. By George Bishope. 1661. 4to. Wanted from p. 150. to the end.

Reason and Judgment, or Special Remarques of the Life of the renowned Dr. Sanderson, late Lord Bishop of Lincoln. 1663. Sm. 4to. Wanted from p. 90. to the end.

Tristram Shandy. 12mo. Tenth Edition. Wanted Vol. VII.

Mallay, Essai sur les Eglises Romaines et Byzantines du Puy de Dome. 1 Vol. folio. 51 Plates.

An Account of the Remains of the Worship of Priapus, to which is added a Discourse thereon, as connected with the Mystic Theology of the Ancients. London, 1786. 4to. By R. Payne Knight.

Ch. Thillon's (Professor of Halle) Nouvelle Collection des Apocryphes, augmenté, &c. Leipsic, 1832.

Social Statics, by Herbert Spencer. 8vo.

The Journal of Psychological Medicine. The back numbers.

The Daphnis and Chloe of Longus, translated by *Amyot* (French).

Encyclopædia Britannica. The part of the 7th edition edited by Prof. Napier, containing the Art. Mortality.

Observations on the Influence of Climate on Health and Mortality, by Arthur S. Thomson, M.D. (A Prize Thesis.)

Report on the Bengal Military Fund, by F. G. P. Neison. Published in 1849.

Three Reports, by Mr. Griffith Davies, Actuary to the *Guardian*, viz.:

Report on the Bombay Civil Fund, published 1836.
——— Bengal Medical Retiring Fund, published 1839.
——— Bengal Military Fund, published 1844.

Observations on the Mortality and Physical Management of Children, by Mr. Roberton, Surgeon, London, 1827.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

E. Peacock, Jun. *We have never heard of any magazine or newspaper on the plan of "Notes and Queries" published in America.*

E. *is referred to our 84th No.* (Vol. iii., p. 451.) *for a full Reply to his Query as to the* Zollverein.

Hipparchus *is referred, as to the Jewish year, to Lindo's* Jewish Calendar, *London*, 1838, 8vo., *a work highly esteemed among the Jews, and with good reason.*

Speriend *will find a book at our Publisher's.*

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No. 4. St. Martin's Place.

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As a public acknowledgment of the literary labours of Mr. Jerdan, animating to many, and instructive to all, since the commencement of the *Literary Gazette* in 1817 to the close of last year, and of the value of his services to Literature, Science, and the Fine and Useful Arts, a Subscription has been opened under the auspices of the above Committee, and the following already received and announced:—

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Notes.

THE PENDULUM DEMONSTRATION OF THE EARTH'S ROTATION.

If the propounders of this theory had from the first explained that they do not claim, for *the plane of oscillation*, an exemption from the general rotation of the earth, but only the difference of rotation due to the excess of velocity with which one extremity of the line of oscillation may be affected more than the other, it would have saved a world of fruitless conjecture and misunderstanding.

For myself I can say that it is only recently I have become satisfied that this is the real extent of the claim; and I confess that had I been aware of it sooner, I should have regarded the theory with greater respect than I have hitherto been disposed to do. Perhaps this avowal may render more acceptable the present note, in which I shall endeavour to make plain to others that which so long remained obscure to myself.

It is well known that the more we advance from the poles of the earth towards the equator, so much greater becomes the velocity with which the surface of the earth revolves—just as any spot near the circumference of a revolving wheel travels farther in a given time, and consequently swifter, than a spot near the centre of the same wheel: hence, London being nearer to the equator than Edinburgh, the former must rotate with greater velocity than the latter. Now if we imagine a pendulum suspended from such an altitude, and in such a position, that one extremity of its line of oscillation shall be supposed to reach to London and the other to Edinburgh; and if we imagine the ball of such pendulum to be drawn towards, and retained over London, it is clear that, so long as it remains in that situation, it will share the velocity of London, and rotate with it. But if it be set at liberty it will immediately begin to oscillate between London and Edinburgh, retaining, *it is asserted*, the velocity of the former place. Therefore during its first excursion towards Edinburgh, it will be impressed with a velocity greater than that of the several points of the earth over which it has to traverse; so that when it arrives at Edinburgh it will be in advance of the rotation of that place; and consequently its actual line of oscillation, instead of falling directly upon Edinburgh, will diverge, and fall somewhere to the east of it.

Now it is clear that if the pendulum ball be supposed to retain the same velocity of rotation, *undiminished*, which was originally impressed upon it at London, it must, in its return from Edinburgh, retrace the effects just described, and again return to coincidence with London, having all the time retained a velocity equal to that of London. If this were truly the case, the deviation in one

direction would be restored in the opposite one, so that the only result would be a repetition of the same effects in every succeeding oscillation.

It is this absence of an element of increase in the deviation that constitutes the first objection to this theory as a sufficient explanation of the pendulum phenomenon. It is answered (as I suppose, for I have nowhere seen it so stated in direct terms) that the velocity of rotation, acquired and retained by the pendulum ball, is *not* that of London, but of a point midway between the two extremes—in fact, of that point of the earth's surface immediately beneath the centre of suspension.

There is no doubt that, if this can be established, the line of oscillation would diverge in both directions—the point of return, or of restored coincidence, which before was in one of the extremes, would then be in the central point; consequently it would be of no effect in correcting the deviation, which would then go on increasing with every oscillation.

Therefore, in order to obtain credence for the theory, satisfactory explanation must be given of this first difficulty by not only showing that the medium velocity *is really that* into which the extreme velocity first impressed upon the ball will ultimately be resolved; but it must also be explained *when* that effect will take place, whether all at once or gradually; because, it must be recollected, the oscillations of the experimental pendulum cannot practically commence from the central point, but always from one of the extremes, to which the ball must first be elevated.

But this is not enough: there must also be shown reasonable ground to induce the belief that the ball is *really free* from the attraction of each successive point of the earth's surface over which it passes; and that, although in motion, it is *not* as really and as effectually a partaker in the rotation of any given point, during its momentary passage over it, as though it were fixed and stationary at that point. Those who maintain that this is not the case are bound to state the *duration of residence* which any substance must make at any point upon the earth's surface, in order to oblige it to conform to the exact amount of velocity with which that point revolves.

Lastly, supposing these difficulties capable of removal, there yet remains a third, which consists in the undeniable absence of *difference of velocity* when the direction of oscillation is east and west. It has been shown that the difference before claimed was due to the nearer approach to the equator of one of the extremities of the line of oscillation in consequence of its direction being north and south; but when its direction is east and west both extremities are equally distant from the equator, and therefore no difference of velocity can exist.

I have directed these observations to the fundamental truth and reality of the alleged phenomenon; it is quite clear that these must first be settled before the laws of its distribution on the surface of the globe can become of any interest.

A. E. B.

Leeds, August 5. 1851.

Minor Notes.

The Day of the Month. — Many persons might help themselves, as some do, by remembering throughout the year on what day the 1st of January fell, and by permanently remembering the first day of each month, which agrees with the first day of the year. Thus, this present year began on Wednesday, and the 6th of August is therefore Wednesday, as are the 13th, 20th, 27th. By the following lines the key to the months may be kept in mind:—

The first of October, you'll find if you try,
The second of April, as well as July,
The third of September, which rhymes to December,
The fourth day of June, and no other, remember,
The fifth of the leap-month, of March, and November,
The sixth day of August, and seventh of May,
Show the *first* of the year in the name of the day;
But in leap-year, when leap-month has duly been reckoned,
These month-dates will show, not the *first*, but the *second*.

M.

Foreign English. — The specimens given in "Notes and Queries" have reminded me of one which seems worthy to accompany them; in fact, to have rather a peculiar claim.

I believe the facts of the case to have been these. When it was known that Louis XVIII. was to be restored to the throne of France, a report was circulated (whether on any good authority I do not know) that the then Duke of Clarence would take the command of the vessel which was to convey the returning monarch to Calais. At all events the people of Calais expected it; and inferring that the English royal duke would pass at least one night in their town, and of course go to the play, they deemed that it would be proper to perform the English national anthem at their theatre. It was obvious, however, that "God save the *King*" was so very appropriate to their own circumstances, that, notwithstanding its Anglicism, it left less of compliment and congratulation for the illustrious foreigner than they really intended to offer. So that happy people, who can do everything in no time, forthwith prepared an additional verse. This being quite new, and of course unknown, they printed on the playbill, from which I learned it. If you give his lines a place in your pages, I will not say that the French poet's labour was thrown away; but for

the time it was so, as the English duke did not accompany the French king. I believe that the additional verse was as follows: —

"God save noble Clarénce
Who brings our king to France,
God save Clarénce;
He maintains the glorý
Of the British navý,
Oh! God, make him happý,
God save Clarénce."

I am sorry that I can only speak from memory of the contents of a document which I have not seen for so many years; but if I have made any mistake, perhaps some reader may be able to correct me. S. R. M.

Birds' Care for the Dead.—It is not uncommon to find in poets of all ages some allusion to the pious care of particular birds for the bodies of the dead. Is there any truth in the idea? for certainly the old ballad of "The Children in the Wood" has made many a kind friend for the Robin Redbreast by the affecting lines:

"No burial this pretty pair
Of any man receives,
Till Robin Redbreast piously
Did cover them with leaves."

Herrick also alludes to the same tradition in his verses "upon Mrs. Elizabeth Wheeler, under the name of Amarillis." (*Works*, vol. i. pp. 62–3.: Edin. 1823.)

"Sweet Amarillis, by a spring's
Soft and soule-melting murmurings,
Slept; and thus sleeping, thither flew,
A Robin Redbreast; who at view,
Not seeing her at all to stir,
Brought leaves and moss to cover her;
But while he, perking, there did prie
About the arch of either eye,
The lid began to let out day,
At which poor Robin flew away;
And seeing her not dead, but all disleav'd,
He chirpt for joy, to see himself disceav'd."

In the earlier editions of Gray's *Elegy*, before the Epitaph, the following exquisite lines were inserted:

"There scatter'd oft, the earliest of the year,
By hands unseen, are showers of violets found:
The Redbreast loves to build and warble there,
And little footsteps lightly print the ground."

And about the same time Collins's "Dirge in Cymbeline" had adorned the "fair Fidele's grassy tomb" with the same honour:

"The Redbreast oft, at evening hours,
Shall kindly lend his little aid,
With hoary moss, and gather'd flowers,
To deck the ground where thou art laid."

Rt.

Warmington, Aug. 9. 1851.

Snake's Antipathy to Fire. — There is in Brazil a very common poisonous snake, the Surucucu (*Trigonocephalus rhombeatus*), respecting which the Matutos and Sertanejos, the inhabitants of the interior, relate the following facts. They say that such is the antipathy of this reptile to fire, that when fires are made in the clearing away of woods, they rush into it, scattering it with their tails till it is extinguished, even becoming half roasted in the attempt; and that when an individual is passing at night with a torch, they pass and repass him, lashing him with their tales till he drop it, and the snake is immediately found closely coiled round the extinguished torch. The greatest enemy of this snake is an immense Lacertian, five and six feet long, the Tiju-açu (the great lizard—its name in the Lingoa geral): it is said that when the snake succeeds in effecting a bite, the lizard rushes into the wood, eats some herb, and returns to the conflict, which almost invariably terminates in its favour. John Manley.

Pernambuco, June 30. 1851.

Aldgate, London. (A Note for London Antiquaries.)—After this gate was taken down in 1760, Sir Walter Blackett, of Wallington, Northumberland, obtained some of the ornamental stones (part of the City arms, heads and wings of dragons, apparently cut in Portland stone, and probably set up when the gate was rebuilt in 1606), and used them in decorating Rothley Castle, an eye-trap which he erected on the crags of that name, near Wallington. W. C. Trevelyan.

Wallington, Aug. 11. 1851.

Erroneous Scripture Quotations.—Some of your correspondents have done good service by drawing attention to these things. Has it ever occurred to you that the *apple* is a fruit never connected in Scripture with the fall of man; — that Eve was not Adam's *helpmate*, but merely a help *meet* for him; —and that Absalom's long hair, of which he was so proud, and which has consequently so often served "to point a moral and adorn a tale," had nothing to do with his death, his head itself, and not the hair upon it, having been caught in the boughs of the tree? P. P.

Queries.

THE LADY ELIZABETH HORNER OR MONTGOMERY.

In some curious manuscript memoirs of the family of Horner of Mells, co. Somerset, written probably about the middle of the last century, I find the following statement: —

"The gentleman at Mells last mentioned, whose name I don't know, had his *eldest son George*, who succeeded him at Mells. He married the Countess of Montgomery, supposed to be the widow of that earl, who, in tilting with Henry II., King of France, caused

his death by a splinter of his spear running into the king's eye. But most probably she was the widow of that lord's son, which I conjecture from the distance of the time of that king's death to her death, which must needs be near seventy years, as she lived at Cloford to the year 1628. She must certainly be a considerable heiress, as several estates came with her into the family, and, among others, Postlebury-woods in particular, and, possibly, also the Puddimore estate; as her son, Sir John Horner, was the first of the family that presented a clerk to that living in 1639, viz., William Kemp, who was afterwards one of the suffering clergy. Her jointure was 500*l.* a-year, which was very considerable at that time."

Can any of your readers assist in elucidating this story, of which no existing family records afford any corroboration, and which the parochial registers of the neighbourhood appear rather to invalidate in some of its statements? As far as we can gather from such sources, the gentleman alluded to in the extract was not *George* but *Thomas* Horner, born 1547, M.P. for Somersetshire 1585, and sheriff 1607, who was buried 1612. He married three times: *first*, Elizabeth Pollard, who died, as well as her only son John, in 1573; *secondly*, Jane Popham, who died 1591, having had, amongst other issues, *Sir John*, born about 1580; and *thirdly*, as it would seem, a person called "The Lady Elizabeth," who had issue *Edward*, born 1597, and who was buried at *Cloford* in 1599. Even allowing for the errors attendant upon a tradition, it is scarcely *possible* that this "Lady Elizabeth" should have been widow of Count Gabriel de Montgomery, — *Elizabeth de la Zouch*, — who married her first husband in 1549, and was left a widow in 1574. She *might* have been widow of one of his sons; though the only two mentioned in the *Biographie Universelle*, Gabriel and Jacques, left issue, to whom their wives' property would have probably descended.

The whole matter, as far as I have been able to examine it, is a very obscure one, and yet can hardly, I should think, be without some foundation in fact. The title-deeds of Postlebury and Puddimore perhaps would throw light upon it.

C. W. B.

POPE AND FLATMAN.

I possess a small volume entitled *Manchester al Mondo; Contemplations of Death and Immortality*, by the Earl of Manchester: the 15th edit., 1688. At the end are appended several short but quaint poems on the subject of mortality. One of them is stated to be taken from the "incomparable Poems by the ingenious Mr. Thomas Flatman," and is entitled "A Thought of Death." I have transcribed it side by side with Pope's celebrated ode, "The Dying Christian to his Soul," in which some lines run remarkably parallel. Is it probable Pope borrowed his idea of the fine couplet,

> "Hark! they whisper; angels say,
> Sister Spirit, come away!"

from Flatman? If not, the coincidence is remarkable: has it been noticed before? Perhaps some of your readers may be better able to enter into the subject than he who communicates this.

WILLIAM BARTON.

19. Winchester Place, Southwark Bridge Road.

"THE DYING CHRISTIAN TO HIS SOUL.

"Vital spark of heavenly flame,
Quit, oh quit this mortal frame!
* *Trembling, hoping, lingering, flying;*
Oh the pain, the bliss of dying!
Cease, fond Nature, cease thy strife,
And let me languish into life!

† *Hark! they whisper; angels say,*
Sister Spirit, come away!
What is this absorbs me quite,
Steals my senses, shuts my sight,
Drowns my spirits, draws my breath?
Tell me, my soul, can this be death?

The world recedes; it disappears!
Heaven opens on my eyes; my ears
With sounds seraphic ring!
Lend, lend your wings! I mount! I fly!
O Grave! where is thy victory?
O Death! where is thy sting?"

ALEXANDER POPE.

"A THOUGHT OF DEATH.

"When on my sick Bed I languish,
Full of sorrow, full of anguish,
* *Fainting, gasping, trembling, crying,*
Panting, groaning, speechless, dying,
My Soul just now about to take her flight
Into the Regions of eternal night;
O tell me, you
That have been long below,
What shall I do?
What shall I think when cruel death appears,
That may extenuate my fears?
† *Methinks I hear some Gentle Spirit say,*
Be not fearful, come away!
Think with thyself that now thou shalt be free,
And find thy long-expected liberty,
Better thou mayest, but worse thou canst not be,
Than in this vale of Tears and Misery.
Like Cæsar, with assurance then come on,
And unamaz'd attempt the Laurel crown
That lyes on th' other side Death's Rubicon."

THOMAS FLATMAN.

Minor Queries.

80. *Southampton Brasses.* — French Church, otherwise God's House, Southampton. About eight or nine years ago, two monumental brasses were discovered, in making some alterations in this church. I should feel greatly obliged to any

correspondent who could give me a description of them, and inform me if they are still to be found there. W. W. King.

81. *Borough-English.* — Which are the towns or districts in England in which *Borough-English* prevails or has prevailed; and are there any instances on record of its being carried into effect in modern times? W. Fraser.

82. *Passage in St. Bernard.* — Wordsworth's *Ecclesiastical Sonnets*, Part II. 1.:

"CISTERTIAN MONASTERY.

"Here man more purely lives, less oft doth fall,
More promptly rises, walks with nicer heed,
More safely rests, dies happier, is freed
Earlier from cleansing fires, and gains withal
A brighter crown."

Note. — "Bonum est nos hic esse, quia homo vivit purius, cadit rarius, surgit velocius, incedit cautius, quiescit securius, moritur felicius, purgatur citius, præmiatur copiosius."—*Bernard.*

"This sentence," says Dr. Whitaker, "is usually inscribed in some conspicuous part of the Cistertian houses." I cannot find in St. Bernard's works the passage to which Wordsworth's sonnet alludes, though I often see it referred to: *e. g.* Whitehead's *College Life*, p. 44., 1845; and Mrs. Jameson's *Legends of the Monastic Orders*, Preface. Can any of your correspondents direct me to it? Rt.

83. *Spenser's Faerie Queene* (b. ii. c. ix. st. 22.).—

"The frame thereof seemed partly circulare,
And part triangulare," &c.

Warton (*Observations on the Fairy Queen*, vol. i. p. 121.) says that the philosophy of this abstruse stanza describing the Castle of Alma is explained in a learned epistle of Sir Kenelm Digby addressed to Sir Edward Stradling. In a foot-note he states that this epistle was—

"First printed in a single pamphlet, viz., *Observations on XXII. Stanza*," *&c.*, Lond. 1644, 8vo. It is also published in Scrinia Sacra, 4to. pag. 244. London, 1654."

Could any of your readers, acquainted with Sir Kenelm Digby's works, give his explanation of this stanza? There is no note on it in the one-volume edition of Spenser lately published by Moxon. The best explanation of it that I have seen is in the *Athenæum*, August 12, 1848. E. M. B.

84. *Broad Halfpenny Down.* — There is a beautiful chalk down in the parish of Hambledon, Hants, which goes by the above name, pronounced, of course, *ha'penny*, like the coin. Can any of your antiquarian readers give me the origin of this name? I have no doubt that the present appellation is a corruption of some British or Saxon word, having, when spoken, a sound somewhat analogous to the modern word into which it has been converted. The "Broad Down" had a name of its own, I doubt not, before the existence of either a penny or halfpenny. Effaress.

85. *Roll Pedigree of Howard, of Great Howard, Co. Lancaster.*—In 1826 an elaborate pedigree on vellum of the family of Howard, of Great Howard, in Rochdale, deduced, authenticated, and subscribed by Sir William Dugdale, about the year 1667, was in the possession of a gentleman in Rochdale, lately deceased. He is supposed to have lent it to some antiquarian friend, and its present *locale* is unknown. As no record of this singular document exists in the College of Arms, the writer of this note would feel obliged by being permitted to have a copy of the original for his Lancashire MS. Collections. F. R. R.

86. *Rev. John Paget, of Amsterdam.* — Of what family was John Paget, pastor of the Reformed English Church at Amsterdam for thirty years? He died there 1639, and his works were published 1641, being edited by Thomas Paget, who was, according to his own account, "called to the work of ministry many years ago in Chester diocese," and R. Paget, who writes a Preface "from Dort, 1641." Perhaps the editors of the "Navorscher" may be able to give some information on the subject. Cranmore.

87. *Visiting Cards.* — When did these social conveniencies first come into use? Outis.

88. *Duke de Berwick and Alva.* — A sword amongst the Spanish jewels in the Great Exhibition is said to be ordered by "S. E. Jacques Stuart, Duc de Berwick and Alva." Is this a descendant of James II.'s illegitimate son, the Duke of Berwick? and if so, can any of your correspondents give me any information as to his descent, &c.? L.

89. *The Earl of Derwentwater.*—The first earl, Francis, had several sons — Francis his successor, Edward died unmarried, *Thomas* a military officer, Arthur, &c. Can any of your readers inform me in which army this Thomas was an officer, whom he married, and where he died? The family name was Radcliffe. Broctuna.

Bury, Lancashire.

90. "*But very few have seen the Devil.*" — Can any of your readers inform me where some lines are to be found which run somewhat thus? — I cannot remember the intermediate lines: —

". . . . .
But very few have seen the Devil,
Except old Noll, as Echard tells us:
. . . . .
But then old Noll was one in ten,
And sought him more than other men."

W. Fraser.

Hordley, near Ellesmere, Aug. 4. 1851.

91. *Aulus Gellius' Description of a Dimple.*—The poet Gray, writing to his friend Mr. West, asks him to guess where the following description of a *dimple* is found:

"Sigilla in mento impressa Amoris digitulo
Vestigio demonstrant mollitudinem."

Lett. viii. sect. iii. vol. i. p. 261. Mason's edition. London, 1807.

Mr. West replies in the following letter:

"Your fragment is Aulus Gellius; and both it and your Greek delicious."

I have never met with it in Aulus Gellius, and should be glad to find it. RT.

92. *Forgotten Authors of the Seventeenth Century.*—Can any of your correspondents point out any biographical particulars relative to the following authors of the seventeenth century?

1. WILLIAM PARKES, Gentleman, and sometimes student in Barnard's Inne; author of *The Curtaine-drawer of the World*, 1612.

2. PETER WOODHOUSE, author of *The Flea; sic parva componere magnis*, 1605.

3. ROWLAND WATKYNS, a native of Herefordshire; author of *Flamma sine Fumo, or Poems without Fictions*, 1662.

4. RICHARD WEST, author of *The Court of Conscience, or Dick Whipper's Sessions*, 1607.

EDWARD F. RIMBAULT.

Minor Queries Answered.

Sundays, on what Days of the Month?—Is there any printed book which tells on what days of the several months the *Sundays* in each year occurred, during the last three or four centuries?

If there be more such books than one, *which* of them is the best and the most accessible? H. C.

[The most accessible works are Sir Harris Nicolas' *Chronology of History*, and *Companion to the Almanack* for 1830, pp. 32, 33. Consult also *L'Art de Vérifier les Dates;* and, above all, Professor De Morgan's *Book of Almanacks.*]

John Lilburne.—A list of the pamphlets published by, or relating to, John Lilburne, or any facts respecting his life or works, will be of service to one who is collecting for a biography of "Free-born John." EDWARD PEACOCK, Jun.

Bottesford Moors, Kirton in Lindsey.

[Watt's *Bibliotheca Britannica* contains a list of Lilburne's pamphlets, which would occupy two pages of "NOTES AND QUERIES!" A collection of tracts relating to Lilburne. 1646, 4to., 2 vols., will be found in the Towneley Catalogue, Part I. p. 636. Sold for 1*l.* 13*s.* *Truth's Victory over Tyrants, being the Trial of John Lilburne*, London, 1649, 4to., contains a portrait of him standing at the bar. Butler, in *Hudibras*, Part III., Canto ii., has vividly drawn his character in the paragraph commencing at line 421.:—

"To match this saint, there was another,
As busy and perverse a brother,
An haberdasher of small wares,
In politics and state-affairs," &c.

"This character," says Dr. Grey, "exactly suits John Lilburne and no other. For it was said of him, when living, by Judge Jenkins, 'That if the world was emptied of all but himself, Lilburne would quarrel with John, and John with Lilburne;' which part of his character gave occasion for the following lines at his death:—

'Is John departed, and is Lilburne gone?
Farewell to both, to Lilburne and to John.
Yet, being dead, take this advice from me,
Let them not both in one grave buried be:
Lay John here, and Lilburne thereabout,
For, if they both should meet, they would fall out.'

Lilburne died a Quaker, August 28, 1657. See *Mercurius Politicus*, No. 379. p. 1597.; Mr. Peck's *Desiderata Curiosa*, from Mr. Smith's *Obituary*, vol. ii. lib. xiv. p. 30. Also a character of Lilburne, in Thurloe's *State Papers*, vol. iii. p. 512.; and an account of his obstinacy, in his *Trial*, reprinted in the *State Trials.*"]

Replies.

"LAY OF THE LAST MINSTREL."

(Vol. iii., p. 464.)

I am obliged to M. for his notice of my paper upon this poem, and gratified by his concurrence with my remarks.

Very likely M. may be right in his explanation of the "*incuria*" imputed by me to the great author; and I may have made a *mistake*, without pleading guilty to the same charge: but if M. will refer to the 4th and two following Sections of the sixth canto of the *Lay*, he will find it thus written:

"Me lists not at this tide declare
The splendour of *the spousal rite*," &c.

Again, Sec. V.:

"Some bards have sung, the Ladye high
Chapel or altar came not nigh;
Nor durst the *rites of spousal* grace
So much she feared each holy place," &c.

Again, Sec. VI.:

"*The spousal rites* were ended soon."

And again, in Sect. VIII. are these words:

"To quit them, on the English side,
Red Roland Forster loudly cried,
'A deep carouse to yon fair *bride!*'"

Now, in the ordinary acceptation of these words, the *spousal rite* means nuptials, and a *bride* means a newly married wife; and as the ceremony of the *spousal rite* is described as taking place with much pomp in the chapel, and at the altar, it looks very like a wedding indeed. But if, after all, it were only a betrothal, I willingly withdraw the charge of "*incuria*," and subscribe to the propriety of the

"Minstrel's" information, that the bridal actually "befel in a short space;"

> "And how brave sons and daughters fair
> Blest Teviot's flower and Cranstoun's heir."

And now a word touching M.'s hint of giving a corner in the "Notes and Queries" to the "Prophecy of Criticism." If he will forgive me the remark, I do not think the phrase a very happy one. Criticism does not *prophecy*, it *pronounces*, and is valuable only in proportion to the judgment, taste, and knowledge displayed in its sentence. Above all, the critic should be impartial, and by no means allow himself to be biassed by either prejudice or prepossession, whether personal or political. Still less should he sacrifice his subject in order to prove the acuteness and point of his own weapon, which is too often dipped in gall instead of honey. To what extent these qualifications are found in our modern reviewers let each man answer according to his own experience: but as critics are not infallible, and as authors generally see more, feel more, and think more than the ordinary run of critics and readers give them credit for, I doubt not that a place will always be open in the "Notes and Queries," in answer to the *fallacies* of criticism, wherever they may be detected.

A Borderer.

MEANING OF "PRENZIE."

(Vol. iv., pp. 63, 64.)

As your correspondent A. E. B. has endeavoured to strengthen the case in favour of the word *precise* being the proper reading of "prenzie," will you allow me to suggest a few further points for consideration in inquiring into the meaning of this word?

I am afraid your etymological readers are in danger of being misled by the plausible theory that "prenzie" is not an error of the press or copyist, but a true word. In reference to this view of the case, as taken by your several correspondents, allow me to suggest, first: that Shakspeare was no word-coiner; secondly, that, for application in a passage of such gravity, he would not have been guilty of the affectation of using a newly-imported Scotch word; and, thirdly, that, as we may reasonably infer that he was essentially popular in the choice of words, so he used such as were intelligible to his audience. A word of force and weight sufficient to justify its use twice in the passage in question, if merely popular, would surely not so entirely have gone out of use; whereas if merely literary it would still be to be found in books.

My greatest objection to the word *precise* is its inharmoniousness in the *position* it holds in the verse; and this objection would not be removed by adopting Mr. Singer's suggestion of accentuating the first syllable, which must then be short, and the word pronounced *pressis!* How horrible! Besides, if that were the case, as Shakspeare does not vary in his accent, the corroboratory passage on which the advocates of *precise* depend would read, then, thus:

> "Lord Angelo is *pressis*,
> Stands at a guard with envy, scarce *confesses*," &c.;

the double ending rhyme giving it the air of burlesque. The appropriateness of *precise*, moreover, depends chiefly upon its being assumed to express the quality of a *precision*, which has not only not been proved, but which I am inclined very much to doubt.

Has it not been a true instinct that has guided the early English commentators to the choice of words of the form of "princ*ely*," "priest*ly*," and myself to "saint*ly*;" and do not the two passages taken together require this form in reference to a character such as that of a *prince*, a *priest*, or a *saint?* For instance, the term *pious* might be applied to Angelo, equally well with *priestly* or *saintly;* but it could not correctly be applied to garb or vestments, while either of the latter could.

In what respect is the "cunning" of the "livery of hell" shown, if "the damnedst body" be not invested in "guards" of the most opposite character? Shakspeare never exactly repeats himself, though we frequently find the same idea varied in form and differently applied. The following passage from *Othello*, Act II. Sc. 3., appears to be intended to convey the same idea as the one in question, and thus strengthens the opinion that, if not *saintly*, one of like form and meaning was intended:

> "Divinity of hell!
> When devils will their blackest sins put on,
> They do suggest at first with heavenly shows,
> As I do now."

Any of your readers who are acquainted with the common careless handwriting in use at the time, will greatly oblige by informing me if it be beyond likelihood that a word commencing with the letter *s* should have been read as though it began with *p*.

I have no intention of continuing the contest on the meaning of "eisell," nor should I have felt it necessary to notice the remarks of J. S. W. in No. 91., had they been avowedly in opposition to mine and Mr. Singer's. But when the advocate assumes the ermine, and proceeds to sum up the evidence and pass judgment, I feel it only right that those points in which he has *misrepresented* my argument should not be passed over. I did *not* say "that the word cannot mean a river because the definite article is omitted before it." What I did say was, that "English idiom requires an article *unless it be personified*." Milton's lines merely confirm this, though I am willing to admit

that the argument is of little weight. When, however, J. S. W. expresses his surprise that "a gentleman who exhorts," &c., had not looked to the *general drift* of the passage, I fancy he cannot have read my first observations with regard to it, in which I say "the *idea* of the passage appears to be," &c. What is this but the "general drift?" Before finally leaving this subject, allow me to explain, that, in objecting to the terms "mere verbiage" and "extravagant rant" of a correspondent, I took them *together*. I included the latter perhaps hastily. But, however "extravagant" the "rant" of his real or assumed madmen may be, I am satisfied that there is *no* "mere verbiage" to be found in Shakspeare.

SAMUEL HICKSON.

HOUSE OF YVERY.

(Vol. iv., p. 101.)

Some years ago, in the library of a noble earl in the north of England, I met with a "fair and *perfect*" copy of this rare book. The following is a list of the plates which it contained:—

Vol. i.

1. View of the Manor of Weston, Somersetshire, p. 360.
2. Monument of Richard Perceval, p. 406.

Vol. ii.

3. Manor of Sydenham, co. Somerset, p. 24.
4. Portrait of Richard Perceval, p. 120.
5. Another of the same, *ib.*
6. Portrait of Alice Perceval, p. 138.
7. Portrait of Sir Philip Perceval, p. 144.
8. View of Loghart Castle, Ireland, p. 192.
9. Castle Liscarrol, Cork, p. 215.
10. Portrait of Catherine, wife of Sir Philip, p. 320.
11. Portrait of George Perceval, p. 322.
12. Portrait of Sir John Perceval, p. 325.
13. View of Castle Kanturk, Cork, p. 335.
14. Portrait of Catherine, wife of Sir John Perceval, p. 361.
15. Portrait of Robert Perceval, p. 368.
16. Portrait of Sir Philip Perceval, second Baronet, p. 376.
17. Monument of ditto, p. 386.
18. Portrait of Sir John Perceval, eighth Baronet, p. 389.
19. Portrait of Catherine, wife to ditto, p. 396.
20. Portrait of the Hon. Philip Perceval, p. 400.
21. Portrait of John Perceval, Earl of Egmont, p. 403.
22. Map of part of the estate of John Perceval, Earl of Egmont, p. 404.
23. Portrait of Sir P. Parker, ancestor of the Countess of Egmont, p. 451.
24. Portrait of Catherine, wife of ditto, p. 452.
25. Portrait of the Countess of Egmont, born 1680, p. 453.
26. View of Mount Pleasant, near Tunbridge Wells, p. 461.
27. Portrait of John Viscount Perceval, p. 467.
28. Portrait of Catherine, wife of ditto, p. 467.
29. View of Beverstan Castle, p. 496.

The copy here described contains the "folding plate" mentioned by your correspondent; and as it was a presentation copy from the Earl of Egmont to Earl Ferrers, the presumption is that it is an *unmutilated* one. EDWARD F. RIMBAULT.

In answer to the Query of your correspondent H. T. E., I beg to state that the folding map of part of the estate of John Perceval, Earl of Egmont, does occur in my copy of *The House of Yvery*, at page 92. of the *first* volume. Lowndes, in his list of the plates, assigns this map to the second volume; but its proper place is as above. Perhaps this mistake of Lowndes may have given rise to the doubt as to the existence of this map; but I suppose any copy of the work without it must be considered imperfect. J. H.

QUEEN BRUNÉHAUT.

(Vol. iv., p. 86.)

I am sure that you will not be sorry to hear that "NOTES AND QUERIES" is a great favourite with young people; and I hope you will have no objection to encourage our "pursuits of literature" by admitting into your delightful miscellany this little contribution.

I have been reading Thierry's *History of the Norman Conquest* these holidays; and when I saw MR. BREEN'S Queries respecting St. Gregory and Queen Brunéhaut, I remembered that the historian had mentioned them. On referring to the passage, at p. 11. of the translation published by Whittaker and Co., 1843, I found that (1.) "Le Saint Pape Grégoire," who "donna des éloges de gloire" to Queen Brunéhaut, *was* Gregory the Great;—that (2.) This illustrious Pope *did* actually degrade himself by flattering the bad queen;—and (3.) That the proof of his having done so is to be found in a passage of one of Gregory's letters, given by Thierry, and appearing in the foot-note "12" at p. 11. of Messrs. Whittaker's edition, as follows:

"Excellentia ergo vestra quæ proba in bonis consuevit esse operibus."—"In omnipotentis Dei timore, excellentiæ vestræ mens soliditate firmata."—*Epist. Greg. Papæ, apud Script. rer. Gallic. et Francic.*, tom. iv. p. 21.

EDITH C.

Preston, Aug. 1851.

It is, I think, indisputable that the St. Gregory commemorated on the tomb of Brunéhaut is *Pope Gregory the Great*. Among his *Letters* are several addressed to the Frankish queen, betokening the unqualified esteem in which she was held by the Roman pontiff. See *Gregor. Opp.* (tom. ii., edit.

Paris, 1586), Lib. v. Indict. xiv. ep. 5.; Lib. vii. Indict. i. ep. 5.; Lib. ix. Indict. vi. ep. 8.; Lib. xi. Indict. vi. ep. 8. I will give a short specimen from the first and last *Letters:*

"Excellentiæ vestræ prædicandam ac Deo placitam bonitatem et gubernacula regni testantur et educatio fidei manifestat."—*Col.* 766.

"Inter alia bona hoc apud vos præ ceteris tenet principatum, quod in mediis hujus mundi fluctibus, qui regentis animos turbulenta solent vexatione confundere, ita cor ad Divini cultus amorem et venerabilium locorum disponendam quietam reducitis ac si vos nulla alia cura sollicitet."—*Col.* 1061.

Much of her merit, in the eyes of Gregory, arose from her abjuration of Arianism, and the patronage she extended to religious houses. At the same time, it is impossible to acquit her of the serious charges under which she labours.

"Elle est diffamée," says Moreri, "dans les écrits des autres auteurs, par sa cruauté, sa vengeance, son avarice, et son impudicité."

C. H.

St. Catharine's Hall, Cambridge.

LORD MAYOR NOT A PRIVY COUNCILLOR.

(Vol. iv., p. 9.)

I entirely dissent from your correspondent's statements that "the Lord Mayor is no more a privy councillor than he is Archbishop of Canterbury." First, as to the argument on which your correspondent's conclusion is founded. He assumes first that the title of Lord is a mere courtesy title; and, secondly, that it is because of this courtesy title that the Mayor is deemed a privy councillor. The second assumption is the erroneous one. It is not necessary to have the courtesy title of Lord in order to be a privy councillor; nor are all courtesy lords styled Right Honorables. Your correspondent's assertion in this respect is a curious blunder, which every day's experience contradicts. No one styles a courtesy Lord "Right Honorable" except such persons as will persist in the equally absurd blunder of calling a Marquis "Most Noble." The Boards of the Treasury and Admiralty are not designated "Right Honorable" merely because of the courtesy title of "Lord" being attached to their corporate name, but because these Boards are respectively the equivalents of the Lord High Treasurer and Lord High Admiral, each of whom was always a member of the sovereign's Council. No individual member of the Board is, by membership, "Right Hon." Your correspondent's precedent is equally inconclusive on the subject. He says, "Mr. Harley, then (1768) Lord Mayor of London, was sworn of His Majesty's most honorable Privy Council." This precedent does not prove the argument; and for this simple reason, that the individual who holds the office is not "Right Honorable," but the officer is. Mr. Harley was not, as an individual, a privy councillor, till he was made one: he could only have appeared in council as "the Lord Mayor," and not as "Mr. Harley." The description, therefore, of "The Right Honorable A. B., Lord Mayor," which has probably misled your correspondent, is, like the "Most Noble the Marquis," a blunder of ignorant flattery; the correct description being "A. B., the Right Honorable the Lord Mayor:" or rather, the A. B. ought to be suppressed, except the individual, for a particular reason, is to be personally designated, and the style should be written, "The Right Honorable the Lord Mayor." This distinction between the officer and the man is almost universal in our system. Our Judges are Lords in court (yet, by-the-bye, this courtesy "Lord" does not give any one of them at any time the title of Right Honorable, another instance of the fallacy of your correspondent's reasoning), and they are Sirs in individual designation. In Scotland the Judges assume the titles of Baronies during their tenure of office, but become mere Esquires on surrender of it. The Lord Mayor is always summoned to the council on the accession of a new sovereign, and was formerly, when his office was of greater practical importance than at present, accustomed to put his name very high on the list of signatures attached to the declaration of accession. A commoner might by the bare delivery of the great seal become "Lord" in the Court of Chancery, and be the President of the House of Lords, where he would sit by virtue of his office, without having any title to speak or vote. Mr. Henry Brougham did so for one if not two nights before his patent of peerage was completed. The same distinction between officer and individual applies to the Lord Mayor, who is Right Honorable as Lord Mayor, but in no other way whatever.

L. M.

COWPER OR COOPER.

(Vol. iv., pp. 24. 93.)

The poet's family was originally of Stroode in Slinfold, Sussex, not Kent, as Lord Campbell (*Lives of the Chan.*, vol. iv. p. 258.) states, and spelt their names Cooper. The first person who altered the spelling was John Cooper of London, father of the first baronet, and he probably adopted the spelling in affectation of the Norman spelling; the family having in those days been styled Le Cupere, Cuper, and Coupre in Norman-French, and Cuparius in Latin, as may be seen by the grants made to Battle Abbey. The pronunciation was never changed. All the Sussex branches continued the spelling of Cooper until the time of Henry Cowper of Stroode, who died 1706. In

Lord Campbell's *Lives of the Chancellors* (p. 259.) the first letter is signed "William Cooper."

W. D. Cooper.

Cowper.—There is an affectation in the present day for pronouncing words, not only contrary to established usage, but in defiance of orthography. The Bar furnishes one example, and "polite society" the other. By the former, a judge on the bench is called, instead of "My *Lord*" and "His *Lordship*," "My *Lud*" and "His *Ludship*;" and in the latter, *Cowper* is metamorphosed into *Cooper*. Now, I fancy that "My *Lord*" is a vast deal more euphonious than "My *Lud*;" and *Cowper*, as Shakspeare has it, "becomes the mouth as well" as *Cooper*. We don't speak of getting milk from the *coo*, but from the *cow*; and *Cow* being the first syllable of the poet's name, should not be tortured into *Coo*, in compliment to a nonsensical fastidiousness, whoever may have set the example. As *Cowper* the poet has been hitherto known, and by that name will be cherished by posterity. John Kemble, the great actor, I remember, tried to alter the pronunciation of *Rome* to *room*, and was laughed at for his pains, though he had the authority of a pun of the bard's own for the change: "Oh *Rome* and *room* enough." But Shakspeare was but an indifferent punster at the best, as is proved by Falstaff's refusing to give a *reason* on compulsion, even though "*reasons* were as plentiful as blackberries;" corrupting *raisin* into *reason*, for his purpose, which is as far-fetched as any instance of the kind on record, I think. But I digress, and beg pardon for running so away from the *cow*.

John Bull.

Lord Campbell, in his entertaining *Lives of the Chief Justices*, says, in a paragraph introductory to the life of Sir Edward Coke:

"As the name does not correspond very aptly with the notion of their having come over with the Conqueror, it has been derived from the British word 'Cock' or 'Coke,' a 'Chief;' but, like 'Butler,' 'Taylor,' and other names now ennobled, it much more probably took its origin from the occupation of the founder of the race at the period when surnames were first adopted in England. Even in Queen Elizabeth's reign, as well as that of James I., Sir Edward's name was frequently spelt 'Cook.' Lady Hatton, his second wife, who would not assume it, adopted this spelling in writing to him, and according to this spelling it has invariably been pronounced."

Lord Campbell, who seems rather fond of such speculations, however, in the case of Lord Cowper does not give the etymology of the name. But he gives a letter written from school by the subsequent chancellor, in which he signs his name "William Cooper." However, elsewhere, in a note he speaks of the propensity evinced by those who have risen to wealth and station to obliterate the trace of their origin by dropping, adding, or altering letters; and among them he mentions "Cowper" as having its origin in "Cooper." Mr. Mark Antony Lower, too, in his *Essay on English Surnames*, classes Cowper among the surnames derived from trade. Possibly, therefore, notwithstanding the alteration, the original pronunciation has been continued.

Tee Bee.

Replies to Minor Queries.

Voce Populi Halfpenny (Vol. iv., pp. 19. 56.).—I have *four* varieties of this coin:

1. The one which J. N. C. describes, and which is engraved by Lindsay, in his work on the coinage of Ireland, and is considered the rarest type.

2. A precisely similar type, with the exception that the "P" is *beneath*, instead of being *on the side of* the portrait.

3. A more youthful portrait, and of smaller size than the preceding, and a trifle better executed. It wants the "P" altogether, and has for "MM." a small quatrefoil. The engrailing also very different.

4. A totally different, and older portrait than any of the preceding. "MM." and engrailing the same as No. 3., and it also wants the "P."

The reverses of all four appear to differ only in very minute particulars. Pinkerton, in his *Essay on Medals*, vol. ii. p. 127., after stating that the Irish halfpence and farthings were all coined in the Tower, and then sent to Ireland, there being no mint in that country, remarks—

"In 1760, however, there was a great scarcity of copper coin in Ireland; upon which a society of Irish gentlemen applied for leave, upon proper conditions, to coin halfpence; which being granted, those appeared with a very bad portrait of George II., and 'voce populi' around it. The bust bears a much greater resemblance to the Pretender; but whether this was a piece of waggery in the engraver, or only arose from his ignorance in drawing, must be left in doubt. Some say that these pieces were issued without any leave being asked or obtained."

E. S. Taylor.

I would have referred J. N. C. to either Pinkerton or Lindsay, where he would find a full account about his Irish halfpenny; but as he may not possess a numismatic library, perhaps you will allow me to trouble you with the extracts. Pinkerton says:

"In 1760 there was a great scarcity of copper coin in Ireland; upon which a society of Irish gentlemen applied for leave, upon proper conditions, to coin halfpence; which being granted, those appeared with a very bad portrait of George II., and 'voce populi' around it. The bust bears a much greater resemblance to the Pretender; but whether this was a piece of waggery in the engraver, or only arose from his ignorance in drawing, must be left to doubt."

Pinkerton does not here specially refer to the

type, where "the letter P is close to the nose:" but if J. N. C. can turn to Lindsay's *Coinage of Ireland*, 1839, he will find his coin engraved in the fifth supplementary plate, No. 16., and in the advertisement, p. 139., the following remarks on it:

"This curious variety of the 'voce populi' halfpence exhibits a P before the face, and illustrates Pinkerton's remark that the portrait on these coins seems intended for that of the Pretender: it is a very neat coin, perhaps a pattern."

BLOWEN.

Dog's Head in the Pot (Vol. iii., pp. 264. 463.). — The sign is of greater antiquity than may be expected. See *Cocke Lorrelles Bote*:—

"Also Annys Angry with the croked buttocke
That dwelled at y^e^ synge of y^e^ dogges hede in y^e^ pot.
By her crafte a breche maker."

THOS. LAWRENCE.

Ashby de la Zouch.

"*O wearisome Condition of Humanity*" (Vol. iii., p. 241.).— As no one has hitherto appropriated these fine lines, as to the author of which your correspondent inquires, I may mention that they are taken from the "Chorus Sacerdotum," at the end of Lord Brook's *Mustapha*. (See his Works, fol. 1633, p. 159.) The chorus is worth quoting entire:

"*O wearisome condition of humanity!*
Borne under one Law, to another bound:
Vainely begot, and yet forbidden vanity;
Created sick, commanded to be sound:
What meaneth Nature by these diverse Lawes?
Passion and reason self division cause.
Is it the mark or majesty of power
To make offences that it may forgive?
Nature herself doth her own self defloure
To hate those Errors she herself doth give.
For how should Man think that he may not do
If Nature did not fail and punish too?
Tyrant to others, to herself unjust,
Only commands things difficult and hard,
Forbids us all things, which it knows is lust,
Makes easy pains, impossible reward.
If Nature did not take delight in blood,
She would have made more easy ways to good.
We that are bound by vows and by promotion,
With pomp of holy sacrifice and rites,
To teach belief in good and still devotion,
To preach of Heaven's wonders and delights;
Yet when each of us in his own heart looks,
He finds the God there far unlike his Books."

I should like to see a collected edition of the works of the two noble Grevilles, Fulke and Robert, Lords Brook; the first the friend of Sir Philip Sidney, the second the honoured of Milton. The little treatise on *Truth* of the latter, which Wallis answered in his *Truth Tried*, is amply sufficient to prove that he possessed powers of no common order.

JAMES CROSSLEY.

Bunyan and the "Visions of Heaven and Hell" (Vol. iii., pp. 70. 89. 289. 467.). — The work referred to by your correspondents is so manifestly not the composition of John Bunyan that it is extraordinary that the title-page, which was evidently adopted to get off the book, should ever have imposed upon anybody. The question, however, put by your correspondents F. R. A. and N. H., as to who G. L. was, has not yet been answered. The person referred to by these initials is the real author of the book, who was George Larkin, a printer and author, and great ally and friend of the redoubted John Dunton, who gives a long character of him, in his *Life and Errors*, in his enumeration of London printers. (See *Life and Errors*, edit. 1705, p. 326.)

"Mr. Larkin, Senior — He has been my acquaintance for Twenty years, and the first printer I had in London. He formerly writ a *Vision of Heaven*, &c. (which contains many nice and curious thoughts), and has lately published an ingenious *Essay on the noble Art and Mystery of Printing*. Mr. Larkin is my *alter ego*, or rather my very self in a better edition."

The book itself was first published about 1690, and went through many editions in the early part of the last century.

JAMES CROSSLEY.

Pope's Translations or Imitations of Horace (Vol. i., p. 230.; Vol. iv., pp. 58. 122.). — I am much obliged to MR. CROSSLEY for having corrected the error (for which I cannot account) in the *title* of the pamphlet in question, which was certainly not by "*the author of the Critical History of England*," and certainly was by Dennis, as is marked by Pope's own hand in the copy now before me. As MR. CROSSLEY puts hypothetically the correctness of my quotation, I subjoin the whole passages.

"After having been for fifteen years as it were an imitator, he has made no proficiency. His first imitations, though bad, are rather better than the succeeding, and this last Imitation of HORACE the most execrable of them all."— P. 7.

Again:

"An extravagant libel, ridiculously called an imitation of Horace."— P. 11.

And again:

"Of all these libellers the present Imitator is the most impudent and incorrigible."— P. 15.

MR. CROSSLEY says he has a fragment of the "Imitation of the second satire of the first book of Horace," published by Curll in 1716. This, which I never saw, nor before heard of, would solve the difficulty; and I respectfully request MR. CROSSLEY to favour us with a transcript of the title-page, which is the more desirable, because all Pope's biographers, and indeed *he himself* (to Spence), have attributed his first imitation of Horace to a *much* later date, certainly subsequent to 1723. The imitation, therefore, of that satire

of Horace, printed in 1716 by Curll, is valuable as to Pope's history, and a great curiosity; and as Mr. Crossley states that *Lady Mary* is not mentioned in that edition, I am curious to know how Pope managed the *rhyme* now made by *her name*.

Mr. Crossley adds that this imitation was reproduced in "folio, printed by J. Boreman about 1734, with some alterations from the former edition." Would it be trespassing too much on your space and his kindness, to request him to give us a few specimens of the alterations, particularly the "change of *initials*" which Mr. Crossley mentions. Mr. Crossley seems to think that this poem was not reprinted after the folio in 1734, till it appeared in a supplement to Cooper's edition in 1756. This is a mistake. It was published by Pope himself, with his other imitations of Horace, in the collection of his works by Dodsley in 1738; and though only entitled "*in the manner of Mr. Pope*," excited very natural surprise and disgust. His having deliberately embodied it in the general collection of his works, is Warton's only excuse for having reproduced it.

C.

Prophecies of Nostradamus (Vol. iv., p. 86.).—In accordance with the wish of your correspondent Speriend, I have examined the series of early editors of this celebrated astrologer in the Bibliothèque Nationale, and the following is the result of my inquiries.

The *earliest* edition of the *Prophecies of Nostradamus* is not to be found in any library in Paris, but was published in 1555 (so says the latest account of the prophet, by M. Eugène Bareste) but contains little more than three centuries (or cantos, as they might be called) of prophecies; each century containing a hundred quatrains. The next edition, which before the French Revolution belonged to the Benedictines of St. Maur, is entitled:

"Les Prophéties de M. Michel Nostradamus, dont il y en a trois cens qui n'ont encore jamais esté imprimées. Adjoustées de nouveau par ledict Autheur. A Lyon, chez Pierre Rigaud, rue Mercière, au coing de rue Ferrandière. Avec permission."

It has, in MS., on the title-page, "1555 et 1558." M. Bareste says of this edition:

"On prétend qu'elle est de 1558; mais nous ne le pensons pas, car elle a été probablement faite l'année même de la mort de l'auteur, c'est à dire, en 1566."

However, as there is no known edition between 1555, the date of the first, and 1566, this doubtless is the earliest containing the ninth century; and at No. 49. of this century is to be seen the following quatrain:

"Gand et Bruceles marcheront contre Anvers,
Sénat de Londres mettront à mort leur Roy;
Le sel et vin luy seront à l'envers,
Pour eux avoir le regne en desarroy."

I can find no edition of Nostradamus dated 1572; but in the editions of 1605, 1629, 1649, and 1650, the prophecy is given as above, almost letter for letter, so that there can be no doubt it was not first known in that form in 1672. As to the number of this quatrain agreeing with the year of King Charles's death, it is most probably an accident; for out of the nine hundred and odd quatrains composing the twelve centuries (the 7th, 11th, and 12th being imperfect), and which are nearly all regularly numbered, it is, I believe, the only one in which this singularity occurs. On the fly-leaf of a copy of Nostradamus in the *Bibliothèque de Ste Geneviève* (dated 1568, but really printed in 1649), I found, in an old handwriting, a couplet that may be new to the English admirer of the astrologer:

"Falsa damus cum Nostra damus, nam fallere nostrum est
Et cum nostra damus, non nisi Falsa damus."

If Speriend wishes for more information on the subject of the life and works of Nostradamus, I should recommend him to look at the work I have quoted above, which treats very fully on all matters connected with this "vaticinating worthy." It is entitled *Nostradamus, par Eugène Bareste:* Paris, 1840, and will doubtless be found in the British Museum.

H. C. de St. Croix.

I have an edition of 1605 of these prophecies, *Reveuës et corrigées sur la coppie imprimée à Lyon, par Benoist Rigaud*, 1586, but without place or printer's name. It contains (century nine, stanza 49.), the quatrain quoted by Speriend.

The following quatrain may be thought to apply to Cromwell (century eight, stanza 76.):

"Plus Macelin que Roy en Angleterre,
Dieu obscur nay par force aura l'empire:
Lasche sans foy sans loy Seignera terre,
Son temps s'aproche si près que je souspire."

The edition of 1605 does not contain the line quoted by Speriend, "Sénat de Londres," &c.; nor any address "A mes Imprimeurs de Hongrie;" but, in addition to the ten centuries contained in the edition of 1568 (the *original* edition), it contains the eleventh and twelfth centuries; also 141 stanzas of additional "Presages, tirez de ceux faicts par M. Nostradamus en années 1555 et suivantes jusques en 1567:" and 58 "Predictions Admirables pour les ans courans en ce Siecle, Recueillies des Memoires du feu M. Nostradamus, par Vincent Seve, de Beaucaire en Languedoc, dès le 19 Mars, 1605, au Chateau de Chantilly."

My edition is not mentioned by Brunet nor in any of the French Catalogues that I have been able to consult.

R. J. R.

Thread the Needle (Vol. iv., p. 39.).—The following is an extract from a review in the *Gentleman's Magazine* of Dec. 1849, of the Life of

Shirley; it may be interesting as explaining some part of the verse in the game of "Thread the Needle:"

"Lord Nugent, when at Hebron, was directed *to go out by the needle's eye*, that is, by the small gate of the city; and in many parts of England, the old game of thread the needle is played to the following words:

'How many miles to Hebron?
Three score and ten.
Shall I be there by midnight?
Yes, and back again.
Then thread the needle,' &c.

"Now this explains and modifies one of the strongest and most startling passages of Scripture, on the subject of *riches*; for the camel can go through the needle's eye, but with difficulty, and hardly with a full load, nor without stooping."

The above was copied out from the magazine on account of its explaining the camel and the needle's eye: it does not tell much upon the Query concerning the game of "Thread the Needle;" but it may be interesting, and so is sent with pleasure by E. F.

P. S. A friend suggests, could the game have come from the Crusades?

A line of players, the longer the better, hold hands and one end of the line, which thus becomes almost a circle, runs and drags the rest of the line after it through the arch made by the uplifted arms of the first couple of the other end of the line — a process nearly enough resembling *threading a needle*. There are subsequent evolutions by which each couple becomes in succession the *eye of the needle*. C.

Salmon Fishery in the Thames (Vol. iv., p. 87.). —Those of your readers who know that I am connected with Billingsgate market would look to me for the reply to R. J. R.'s Query. I must therefore inform them that only thirty or forty years back salmon were taken in rather large quantities in the Thames; but since the introduction of steamboats and the increase of traffic, the fish have gradually, I might say suddenly, disappeared, for during the last twenty years very few salmon indeed have been taken: those that found their way to market have realised high prices; not that Thames salmon was ever esteemed for its flavour, but only for its extreme rarity of late years.

The hindrance to salmon taking the Thames is the steam-boat and other traffic, which, agitating the water, frightens them (they being a very timid fish), and stirs up the mud, which chokes them; for there is no doubt that ever after a salmon enters a river, it lives by suction. It is possible that one or two salmon a season even make up our river now, for becoming frightened, and rushing on having back and head nearly out of water, and the tide with them, they would get a long way in a night, and possibly reach clear water above bridge with life, but in a very weak state. I believe that, under the most favourable circumstances, salmon would not again frequent the Thames in any large quantites, it being too southern; and there is no doubt but that the fish have been fast decreasing of late years, for some of the best rivers in the north are now without salmon.

Blowen.

Billingsgate.

Entomological Query (Vol. iv., p. 101.). — The insect which J. E. found on the *Linaria minor* is probably either the *Euphitecia Linariata* or *E. Pulchellata*. The former species is known to feed on Toad flax, and there is little doubt that the latter does also. If J. E. found any of the caterpillars he may identify them by referring to Westwood's *British Moths*, vol. ii. p. 59., where the caterpillar of *Euphitecia Linariata* is engraved and described as "yellow or greenish, with dark chesnut spots on the back and sides." B. P. D. E.

School of the Heart (Vol. iii., p. 390.). — The editor of the *Christian Poet* referred to in a paragraph signed S. T. D. has not the *School of the Heart* by Quarles at hand, and cannot now examine whether the two small pieces quoted in the former volume under the name of *Thomas Harvey* from Schola Cordis *in forty-seven emblems*, 1647, belong to one or the other writer. The only authority, from which he recollects to have gathered them, he believes to be Sir Egerton Brydges' *Censura Literaria*, or his *Restituta*, which are very voluminous and miscellaneous, and are at present beyond his research. From internal evidence, he thinks the two poems are not by Quarles, though not unworthy of him in his best vein.

J. M. G.

Hallamshire.

P. S. Since the foregoing note was written, I have found the copy of Sir E. Brydges' *Restituta*, from which I copied the extract of *Schola Cordis*, in the *Christian Poet*.

"*Schola Cordis*: or the Heart of itself gone away from God, brought back again to Him, and instructed by Him. In 47 Emblems. 1647. 12mo. pp. 196."

Inscribed, without a signature,

"To the Divine Majestie of the onely-begotten, eternall, well-beloved Son of God and Saviour of the World, Christ Jesus, the King of Kings, the Lord of Lords; the Maker, the Mender, the Searcher, and the Teacher of

The Heart:

the Meanest of his most unworthy Servants offers up this poore Account of his Thoughts, humbly begging pardon for all that is amisse in them, and a gracious acceptance of these weak endeavours for the Advancement of his Honour in the Good of others."

The third edition, dated 1675, ascribes these

emblems to the author of *The Synagogue*, annexed to Herbert's *Poems*. This, according to Sir John Hawkins, in his notes on Walton's *Angler*, was *Christopher Harvie:* but Wood, in his *Athenæ*, positively affirms that the author of *The Synagogue*, in imitation of the divine Herbert, was *Thomas Harvey*, M.A., and first Master of Kingston School in Herefordshire. To *him*, therefore (adds Sir Egerton Brydges), we may presume to assign it, until a stronger testimony shall dispossess him of a tenure, which reflects honourable reputation on the copiousness of his fancy and the piety of his mind.

Fortune, Infortune, Fort une (Vol. iv., p. 57.).—I agree with Mr. Breen that this inscription on the tomb of Margaret of Austria, in the beautiful church of Brou, is "somewhat enigmatical," a literal translation failing entirely to make sense of it. But perhaps Mr. Breen may be willing to accept the interpretation offered by a writer in the *Magasin Pittoresque* for 1850, where, describing the monuments in the church of Notre Dame de Brou (p. 22.), he says:

"Cette légende bizarre est assez difficile à expliquer, si l'on ne regarde pas le mot *infortune* comme un verbe. Avec cette hypothèse, la devise signifierait: 'La fortune a rendu une personne très-malheureuse?' Cette explication est d'autant plus plausible que la vie de Marguérite d'Autriche fut affligée de bien de revers. Destinée à regner sur la France, elle est répudiée par Charles VIII., son fiancé; elle épouse le fils du roi d'Aragon, qui la laisse bientôt veuve avec un fils qu'elle a aussi la douleur de perdre peu après; enfin, remariée à Philibert le Beau, elle le voit mourir au printemps de son âge."

There is little doubt, I think, that the inscription was meant to typify the misfortunes of Margaret; but the preceding solution is still, in a grammatical point of view, unsatisfactory. If *fort* could be transposed to *fait*, the reading would be simple enough; but in these cases we are bound to take the inscriptions as we find them, and the Rebus in stone was the especial delight of the sculptors of the fifteenth century. D. C.

St. John's Wood, July 28. 1851.

Ackey Trade (Vol. iv., p. 40.).—Ackey weights were, and I believe are, used on the Guinea Coast for weighing gold dust: 1 ackey=20$\frac{1}{32}$ grains Troy. The *Ackey Trade* must be, I suppose, the African gold dust trade. W. T.

Curious Omen at Marriage (Vol. iii., p. 406.)—H. A. B. asks at the end of his Note, "Why a *coruscation of joy*, upon a wedding day, should forebode evil?" and "Whether any other instances are on record of its so doing?"

As these questions have remained unanswered for some weeks, I am tempted to suggest that your correspondent may have laid too much stress on the fact of the joy having been expressed at a *wedding*, and that the passage he quoted from Miss Benger's *Memoirs of Elizabeth, Queen of Bohemia*, may be simply an allusion to the old belief (still more or less prevalent) of "*high spirits being a presage of impending calamity or of death.*" (See Vol. ii., pp. 84. 150.)

The late Miss Landon, in one of her novels, furnishes an additional notice of this belief:

"The ex-queen of Sweden has had one of the gentlemen of her suite put to death in a manner equally sudden and barbarous; and what excites in me a strong personal feeling on the subject is, that Monaldeschi, the cavalier in question, dined with me the very day of his murder, as I must call it. Such a gay dinner as we had! for Monaldeschi — lively, unscrupulous, and sarcastic — was a most amusing companion. His spirits, far higher than his usual bearing, carried us all along with them: and I remember saying to him, 'I envy your gaiety: why, Monaldeschi, you are as joyous as if there were nothing but sunshine in the world.' He changed countenance, and becoming suddenly grave, exclaimed, 'Do not call me back to myself. I feel an unaccountable vivacity, which I know is the herald of disaster.' But again he became cheerful, and we rallied him on the belief, which he still gaily maintained, that great spirits were the sure forerunners of misfortune."—*Francesca Carrara*, vol. ii. chap. 6.

Perhaps some of your readers may be able to say whether Miss Landon had the authority of any cotemporary writer for the anecdote. Is not the warning, "*Sing* before noon, and you'll *sigh* before night," also a proof of the dread with which "*coruscations of joy*" were looked upon by our forefathers? C. Forbes.

Temple.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

The very unsatisfactory condition of the present laws on the subject of international copyright has induced the eloquent author of *The History of the Girondists*, when giving to the world *The History of the Restoration of Monarchy in France*, to consent to write in English some of the most important passages of that history with the view of assisting his publishers in their endeavour to protect themselves against piracy. To this circumstance we are indebted for the appearance at the same moment of the English and French editions; and both at a much lower price than that at which we have hitherto been accustomed to receive original works. M. de Lamartine's present contribution to the modern history of France cannot fail to excite great interest — despite of the manifest prejudices of the writer; for it is written with marked earnestness — not to say bitterness, and depicts in striking colours at once the military genius and the heartless selfishness of Napoleon. The history of the murder of Duc D'Enghien is told with consummate dramatic effect; and as the reader finishes the narrative he feels the force of the author's closing words, "The murderer has but his hour — the victim has all

eternity." The book will be read and re-read for its brilliancy and interest; it can however never be quoted as an authority, for its writer has disdained to quote those on which his own statements are based. M. de Lamartine in making this omission has done injustice both to himself and to his readers.

Letters Historical and Botanical, relating chiefly to places in the Vale of Teign, &c., by Dr. Fraser Halle, is a small volume which we can conscientiously recommend as a desirable travelling companion to such of our friends as may be about to visit this beautiful district of

"Lovely Devonia, land of flowers and songs."

It is clearly the production of a thoughtful scholar; and besides its botanical notices and historical illustrations, contains many pleasant snatches of old song, and hints of by-gone legends.

Lives of the most eminent Painters, Sculptors, and Architects, translated from the Italian of Giorgio Vasari, &c., by Mrs. Foster, vol. iii., is another volume of Mr. Bohn's Standard Library. Vasari's work was one of the favourite books of the unfortunate Haydon; and now, when so much attention is being devoted by all classes to the fine arts, when our nobles are throwing open their galleries to the public, and admitting all to a free study of the exquisite works in their possession, an English version of such a series of biographies as Vasari has given us, and enriched as it is by notes and illustrations drawn from his best commentators, cannot but find an extensive and ready sale.

Messrs. Sotheby and Wilkinson (3. Wellington Street) will sell on Wednesday next a valuable collection of Engravings, the property of a distinguished collector, by whom it was formed thirty years since, chiefly from the Durand Collection; and on Thursday next a most interesting collection of Manuscripts and Books of the poet Gray, the whole in beautiful condition, together with a collection of various editions of his works, a posthumous bust, and other items connected with the poet. On Friday the same auctioneers will be engaged in the sale of the interesting collection of Engraved British Portraits formed by the late Thomas Harrison, Esq.

Catalogues Received.—J. Lilly's (19. King Street, Covent Garden) Very Cheap Clearance Catalogue of Five Thousand Volumes; B. Quaritch's (16. Castle Street, Leicester Square) Cheap Book Circular, No. 32., Catalogue of Books in all Languages.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Natural History of the British Entomostracæ, by W. Baird, M.D. (Ray Society's Publications.)

Barrington's Edition of The Anglo-Saxon Version of Orotius, by Alfred the Great. 8vo. London, 1773. (An Imperfect Copy, containing only the Anglo-Saxon, from p. 1. to 242., would be sufficient.)

British Essayists, by Chalmers. 45 Vols. Johnson and Co. Vols. VI. VII. VIII. IX. and XXIII.

Knight's Pictorial Shakspeare. Part XXV.

Budden's Life of Archbishop Morton, 1607.

Thomas Lyte's Ancient Ballads and Songs, 12mo. 1827.

Dodwell (Henry, M.A.), Discourse proving from Scriptures that the Soul is a Principle naturally Mortal, &c.

Reflections on Mr. Burchet's Memoirs; or, Remarks on his Account of Captain Wilmot's Expedition to the West Indies, by Colonel Luke Lillingston, 1704.

Gentleman's Magazine. Vol. I. 1731.

New England Judged, not by Man's but by the Spirit of the Lord, &c. By George Bishope. 1661. 4to. Wanted from p. 150. to the end.

Reason and Judgment, or Special Remarques of the Life of the renowned Dr. Sanderson, late Lord Bishop of Lincoln. 1663. Sm. 4to. Wanted from p. 90. to the end.

Tristram Shandy. 12mo. Tenth Edition. Wanted Vol. VII.

Mallay, Essai sur les Eglises Romaines et Byzantines du Puy de Dome. 1 Vol. folio. 51 Plates.

An Account of the Remains of the Worship of Priapus, to which is added a Discourse thereon, as connected with the Mystic Theology of the Ancients. London, 1786. 4to. By R. Payne Knight.

Ch. Thillon's (Professor of Halle) Nouvelle Collection des Apocryphes, augmenté, &c. Leipsic, 1832.

Social Statics, by Herbert Spencer. 8vo.

The Journal of Psychological Medicine. The back numbers.

Encyclopædia Britannica. The part of the 7th edition edited by Prof. Napier, containing the Art. Mortality.

Observations on the Influence of Climate on Health and Mortality, by Arthur S. Thomson, M.D. (A Prize Thesis.)

Report on the Bengal Military Fund, by F. G. P. Nelson. Published in 1849.

Three Reports, by Mr. Griffith Davies, Actuary to the *Guardian*, viz.:

Report on the Bombay Civil Fund, published 1836.
——— Bengal Medical Retiring Fund, published 1839.
——— Bengal Military Fund, published 1844.

Observations on the Mortality and Physical Management of Children, by Mr. Roberton, Surgeon, London, 1827.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

H. E. (*a Subscriber from* 1 *to* 94). *If this correspondent will forward copies of the Queries referred to, they shall have immediate attention.*

R. H.:—

"Every one to their liking,
As the old woman said when she kissed her cow—
Is not the picture striking,"

is the refrain of a song which was very popular some thirty or forty years since.

Llaw Gyffes. *The motto of the extinct Viscounts Mount Cashel,* "Sustenta la Drechura," *is Spanish, and signifies* "Maintain the Right." *The Davies Queries in an early number.*

G. Creed. *The Newcastle Apothecary, of whom George Colman records that he*

"Loved verse and took so much delight in it,
That his directions he resolved to write in it,"

was, we believe, altogether an imaginary personage.

Replies Received.—*Stonehenge — English Sapphics — St. Paul — Collar of Esses — On the Word "Rack" — Suicides burned in Cross Roads — Bensley Family — Curious Inscription — In Print — Epitaph — Thistle of Scotland — Saint and Crosier, &c. — Charles Lamb and William Hone — Coke how pronounced — Caxton Memorial — Shakspeare and Cervantes — Umbrella — East Norfolk Folk Lore — Bells in Churches — The Ten Commandments — Whale of Jonah — The Tradescants — George Steevens — Sun stand thou still — Remarks upon some recent Queries.*

Copies of our Prospectus, *according to the suggestion of* T. E. H., *will be forwarded to any correspondent willing to assist us by circulating them.*

Vols. I., II., *and* III., *with very copious Indices, may still be had, price* 9*s.* 6*d. each, neatly bound in cloth.*

Notes and Queries *is published at noon on Friday, so that our country Subscribers may receive it on Saturday. The subscription for the Stamped Edition is* 10*s.* 2*d. for Six Months, which may be paid by Post-office Order drawn in favour of our Publisher,* Mr. George Bell, 186. Fleet Street; *to whose care all communications for the Editor should be addressed.*

Erratum. — Page 125. col. 1. l. 33. and 37. for "*proper*" read "*paper.*"

Solomon's Temple.

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Vol. IV.—No. 96.] Saturday, August 30. 1851. {Price Threepence. Stamped Edition, 4d.

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THE CAXTON MEMORIAL AND CHAUCER'S MONUMENT.

The result of the appeals which have recently been made to the sympathies of the present age for the purpose of erecting a Memorial to our first Printer, and of restoring the crumbling tomb of one of our earliest and greatest Poets, has gone near to prove that the admirers of Caxton and Chaucer are disposed to yield to the objects of their hero-worship little more than lip service. In short, the plan for the Caxton Memorial, and that for the restoration of Chaucer's Monument, have well nigh failed.

The projectors of the former had, indeed, in the necessity of settling what the Caxton Memorial should be, to encounter, at the very outset of their undertaking, one difficulty from which the Chaucer Committee was free; and the uncertainty whether it should assume the form of the symbolical "lamp and fountain" so poetically suggested by the Dean of St. Paul's, or the ideal cast-iron statue of the Coalbrook Dale Company, may have had a sinister effect upon the Subscription List.

Between the suggestive symbol and the fancy portrait there would seem to be little room for hesitation, since the former would merely veil a truth, while the latter would perpetuate a falsehood. But our readers have had before them a third, and, as it seems to us, a far more reasonable proposal, in that made by Mr. Bolton Corney for a collective impression of Caxton's original compositions: and we cannot but think that if that gentleman will take the trouble to enter into the necessary details as to the extent of such compositions, and the expense of transcribing and printing them, his scheme may yet be realised, and that too to the satisfaction of all the subscribers to the Caxton Memorial. The following communication indicates the favour with which Mr. Corney's proposal will probably be received by the followers of Caxton's art in this country.

I have just read with great pleasure the article on "A Caxton Memorial suggested" in your Number for the 19th of July. I was particularly pleased with the "*proposed conditions;*" and as an humble follower of the art of which Caxton stands at the head, and as an euthusiastic admirer of that great and talented, and learned printer, I should feel great pleasure in becoming a subscriber, should anything of the kind be undertaken; and have no doubt but that many, — aye, as many as might be required to complete the subscription list, might be found among the printers of this

country, who would feel proud to subscribe to such a "Memorial." If anything of the kind should be undertaken, the projectors might depend upon me becoming a subscriber. HENRY RYLETT,
Printer.

Horncastle, Aug. 18. 1851.

The following letter, on the other hand, from a correspondent whose smallest suggestion deserves, as it will be sure to receive, the respectful attention of all who have the pleasure of knowing his high personal character and great acquirements, although pointing at what might be a fitting Memorial of one of the greatest of the Worthies of Westminster, clearly indicates that if MR. CORNEY's scheme can be carried out it will have the benefit of the writer's encouragement and support:

MR. BOLTON CORNEY's letter is entitled to much attention. It is satisfactory to learn that the original design has been abandoned. The fountain and the illumination might be a very pretty idea, but it would have sorely puzzled some of our countrymen to connect that memorial in their minds with the name and services of the first English printer.

Might not the funds that were raised be advantageously employed in founding a Caxton scholarship at Westminster School; or in the building or enlarging some school bearing Caxton's name, connected with Westminster? The spiritual wants of that city are great.

If the statue be raised, which should not present a *bonâ fide* resemblance to our celebrated printer, it would be worse than valueless — something like an imposture; and it would have as little connexion with Caxton as the statue in St. Peter's bears to the great Apostle, though called by his name.

MR. CORNEY's proposal, of giving an impression of Caxton's original compositions, would unquestionably be his most enduring and glorious monument. These reprints would be dear, not only to the bibliographer, but to the philologist and men of letters generally. But the work would be an expensive one, and the editors should be far more liberally recompensed than by merely receiving a limited number of copies. As the subscription would probably be very limited, the work should be undertaken by the nation, and not by individuals; still, the funds already raised, if not otherwise expended for educational purposes, as before suggested, would serve as the foundation for accomplishing MR. CORNEY's excellent suggestion.

J. H. M.

Our present purpose, however, is to call attention to a hint thrown out not only in the following Note addressed to ourselves (which, be it observed, has been in type for several weeks), but also in the pages of our learned and able contemporary the GENTLEMAN'S MAGAZINE, in an article from which we extract the most important passage, namely, that in the event of the failure of the projected Caxton Memorial, the funds subscribed might with propriety and good effect be applied (the consent of the subscribers being of course first obtained) to an object with which Caxton himself would so surely have sympathised, namely, the restoration of the tomb of Geoffrey Chaucer:

Chaucer and Caxton. — "Not half" of the required 100*l.* "has yet been subscribed" for the restoration of Chaucer's monument. Chaucer was an especial favourite of Caxton; and as the first English printer seems for awhile destined to remain without "light and fountain," as once upon a time suggested by Dr. Milman, treasurer of the Caxton fund, possibly the subscribers to that fund would not object to the transmission of the sum required by the old monument of the poet, from the no monument of the printer? Will the Dean of St. Paul's ask for suffrages on the matter?

Q.

After alluding to the various proposals for the Caxton Memorial, and the correspondence between MR. BOLTON CORNEY and MR. BERIAH BOTFIELD in "NOTES AND QUERIES," Sylvanus Urban proceeds:

"But the discussion will do good. If neither proposal can be carried out, we shall probably have a better suggestion than either. The money in hand is said to be *far short* of the sum necessary to erect a statue or to print the works; if so, why not repair Chaucer's tomb with it? Nothing would be more agreeable to Caxton himself. He not only printed Chaucer's works, and re-imprinted them merely to get rid of errors; but, feeling that the great poet 'ought eternally to be remembered' in the place where he lies buried, he hung up an epitaph to his memory over that tomb which is now mouldering to decay.

'Post obitum Caxton voluit te vivere, cura
Willelmi, Chaucer clare poeta, tui,
Nam tua, non solum, compressit opuscula formis,
Has quoque sed laudes jussit hic esse tuas.'

"The epitaph, touching evidence of Caxton's affection for the poet, has disappeared. In a few years the tomb itself will have submitted to inevitable fate. What better mode of keeping alive the memory of both Chaucer and Caxton, or of doing honour to the pious printer, than by showing that even after the lapse of centuries his wishes for the preservation of Chaucer's memory in that place are not forgotten? If the fund is more than sufficient for the purpose, the surplus might be invested on trust to perform the wish of Caxton, by keeping Chaucer's monument in repair for ever." — *Gentleman's Magazine*, August, p. 167.

Here we leave the matter for the present; not, however, without the hope that the present age will do

honour to the memories of two of our Illustrious Dead, and that a few months will witness both a Caxton Memorial in the shape of a collective edition of his original writings, and the Restoration of the Monument of the Father of English Poetry.

Notes.

COLLAR OF SS.

(Vol. ii., pp. 89. 475.)

No less than nine long months have elapsed since you adopted my suggestion of limiting your columns, on the disputed question relative to the collar of SS., to a record of the names of those persons who, either on their monumental effigies or brasses, or in their portraits or otherwise, are represented as wearing that ornament; together with a short statement of the position held by each of these individuals in the court of the then reigning monarch, seeming to warrant the assumption. How is it that the invitation has not produced more than a single response? Is it that the combatants are more fond of discussing the probabilities of a disputed point, than of seeking for facts to aid in its illustration? I hope that this is not so, in an age that prides itself in its antiquarian and historical investigations; and I trust that, now the dismissal of the parliament has relieved many from onerous duties, your pages may benefit, not only on this but on other important subjects, by the vacational leisure of your learned contributors.

That I may not myself be chargeable with a continuance of the silence of which I complain, I now offer to you no less than eleven of the earliest names, principally taken from Boutell's *Monumental Brasses*, but some suggested in your own pages, on whose monuments or otherwise the collar occurs. To most of these I have added a few particulars seeming to warrant the assumption; and I doubt not that some of your correspondents will supply you with similar hints as to those of whom I have as yet been unable to trace anything applicable to the subject of enquiry.

1. The first of these is in 1382, seventeen years before the accession of Henry IV. It appears on the brass of Sir Thomas Burton, in Little Castreton Church, in Rutlandshire. This knight, we find, received letters of protection on accompanying the Duke of Lancaster to France in 1369, when Edward III. revived his claim to that kingdom.* Being thus one of the retainers of the duke, the assumption of his collar of livery may be at once accounted for.

2. The next that we have is on the monument of John Gower in the church of St. Saviour, Southwark. The poet died in 1402, 4 Henry IV. It is more than doubtful whether he was a knight, and the only ground that I can suggest for his being represented with the collar of SS. is, that he was in some manner, perhaps as the court poet, attached to the household of the king. Of his transferred devotion to Henry IV. we have sufficient evidence in the revision of his *Confessio Amantis*, from which he excluded all that he had previously said in praise of his patron Richard II.

3. Sir Thomas Massingberd died in 1406, and on his monument in Gunby Church in Lincolnshire, both he and his lady are represented with collars of SS. Why, I have still to seek.

4. In 1407 there is a similar instance of a knight and his lady being so ornamented. These are Sir William and Lady Bagot, whose monument is in Baginton Church, Warwickshire. Boutell says that he was the first who received this decoration from the king. Be this as it may, the Patent Rolls contain sufficient to account for his and his wife's assuming King Henry's livery from gratitude for the restoration of his lands, which he had forfeited as an adherent to Richard II.*

5. Then follows Sir John Drayton, whose monument, dated in 1411, is in Dorchester Church, Oxfordshire. It may be presumed that he was in the king's household; as in the beginning of the reign of Richard II. he was keeper of the royal swans; and early in that of Henry IV., was serjeant of the king's pavilions and tents. Thomas Drayton, who was made Assayer of the Mint in the year of Sir John's death†, was probably his son.

6. In the following year, 1412, we have the collar of SS. represented on the brass of Sir Thomas Swynborne in Little Horkeley Church, Essex. Two or three years before, and perhaps at the time of his death, the knight held the offices of Mayor of Bordeaux, and of the king's lieutenant in those parts.

The last five of these are in the reign of Henry IV. In the reign of Henry V., I am not aware of any examples; but in that of Henry VI., we find five other instances.

7. In Trotton Church, Sussex, is the monument of Thomas Lord Camoys, who died in 1424, and of his wife; both of whom are distinguished by the collar. He was a Knight of the Garter, and commanded the left wing of the English army at the battle of Agincourt.

8. A monument, supposed to be that of Sir John Segrave, dated in 1425, occurs in Dorchester Church, Oxfordshire: of whom I can state nothing.

9. On the brass of John Leventhorpe, Esq., in the church of Sawbridgeworth, in Hertfordshire,

* N. Fœdera, iii. 870.

* Cal. Rot. Pat. 236. 243.

† Cal. Rot. Pat. 196. 259.; Devon's Issue Roll, 286.

the collar is also to be found. He died in 1433, and was one of the executors named in the will of King Henry IV. *

10. The monument in Yatton Church, Somersetshire, representing a judge in his robes, is traditionally ascribed to Sir Richard Newton, who died Chief Justice of the Common Pleas in 1449. This is, I believe, the first example of a judge being represented with the collar of SS.

11. The silver collars of the king's livery bequeathed by the will of John Baret of Bury, may be presumed, although he did not die till after the accession of Edward IV., to be of the livery of Henry VI.; as he is not only represented on his tomb, which he had erected during Henry's reign, with the collar of SS.; but the chantry, also built by him, is profusely ornamented with the same collar, enclosing his monogram J. B. He probably received the privilege of wearing it during Henry's visit to St. Edmondsbury in 1433.†

I shall be glad to see a continuation of this list carried on through subsequent reigns, since it is only by the multiplication of examples that we shall be enabled to form a more correct conclusion on the various questions connected with this interesting subject.

Will one of your correspondents kindly inform me where it appears that Richard II. ever wore the collar of SS.? EDWARD FOSS.

PRINTING.

This art cannot be assigned to any single year, but must rather be referred to a *decennium;* and the one in which we now are (1851—1860), is certainly the first decennium of the fifth century of the existence of the art. If anything were proposed in the way of celebration of this *anni*versary, probably the year 1855 would be chosen, not only as the year which touches the middle of the decennium, but as being very probably the year in which the printing of the Bible was completed. We have then a year or two to consider in what manner the spirit which anniversaries usually call up shall be turned to account. The following will probably be suggested.

A feed. If we could call down Fust and Gutenberg to witness that within twelve hours after dessert and commonplaces are finished, an account of the dinner, as long as three epistles of St. Paul, would be about the world in something like a hundred thousand copies, such a celebration would have a strong point of interest about it.

A monument in sculpture. That is to say, a lame subscription, a committee, five-and-twenty abusive paragraphs before the thing is done, one more when, ten years after, it is completed, and a short notice in the handbooks of London in all time to come.

If these two modes are abandoned, many others would be proposed. Mine would be, a subscription to defray the expense of publishing, on a large scale, a book of fac-similes of early typography, to be sold at a cheap rate, with such prefatory matter as would form an accurate popular history of printing from 1450 to 1550. The great interest with which I saw plain working men looking at the treasures now exhibited in glass cases at the British Museum, made me think of this.

Reference is frequently made upon the origin of printing, to the *fasciculus temporum*, or *Cologne Chronicle*. In one place I find a citation in support of the Gutenberg Bible having been commenced in 1450; in another citation it is only affirmed that printing was first done in that year. The only edition I have the means of consulting at this moment is that of Ratdolt, 1484. And here I find nothing about printing except that, of the year 1457 and thereabouts, it is said that

"Artifices mira celeritate subtiliores solito fiunt. Et impressores librorum multiplicant in terra."

In the preface Ratdolt says that he had printed the *fasciculus* three times already, of which Hain mentions two. He says, moreover, that this fourth (Venice) edition was *cura et opera diligentiori*. Did Ratdolt, after inquiry, abandon the more specific account above cited, and content himself with the above sentence, as expressing all that could be verified; or, as I have sometimes supposed, do *different books* circulate under the title of *fasciculus temporum?* Be this as it may, Ratdolt expressly refers to the great impulse which the mechanical arts in general received just about the time when printing became common. Now we may hope the same thing of the decennium on which we are entering, the beginning of which is made conspicuous by the great forcing-house of art, which has not yet got the name it is to keep.

M.

FOLK LORE.

Bible divination in Suffolk.—In Suffolk it is a practice on New Year's Eve to open a Bible at midnight, and the passage upon which they stick a pin will be the luck (good or bad) that attends them the following year. R. J. S.

Mode of Discovering the Bodies of the Drowned.—What must we think of the following, transcribed from the *Gentleman's Mag.*, vol. xxxvii. p. 189.? Can such things be?

"WEDNESDAY, APRIL 8, 1767.

"An inquisition was taken at *Newbery, Berks*, on the body of a child near two years old, who fell into the river *Kennet*, and was drowned. The jury brought in their verdict *accidental death*. The body was dis-

* Devon's Issue Roll, 334.

† Bury Wills, Camden Soc. 15—44. 233.

covered by a very singular experiment, which was as follows: — After diligent search had been made in the river for the child, to no purpose, a two-penny loaf, with a quantity of quicksilver put into it, was set floating from the place where the child it was supposed had fallen in, which steered its course down the river upwards of half a mile, before a great number of spectators, when the body happening to lay on the contrary side of the river, the loaf suddenly tacked about, and swam across the river, and gradually sunk near the child, when both the child and loaf were immediately brought up, with grablers ready for that purpose."

Is this experiment ever tried at the present time, and do there exist any authentic accounts of such trials and their results? * & ?

Manpadt House.

Somersetshire Rhyme.—In Vol. iii., p. 206., there is mention of a traditional rhyme on Lynn and Rising. At Taunton, in Somersetshire, there is a similar tradition current:

> "Nertown was a market town
> When Taunton was a furzy down."

This Nertown is a village adjoining Taunton, and lying on the north side of it. Its name is variously regarded as a corruption of Northtown, Near-town, and Nethertown, of which the last is doubtless the right derivation. R. D. H.

DICTIONARY OF HACKNEYED QUOTATIONS.

Allow me to suggest the publication of a small work, which might be entitled "The Book of Hackneyed Quotations." Manifold would be its usefulness. Here information would be imparted to enquirers anxious to discover the source of such passages; and the labours of other oracles, as well as of the editor of "Notes and Queries," would be thus in this department diminished. Reporters would by this means be enabled to correct mistakes; for, owing either to blunders in the delivery, or errors in the short-hand notes, rarely are quotations faithfully printed. The gentleman "totally unaccustomed to public speaking," and the orator of "unadorned eloquence," might from hence cull some flowers wherewith to embellish their speeches; while to the practised author and the accomplished speaker such a collection might serve as an index expurgatorius, teaching them what to avoid as common-place, and so the recurrence of old friends, "familiar in our mouths as household words," would be more "like angels' visits, few and far between."

An index referring to the rhyming or important words should be appended, and it would be advisable to subjoin a translation of the few Latin and French citations.

Surely it is "devoutly to be wished" that the proposed little work may find "a local habitation and a name," and that the idea may not vanish into thin air "like the baseless fabric of a vision." No doubt several of your correspondents who do not think that "ignorance is bliss," and that it is "folly to be wise," would gladly lend their aid, and the constant "cry" would be "they come." As to the title, "a rose by any other name would smell as sweet:" but "somewhat too much of this."

Tt.

Minor Notes.

Cocker's Arithmetic.—I have a copy of Cocker's *Arithmetic*, the 37th edition, 1720, with an engraved portrait of the author; respecting which there is the following manuscript note on the fly-leaf:—

> "Mr. Douce, of Bath, the literary antiquary and book-collector, showed me a copy of Cocker's *Arithmetic*, with the *frontispiece cut of the author*, which he said was very scarce. J. P., April, 1823."

Mr. Douce's copy (the first edition, 1678) is now in the possession of Mr. Rainy, an upholsterer in Bath, and is for sale. He asks 8*l.* 10*s.* for it.

Cranmore.

The Duke of Normandy.—The question relative to the late Duke of Normandy being the individual who was Dauphin of France, the son of Louis XVI. and Marie Antoinette, and who was said to have died in the Temple, has never been as publicly and satisfactorily settled as it deserves. The high station and unquestionable integrity of the individuals of the Perceval family who instituted the inquiry, and in the most open manner laid the results of that inquiry before the public, constitute an unexceptionable guarantee for its genuineness and authenticity. The acute perception and accurate memory of Madame Tussaud carry great weight with them. She was asked by the writer of this paragraph, if she thought the person calling himself the Duke of Normandy was the same individual she had modelled when a child. Madame Tussaud replied with great emphasis, "I would take my oath of it; for he had a peculiar formation on the neck which still remains. Besides something transpired between us, which he referred to, which was never likely to be mentioned to any one." The late Mr. Jeremy, the active and highly intelligent magistrate who presided in the court of Greenwich, and whose long experience adds value to his judgment, was of opinion that there were no traces of the impostor discovered by him during several scrutinising examinations which were held in his office, and that the members of the old French nobility who were present treated him with profound respect. He was supported through unknown channels, was twice shot at, and refused permission by the French government, though it was applied for by legal advocates of the highest standing, to bring the question before the legal

tribunals. At first the Emperor of Russia and the King of Prussia, who knew that the Dauphin was alive, opposed the Duke of Wellington's proposal to reinstate Louis XVIII. The Empress Josephine is also said to have been aware, that the Dauphine did not die in the Temple, and is reported to have said, "Ah! legitimacy is nearer than you suppose." It is an unsettled historical question worthy the attention of the historian who has time to bestow on it. ÆGROTUS.

Anachronisms and Errors of Painters.—Perhaps the commonest of all anachronisms of painters is that of representing St. John Baptist in a Holy Family, himself a child, adoring the infant Saviour, and carrying a slight cross or flag, with the motto "Ecce Agnus Dei." That John knew our Lord as an eminently holy man is clear from his expostulation, "I have need to be baptized of Thee," &c.; but he himself most distinctly assures us that it was not till he saw the Spirit descending on Jesus like a dove that he knew him as the promised Messiah and Lamb of God.

I have seen an engraving from an old Master (perhaps some of your correspondents may remember the painting itself) in which the mother of Zebedee's children comes forward to beg the boon on their behalf, James and John being represented as boys of seven or eight, one on each side of her. These errors of painters are perhaps excusable when they occurred at a time when the Bible was not in everybody's hands: but what excuse can we make for artists' blunders now? The *Illustrated News* has lately given us prints from paintings by living artists, in one of which, "Noah's Sacrifice," a couple of fat ducks figure as *clean* fowl at the foot of the altar; and in the other, the Five Wise and Five Foolish Virgins have increased into two sevens; neither error being apparently noticed by the editor. It is said that no sea piece, however fine, is admitted to our exhibitions if the rigging is incorrect. Would it not be quite as advisable to exclude Scripture pieces with palpable blunders?

P. P.

The Ring Finger.—The English Book of Common Prayer orders that the ring should be put "upon the *fourth* finger of the woman's left hand;" and the spousal manuals of York and Salisbury assign this practical reason for the selection of the said finger:

"Quia in illo digito est quædam vena procedens usque ad cor."—Maskell, *Ancient Liturgy of the Church of England*, 2nd edition, Preface, page clv. note: Lond. 1846.

Aulus Gellius tells us—

"Veteres Græcos annulum habuisse in digito accepimus sinistræ manus, qui minimo est proximus. Romanos quoque homines aiunt, sic plerumque annulis usitatos. Causam esse hujus rei Appianus in libris Ægyptiacis hanc dicit: quod insectis apertisque humanis corporibus, ut mos in Ægypto fuit, quas Græci ἀνατομὰς appellant, repertum est, *nervum quendam tenuissimum ab eo uno digito, de quo diximus, ad cor hominis pergere ac pervenire.* Propterea non inscitum visum esse, eum potissimum digitum tali honore decorandum, qui continens et quasi connexus esse cum principatu cordis videretur."—*Noctes Atticæ*, lib. x. cap. 10.

Other reasons are assigned by Macrobius; and the author of the *Vulgar Errors* (book iv. ch. 4.) has entirely overthrown the anatomical fiction mentioned above. Can any one give me any further information than that contained in L'Estrange or Wheatly, or in the authors to which they refer? The fourth finger of the left hand is certainly "the least active finger of the hand least used, upon which, therefore, the ring may be always in view, and least subject to be worn out:" but this is a very unromantic and utilitarian idea. RT.

Warmington, Aug. 9. 1851.

The Od Force.—As considerable interest appertains to the earlier manifestations of what is now termed Mesmerism, the following Note may not be altogether unworthy of a place.

The experiment, upon which a subjective proof of the agency of the power of Od is founded, as described by Dr. Herbert Mayo in the supplementary chapter to the last edition of *Letters on the Truths contained in Popular Superstitions*, and alluded to by R. D. H. (Vol. iii., p. 517.), is another instance of there being "nothing new under the sun." In the *Bigarrures du Seigneur des Accords*, first published at Paris in 1582, in the chapter "Des faux Sorciers et de leur Impostures" occurs the following passage, which I copy *verbatim et literatim:*—

"Autres ont une ruse, qu'ils semblent d'attacher un anneau d'or ou d'argent à un petit filet, qu'on suspend dans un verre à demy plain d'eaue, et puis l'ayant trempé pair trois fois, disent bellement ce verset du Psalme, autant de fois, 'Ecce enim veritatem dilexisti, incerta et occulta sapientiæ tuæ manifestasti mihi.' L'anneau bat contre le verre, et sonne autant d'heures qu'il en peut estre."

W. PINKERTON.

Ham.

New Costume for Ladies.—The following paragraph, extracted from a London paper (November, 1794) would lead to the conclusion that the agitation regarding costume now going on in America, is not entirely novel; the Turkish fashion having been introduced unsuccessfully into this metropolis in the last century:—

"The young ladies of *haut ton*, who have invented *Turkish* fashions, will not be surprised if their *husbands* should follow their example, and adopt the *Turkish taste for variety.*—No man of sense can be *long* attached to such *absurdity!*"

G. R.

Thanet Place, Temple Bar, Aug. 20.

Queries.

JUDGES STYLED REVEREND, ETC.

I read a Query not long ago as to the time when the title "Very Reverend" was first given to Deans. I would also offer a Query, When did the Judges lose the title of "Reverend" and "Very Reverend," and obtain that of "Honorable?" In the second volume of *The Year Books* the approbation of the twelve judges to the publication of the reports is headed, "By the approbation of the *Reverend Judges*;" and the following is copied from the title-page: "*Le Premier Part de les Reports del Cases en Ley, que furent argués en le Temps de le très Haut et Puissant Prince, Roy Edward le Tierce. Ore nouvelment Imprimés, Corrigés et Amendés, avec les Notations and References de l' très Reverend et très Sage Juges de cest Royaulme, Brook et Fitzherbert. Printed,* 1679."

In the title-page of the sixth volume we find "*Avec les Notations de le très Reverend Juges, Brook et Fitzherbert.*"

Was this title, "Reverend," derived from the address given to judges when ecclesiastics filled judicial offices, or is it simply a title of respect applied to all persons to whom, on account of their position in society, respectful address is due; of which we have an example in Othello's address to the Venetian senators:

"Most potent, grave, and reverend seniors."

When did the address, "The Honorable," now given to the judges, come into use?

How comes it that in Court the Puisne Judges are addressed by the title of "Lord," whereas the Master of the Rolls, who ranks before them, receives the title of "Your Honor?"

The use of the title "Honorable" to the House of Commons, and to members within its walls, is familiar to us all.

The worthiness and antiquity of the title is proved by its being given to one of the Persons of the Eternal Trinity in the Te Deum. F. W. J.

Minor Queries.

93. *Frederick Egmont; Peter (Egmont?).*—They appear as booksellers merely and only, so far as I can make out, because the *promptorius puerorum*, or *medulla grammaticæ*, printed by Pynson, in 1499, is said, in the colophon, to be at their expense. Neither Ames nor Dibdin gives any further evidence. The following is therefore worth a Note. It is from the *ad lectorem* (or rather, the *adolescentibus studiosis*) of the *Multorum Vocabulorum equivocorum interpretatio Magistri Johannes de garlandia:* Paris, 1502, 4to.

"Sed nihil tam arduum tamque difficile fuit quod labor improbus non vicerit. Ut videlicet mei amicissimo Fredericho Egmont morem gererem optatissimus: qui cum in vestra excellentissima anglie patria. Et librorum sit fidelissimus mercator et amicorum suorum amantissimus, nullum unque librum ex officina sua nisi perquam castigatus emittet."

Query, was F. Egmont a printer as well as a bookseller? Granting that *officina* means a shop, how can a mere bookseller sell none but correctly printed works? The writer of the above was himself a bookseller (Joh. Ant. Venetus).

Of Peter above-mentioned, or rather of his name, the following is the history:—The colophon of the *promptorius*, of which there is a copy in the Grenville Library, runs as follows: "... in expensis virtuosorum virorum Frederici Egmont et Petri post pascha, anno domini MCCCC nonagessimo nono, decima v^{a} die mensis Maii." Hence Hain and others have entered Peter post Pascha as an English bookseller, presuming that the words *post pascha* cannot belong to the date, because the more definite day, "May 15," follows. But surely, among the varieties of the time when every man did what seemed good in his own eyes as to titles, colophons, &c., it may easily have happened that a double description of a part of the date may have occurred, one description containing more than the other. Query, Can any other instance be produced of this hypertautology?* At any rate, such a thing is more likely than that a bookseller should have been called *Peter After-Easter*. At the same time such whimsical things were done in the Latinization of names, both by their owners and by others for them, that no certain conclusion can be drawn. For example, more atrocious changes have been made than would be that of Easterby into *post pascha*. M.

94. *Unlucky for pregnant Women to take an Oath.*—In a police case, reported in *The Times* of the 28th of May, a woman was called as a witness who, however, upon the book being tendered to her, positively refused to be sworn, with the remark, that it must be evident to the magistrate that she could not take an oath. The usher of the court said that the woman was pregnant, and that low women who were in that situation, entertained an absurd belief that it was unlucky to take an oath. What is the origin of this superstition? Is it common amongst the uneducated classes of society? Cowgill.

95. *Cockroach* (Vol. i., p. 194.).—Having seen in "Notes and Queries" some interesting particulars on the subject of beetle mythology, I am induced to put a Query as to the derivation of the word "cockroach." The common appellation for this insect in the French islands is *ravet*, but

* [We are glad to supply our correspondent with another instance of hypertautology, and from a work in great demand during this part of the year. On the cover of Bradshaw's *Railway Guide* we read, "Eighth Month (August) 1st, 1851."]

the more correct one is *kakerlaque*. Does the affinity in sound between this latter term and "cockroach," slight though it be, warrant the supposition that the one may be derived from the other? HENRY H. BREEN.

St. Lucia, May, 1851.

96. *Felton.*—What has become of the letter said to have been found in Felton's hat when he stabbed the Duke of Buckingham? Upcott once had it, but it did not appear in the sale catalogue of his collection. ??

97. *Date of a Charter.*—Having been in the habit of making frequent consultations to the MSS. in the British Museum respecting the county of Wilts, I found a charter temp. Henry III., the date of which is given as "*Thursday next after the day whereon the King sent his daughter into Sicily!*"

It is now three years since I last saw the original, and having mislaid my transcript, I quote from memory; but I believe I am correct in my rendering from the Latin.

Can you, through the medium of your valuable publication, fix with accuracy this date, as I have not been able to do so. J. T. HAND.

29. Threadneedle Street, Aug. 13. 1851.

98. *Thomas Tusser the "Husbandman."*—Has any new evidence been discovered to prove the correct dates of the birth and decease of this "old English worthy?" On his own authority we learn that Rivenhall, near Witham in Essex, was the place of his nativity, and his remains were interred (about 1580?) in St. Mildred's church in the Poultry. Are any particulars known of Sir Richard Southwell, one of Tusser's patrons?

EDWARD F. RIMBAULT.

99. *Godfrey Higgins' Works.*—Have the works of Godfrey Higgins (the *Celtic Druids* and the *Anacalypsis*) ever been reviewed, and where? if not, can any of your readers inform me what is the opinion generally entertained of these productions? OUTIS.

100. *Noctes Templariæ.*—In turning over yesterday a MS. volume in the University Library, I met with a tract of 8 pp., with the title, *Noctes Templariæ: a Briefe Chronicle of the darke Raigne of the bright Prince of burning Love.* Stradilan is the name of the principal character in this most mad composition. As to the author, I shall be glad to receive information from those better acquainted with the fugitive literature of the seventeenth century than W. R. C.

Cambridge.

101. *Commissioners on Officers of Justice in England.*—On July 27th, 1733, commissioners were appointed to survey the officers of justice in England and Wales, and to inquire into their fees. Will any of your learned readers inform me whether these commissioners made any report of the returns of fees which they received in pursuance of their commission, and where is such report or returns deposited? This inquiry may lead to some important results. INQUIRER.

102. *Marcus Ælius Antoninus.*—Can you or any of your correspondents inform me what writer is concealed under the pseudonyme of Marcus Ælius Antoninus, in the following title?

"De scripto quodam cleri secundarii et leguleorum coloniensium planè detestabili, adversus Evangelii doctrinam et ordines Imperii nuper edito Querela Marci Ælii Antonini Imperatoris, qui Philosophus à bonis literis magna laude cognominatus est. 1543."

TYRO.

Dublin.

103. *Derivation of Pic-nic.*—Can any of your subscribers inform me of the derivation of the word "Pic-nic?" A. F. S.

Nottingham, Aug. 12.

104. *Sir Thomas More's Knighthood.*—I should be glad of the date when the honour of knighthood was conferred on this eminent man; and also the date of his admission into the privy council. If I am rightly informed, the records of the privy council are preserved only since 1540.

EDWARD F. RIMBAULT.

105. *Portrait of Mandeville, author of the Fable of "The Bees."*—Could any of your numerous readers inform me whether there is in existence any authenticated portrait of Dr. Bernard de Mandeville, author of the fable of "The Bees?" I have made a fruitless search for several years past. B. G.

106. *Dingle, early History of.*—Any references to works, MS. or printed, containing notices of the early history of Dingle and its neighbourhood, in the county of Kerry, Ireland, will much oblige R. H.

107. *Ancient Egypt, Language of.*—What are the best standard works on the study of the language of ancient Egypt, as preserved in its monuments? What are the best works on its chronology? What translations exist of its "Ritual of the Dead?" I am acquainted with Lepsius Todtenbuch. What MSS. of it, *if any*, are preserved in British museums or libraries? have they been collated? I am acquainted with that in the library of Trinity College, Dublin, formerly in possession of the late Lord Kingsborough, which, I believe, has never been even lithographed; though among the members of that university are a Hincks, a Wall, and a Butcher. S. P. H. T.

108. *Dr. Matthew Sutcliffe.*—None of the biographers of the famous Dr. Matthew Sutcliffe, Dean of Exeter, the controversial writer, and founder of Chelsea College, state where he was

born, or where interred. Faulkner, in his *History of Chelsea*, observes that he was probably a native of Devonshire; but there appears to be some ground for considering that he was of a family settled at Mayroyd, in the parish of Halifax in Yorkshire. In a conveyance of the estate, dated 29th January, 1581, the grantor is Matthew Sutcliffe, "Doctor of Civil Law, dwelling in London." He was of Trinity College, Cambridge, and Doctor of Civil Law: he died in 1629. In his will he desires to be buried in Exeter Cathedral. Probably the inscription on his tombstone, if still existing, might settle this uncertainty. I shall feel obliged to any of your correspondents who can throw any light on the subject.

James Crossley.

109. *Names first given to Parishes.* — Is there any means of ascertaining the time at which names were first given to parishes? and can any reason be given for the recurrence of one termination in a particular locality? Thus between Caistor and Brigg in Lincolnshire, a distance of about nine miles, there are, I understand, the several parishes or hamlets of *Clixby*, *Fonaby*, *Grassby*, *Ownby*, *Searby*, *Bigby*, *Barnetby*, *Wrawby*, and there are many others in the neighbourhood. Of course, I know the meaning of *by*, as a termination; but I wish to know why it occurs so often in one locality, when perhaps a few miles off you have as many *hams* or *thorpes*.

Can you suggest any probable derivation of *Swinhop?* F. B.

Leamington.

110. *German Testament.* — What is the most literal German translation of the New Testament? Is the translation published by the British and Foreign Bible Society in 1844 to be depended on? A. G.

111. *The Man of Law.* — Who was the author of the following lines quoted by Mr. Serjeant Byles a short time since? —

> "The man of law, who never saw,
> The way to buy or sell,
> Shall never rise, by merchandise,
> Or ever speed him well."

They may not be quite correct, as I write from memory. W. W. King.

112. *The Termination "Ship."* — What is the origin of the termination *ship*, in such words as consul*ship*, prætor*ship*, lord*ship*, and others?

A. W. H.

113. *Nullus and Nemo.* — I have two old quarto tracts, of eight pages each, printed, as seems both by the type and by an allusion contained in one of them, between 1520 and 1530, or thereabouts. They are part of a satirical controversy, the subject of which is very obscure, between *Nemo* of Wittemberg, and *Nullus* of Leipsic. Though printed, we must suppose, at the two places, the opponents have evidently clubbed for a woodcut to be common to the two title-pages.

In this cut an unfortunate householder stands in an attitude of despair, surrounded by what are as much in our day as in his the doings of *nobody*, as broken crockery, hardware, &c. In the distance his kitchen is visible, in which two nobodies are busy with his meat and wine. A young woman is carrying an infant to the priest to be baptized; and from the way in which the worthy man holds up his finger, we may fear she has just confessed that it is nobody's child. Can any of your readers give any information? M.

114. *The noblest Object of the Work of Art.* — Can any of your readers discover the answer to the adjoining riddle, which I have met with, though I neither know its author nor answer? —

> "The noblest object of the work of art,
> The brightest gem that nature can impart,
> The point essential in the tenant's lease,
> The well-known signal in the time of peace,
> The farmer's comfort when he holds the plough,
> The soldier's duty and the lover's vow,
> The planet seen between the earth and sun,
> The prize that merit never yet hath won,
> The miser's idol and the badge of Jews,
> The wife's ambition and the parson's dues.
> If now your noble spirit can divine,
> A corresponding word for every line,
> By the first letters plainly will be shown,
> An ancient city of no small renown."

A. W. H.

115. *Poulster.* — Can any one inform me if I am right in supposing that this word, used in the reign of George I. as an addition expressing trade, is the same as our *upholsterer?* D. X.

Minor Queries Answered.

Reverend Cæsar de Missy. — Can you furnish me with any particulars respecting the Rev. Cæsar de Missy? Bishop Middleton, in his work on the Greek article, quotes once or twice some MS. notes of his, now in the British Museum; and a rare edition of the Septuagint (Basil, 1545), now in my possession, contains his autograph under date Londini, 1745. I have not met with his name in any biographical work, and should therefore be obliged by any information respecting his life and works. Quidam.

[Cæsar de Missy, a learned Prussian divine, was born at Berlin, 1703. Having settled in England, he was appointed in 1762 to be one of the French chaplains to George III., and died 1773. His valuable library, which was sold by Baker and Leigh in 1778, consisted of many books enriched with his MS. notes, some of which were purchased for his Majesty's library, some for the British Museum, and some by Dr. Hunter, who also bought several of his manuscripts. A biographical

account of De Missy will be found in Chalmers's *Biographical Dictionary*, under *De Missy*; and a list of his works in Watt's *Bibliotheca Britannica*, art. *Missy*.]

F. Beaumont and Jeremy Taylor (Vol. ii., p. 263.).—"An acre sown with royal seed," &c. Would M. W. kindly say *where* the passage in Beaumont is to be found? C. P. E.

[The passage occurs in the poem entitled "On the Tombs in Westminster Abbey." See Beaumont and Fletcher's *Works*, vol. ii. p. 709. edit. 1840.]

"*Carve out Dials.*" —

"—— Carve out dials, quaintly, point by point,
Thereby to set the minutes, how they run,
How many make the Hour full, complete;
How many hours bring about the Day."

Where is the above quotation from? It heads an advertisement of the *Sam Slick Clocks*.

G. CREED.

[It will be found in Shakspeare's *King Henry VI.*, Part III. Act II. Sc. 5.]

Log Book.—What is the origin of *Log Book?*

G. CREED.

[The Log *board* no doubt gave rise to the Log *book*, as being more convenient for preserving a record of the ship's course, winds, and weather. Consult Falconer's *Dictionary of the Marine*.]

Lord Clydesdale.—Would you kindly inform me who was the "Lord Mar. Clydesdale," or "Clidsdale," whose name appears as a commoner of St. Mary's College, Winchester, in 1735; and in other Rolls about that date?

MACKENZIE WALCOTT, M.A.

P.S. May I in your columns beg all Wykehamists to send to me, under care of my publisher, any information concerning their old school?

[James, Marquis of Clydesdale, was afterwards fifth Duke of Hamilton, and second Duke of Brandon. See Douglas' *Peerage of Scotland*, vol. i. pp. 473. 722.]

"*Time is the Stuff of which Life is made.*"—There is a phrase, "Time is the stuff that life is made of," which has been taken for a line of Shakspeare. A reference to Mrs. Clark's *Concordance* shows that that supposition is erroneous. Can any of your readers inform me where the phrase may be found? H.

[It occurs in Dr. Franklin's *Works*, vol. iii. p. 454., edit. 1806, in the article "The Way to Wealth, as clearly shown in the Preface of an old Pennsylvania Almanack, intitled, Poor Richard Improved." He says, "But dost thou love life, then do not squander time, for that is the stuff life is made of, as Poor Richard says." Franklin may have quoted it from some previous author.]

"*Yet forty Days*" (Jonah iii. 4.). — "Yet forty days and Nineveh shall be overthrown."—Septuagint (Baxter's edition): "Ἔτι τρεῖς ἡμέραι," &c.: "Yet *three* days."—How is this? NEDLAM.

[Τρεῖς is the common reading of the LXX. as ארבעים of the Hebrew. We know of no variants. J. H. Michaelis' account of the matter is, "Perperam vero LXX. hunc *quadragenarium* dierum numerum in *triduanum* commutarunt."]

The Empress Helena.—Most readers of general history are aware that the parentage of the renowned mother of the still more renowned Constantine has been claimed for two widely different sources,—a British king on the one hand, and an innkeeper of Bithynia on the other. In favour of the former, we have Geoffrey of Monmouth, Carte the English historian, and modern Welsh authors; for the latter, Gibbon and his authorities. The object of the present Query is threefold: 1. Will some one having access to Geoffrey be kind enough to favour me (in the original or a translation) with the exact statement of the chronicler to which Gibbon refers? 2. Are writers of intelligence and credit quite agreed that the tradition which assigns to the wife of Constantius a royal British parentage was "invented in the darkness of monasteries?" 3. Where is the question—one of interest in many ways—fully and satisfactorily discussed? H.

[The statement will be found in Geoffrey's *British History*, book v. ch. 6.: —"After the decease of Coel, a petty prince of Caercolvin [Colchester], Constantius himself was crowned, and married the daughter of Coel *, whose name was Helena. She surpassed all the ladies of the country in beauty, as she did all others of the time in her skill in music and the liberal arts. Her father had no other issue to succeed him on the throne; for which reason he was very careful about her education, that she might be better qualified to govern the kingdom. Constantius, therefore, having made her partner of his bed, had a son by her called Constantine." Thus far Geoffrey; and with him agree Baronius, Ussher, Stillingfleet, and Camden. The learned Lipsius' opinion of this tradition, in his letter to Mr. Camden, will be found in his *Epistles*, page 64. The tradition, however, is not mentioned by Gildas, Nennius, or Bede. Our correspondent will find a long discussion on this disputed point in Alban Butler's *Lives of the Saints*, August 18, Art. "S. Helen." See also Tillemont, *Hist. des Empereurs*, t. iv.]

Replies.

ROYAL LIBRARY.

(Vol. iii., p. 427.; Vol. iv., p. 69.)

I have delayed contradicting the stories told about the Royal Library in the *Quarterly Review*

* This petty king is probably the hero of the old popular ditty:

"Old King Coel,
Was a merry old soul," &c.

of last December, and repeated in the *Illustrated Boswell*, and, I am sorry to say, still more gravely and circumstantially reproduced by the Editor of "Notes and Queries." I have delayed, I say, until I was enabled to satisfy myself more completely as to one of the allegations of *your* Note. I can now venture to assure you that the whole story of the projected sale to Russia is absolutely unfounded; and that the Princess Lieven, whose supposed agency is the gist of the story, never heard a syllable about it, till my inquiry brought it to her notice, and that she has given it the most absolute contradiction. As there never was any such proposition, I need not say that the interference against it attributed to Mr. Heber and Lord Sidmouth is equally unfounded. The real history of the affair is this: — Mr. Nash, the architect, had rendered himself very agreeable to George IV. by his alterations and additions to the Pavilion at Brighton, and he managed to obtain (somewhat irregularly, I believe) the job of altering old Buckingham House, which was originally intended, or at least proposed, to be only an extensive repair and more commodious arrangement of the existing edifice. Under that notion, Mr. Nash had little difficulty in persuading the king that the space occupied by so large a library could not be spared for that purpose, if the house was to be arranged as a *palace* both for private residence and for purposes of state; and as there was a very great jealousy in Parliament of the expense of Buckingham House, he was afraid to propose the erection of an additional building to receive the books. It was then that the scheme was hit on, I know not exactly by whom (but I believe by Mr. Nash), of giving the books to the British Museum. The principal part of the library occupied three large rooms, two oblong and one an octagon. The former were to have been absorbed into the living apartments, and the octagon was to be preserved as a *chapel*, which it was proposed to adorn with the seven *cartoons* of Raphael from Hampton Court. All these, and several other schemes, vanished before Mr. Nash's larger views and increased favour, which led by degrees to the total destruction of the old house, and the erection of an entirely new palace, which however retains strong evidence of the occasional and piecemeal principle on which it was begun. But in the meanwhile the library was gone. *I know* that some members of the government were very averse to this disposal of the library: they thought, and *strongly represented*, that a royal residence should not be without a library; and that this particular collection, made especially *ad hoc*, should not have been, on any pretence, and above all on one so occasional and trivial, diverted from its original destination. It is very possible that Mr. Heber may have expressed this opinion; and I think I may say that Lord Sidmouth certainly did so: but, on the other hand, some of the king's advisers were not sorry to see the collection added to the Museum *pro bono publico*; and so the affair concluded, — very unsatisfactorily, as I thought and think, as regards the crown, to whom this library ought to have been an heirloom; and indeed I doubt whether it was not so in point of law. It is likely enough that the gift of the library may have been *partly* prompted by a hope of putting the public in better humour as to the expenses of Buckingham House; but the idea of a *sale to Russia* never, I am sure, entered the head of any of the parties. C.

THE "EISELL" CONTROVERSY.

(Vol. iv., pp. 64. 135.)

I can easily suppose, after the space you have given to J. S. W. (Vol. iv., p. 64.) to sum up on the long-protracted controversy of the *Eisell* interpretation, that you will scarcely permit it to be renewed. J. S. W.'s judgment, though given with much amenity and fulness, I cannot think satisfactory, as towards its close he evidently sinks into the advocate.

Theobald, a most admirable annotator, has narrowed the controversy, very properly, to the consideration whether Hamlet was here proposing possibilities or impossibilities. J. S. W. dwells on the whole of the dialogue between Hamlet and Laertes as a rant; and sinks all the lines and passages that would bring it down to sanity. But this seems to me singularly unjust. Imprimis, Hamlet is not enraged like Laertes, "who hath a dear sister lost," and is a very choleric, impetuous, and arrogant young gentleman. It is this quality which irritates Hamlet, who is otherwise in the whole of this scene in a particularly moralising and philosophic mood, and is by no means "splenetic and rash." Hamlet, a prince, is openly cursed by Laertes: he is even seized by him, and he still only remonstrates. There is anything but rant in what he (Hamlet) says; he uses the most homely phrases; so homely that there is something very like scorn in them:

——"What wilt thou *do* for her?"

is the quietude of contempt for Laertes' insulting rant; and so, if my memory deceive me not, the elder Kean gave it; "*Do* for her" being put in contrast with Laertes' braggadocio *say*. Then come the possibilities:

"Wou't weep, fight, fast, tear thyself,"

(All, be it noted, common lover's tricks),

"Would drink up eisell, eat a crocodile,
I'll do 't."

Now the eating a crocodile is the real difficulty, for that looks like an impossibility; but then, no doubt, the crocodile, like all other monstrous things, was in the pharmacopœia of the time, and

was considered the most revolting of eatables. Eat a crocodile, does not mean a whole raw one, but such as the alligator mentioned in the shop of Romeo's apothecary, probably preserved in spirits.

Here we have possibilities put against the rant of Laertes; *the doing* against *the saying*; the quietude of the philosophic prince, against the ranting of the robustious Laertes; things that *could be done*,—for Hamlet ends with "I'll do it." That is, he will weep, fight, fast, tear himself, drink bitterness, and eat monstrosities: and this is his challenge of Laertes to the true testimony of his love, in contrast to his wordy lamentation. But his quick imagination has caught an impetus from its own motion, and he goes on, "Nay, I will even outprate you;" and then follows his superior rant, not uttered with sincere vehemence, but with quiet and philosophic scorn; and he ends with the reproof of Laertes' mouthing; a thing particularly distasteful to him. And now, in accordance with this dignified contempt is his final remonstrance and his exit speech of—

> "I lov'd you ever; but it is no matter;
> Let Hercules himself," &c.

We thus see that there is no real rant in Hamlet; he is not outbragging Laertes; but institutes the possible, in contradiction to swagger and mouthing. The interpretation of *eisell* thus becomes a matter of character, and to a great degree would determine an actor's mode of rendering the whole scene. This result I do not see that any of your correspondents have taken notice of; and yet it really is the main thing worth discussing.

This interpretation too has the advantage of coinciding with Shakspeare's perpetual love of contrast; the hot, hasty, wordy Laertes being in strong contrast to the philosophic, meditating, and melancholy young prince; always true to his character, and ever the first in every scene by his own calm dignity. He never rants at all, but rides over his antagonist by his cool reasoning and his own magnificent imagination. The adoption of Theobald and Hickson's interpretation of the word *eisell* becomes therefore of great importance as indicating the character of Hamlet. F. G. T.

Many of your readers no doubt feel much indebted to your correspondent for his able summary of the *eisell* controversy; an example which it is to be hoped will be followed in other cases. It has induced me to collect a few passages for the purpose of showing that Shakspeare was accustomed to make use of what may be termed *localisms*, which were frequently as occult as in the instance of the *eisell*; and that he was especially fond of establishing himself with the children of his brain in the particular country by means of allusion to the neighbouring seas and rivers. What appropriate signs are the Centaur and the Phœnix for the city of Ephesus, the scene of the *Comedy of Errors!* The Italian, Iachimo, speaks of—

> "—— lips as common as the stairs
> That mount the capitol."

And Petruchio alludes to the bursting of "a chestnut in a farmer's fire," an incident probably of common occurrence in the sunny south. In *Hamlet*, with which we are chiefly concerned, the king "gulps his draughts of *Rhenish* down;" and the grave-digger talks of a flagon of *Rhenish* having been poured by the jester upon his head, the wine with which Denmark would naturally be supplied. His majesty inquires:

> "Where are the *Switzers?* let them guard the door."

And the student Horatio is judiciously placed at the university of Wittenburg. Constant mention is made in *The Merchant of Venice* of the Rialto; and Portia, not unmindful of the remarkable position of the city, thus directs Balthazar:

> "Bring them, I pray thee, with imagin'd speed
> Unto the tranect, to the common ferry
> Which trades to Venice."

What a fine Hebraism (Hazlitt remarks) is that of Shylock, where he declares, that he would not have given his ring "for a whole wilderness of monkeys!" And so, if the subjoined passage in *Othello* relates to the ceremony of the Doge's union with the sea, may we not exclaim "What an admirable Venetianism!"

> "I would not my unhoused free condition
> Put into circumscription and confine
> For the sea's worth."

The Moor has not travelled far to find the following simile:

> "Like to the Pontick sea,
> Whose icy current and compulsive course
> Ne'er feels retiring ebb, but keeps due on
> To the Propontick and the Hellespont."

Petruchio asserts in respect to Catherine:

> "—— Were she as rough
> As are the swelling Adriatic waves,
> I come to wive it wealthily in Padua."

In the Roman plays the Tiber is repeatedly noticed. The Thames occurs in *Merry Wives of Windsor*, and others. And in the Egyptian scenes of *Antony and Cleopatra*, the Nile is several times introduced.

> "Master Brook [says Falstaff], I will be thrown into Etna, as I have been into Thames, ere I will leave her thus."

Antony exclaims:

> "Let Rome in Tiber melt!"

while Cleopatra gives utterance to the same sentiment:

> "Melt Egypt into Nile! And kindly creatures
> Turn all to serpents!"

In the last two passages it may be observed, that the hyperbolical treatment of the two rivers

bears some analogy to that of the *eisell;* and it may also be pointed out, that although one of your correspondents has rashly maintained that the word cannot mean a river because the definite article is omitted before it, Thames, Tiber, and Nile here occur without. Upon the whole it must appear that there is some reason for adopting the motto:

"Flow on, thou shining river."

T.

Eisell will, I think, if examples from our old writers decide, be at least acknowledged to mean in Shakspeare what we now (improperly?) call vinegar, and not any river. In *The Goolden Letanye of the Lyf and Passion of our Lorde Jesu Criste*, edited from a MS. (No. 546.) in the library at Lambeth, by Mr. Maskell, *Monumenta Ritualia*, ii. 252., comes this entreaty: —

"For thi thirste and tastyng of gall and *eysyl*, graunte us to tast the swetnes of thi spirite; and have mercy on us."

All through the sixteenth century, and ages before, *eisell* was not only a housewife's word, but in every one's mouth — in the poet's as he sang, the preacher's as he preached, and the people's while they prayed. Surely, for this very reason, if Shakspeare meant Hamlet to rant about a river, the bard would never have made the king choose, before all others, that very one which bore the same name with the then commonest word in our tongue: a tiny stream, moreover, which, if hardly ever spoken of in these days of geographical knowledge, must have been much less known then to Englishmen.

Da. Rock.

Buckland, Faringdon.

Your correspondent J. S. W. well deserves the thanks of all those of your readers who have taken an interest in the discussion on the meaning of *eisell* in *Hamlet*, for the able manner in which he has summed up the evidence put forward by the counsel on both sides. Perhaps he is correct in his conclusion, that, of twelve good men and true, nine would give their verdict for *eisell* being "a river;" while but three would favour the "bitter potion." Nevertheless, I must say, I think the balance yet hangs pretty even, and I rather incline myself to the latter opinion, for these reasons:

1. There is no objection whatever, even in the judgment of its enemies, against *eisell* meaning "a bitter potion," except that they *prefer* the river as more to their taste; for the objection of Mr. Causton I conceive to have no weight at all, that "to drink up" can only be applied "to a definite quantity;" surely it may also mean, and very naturally, to drink "without stint." And *eisell* need not be taken as meaning nothing more than "vinegar;" it may be a potion or medicament of extreme bitterness, as in the 111th sonnet, and in Lydgate's *Troy Boke* quoted by Mr. Singer, such, that while it would be possible to sip or drink it in small quantities, or diluted, yet to swallow a quantity at a draught would be almost beyond endurance; and hence, I submit, the appropriateness of "drink up."

2. There is this objection against *eisell* meaning a river, — Would the poet who took a world-wide illustration from *Ossa*, refer in the same passage to an obscure local river for another illustration? Moreover it does not appear to be sufficient to find any mere river, whose name resembles the word in question, without showing also that there is a propriety in Hamlet's alluding to that particular river, either on account of its volume of water, its rapid flow, &c., or from its being in sight at the time he spoke, or near at hand.

Can any of your readers, who have Shakspeare more at their fingers' ends than myself, instance any *exact parallel* of this allusion of his to *local* scenery, which, being necessarily obscure, must more or less mar the universality, if I may so speak, of his dramas. Could such instances be pointed out (which I do not deny) or at least any one exactly parallel instance, it would go far towards reconciling myself at least to the notion that *eisell* is the river Essel.

H. C. K.

——— Rectory, Hereford, July 28.

LORD MAYOR NOT A PRIVY COUNCILLOR.

(Vol. iv., pp. 9. 137.)

I will not attempt to follow all the statements of L. M., because some of them are totally beside the question, and others contradict each other. I shall only observe that he totally mistakes *my* argument when he says, as if in reply to me, that *it is not necessary to have the courtesy title of lord to be a privy councillor.* No one ever said any such thing. What I said was this, that the Mayor of London, like those of Dublin and York, had the courtesy title of *lord*, and that this title of *lord* brought with it the other courtesy designation of *right honorable*, which latter being *also* (but not *likewise*) the designation of privy councillors, had, as I suppose, occasioned the error now predicated of the Mayor of London being a privy councillor, which, I repeat, he is no more than any Lord John or Lady Jane, who have also the title of Right Honorable.

L. M., however, states as a matter of fact, that "the Lord Mayor is always *summoned to council* on the accession of a new sovereign." Now I assert, and I think have proved in my former note, that the Lord Mayor never was so *summoned to council.* I now add that he never has on any occasion entered the *council chamber*, that he has never taken the oath nor performed any act of a privy councillor, and that in short there is not the

smallest doubt with any one who knows anything about the Privy Council, that the *Lord Mayor of London* no more belongs to it than the *Lord Mayors of York or Dublin*, or the *Lord Provost of Edinburgh*, all of whom are equally styled Right Honorable, which title, I repeat, is the sole and silly pretence of this new-fangled hypothesis.

C.

"HOUSE OF YVERY."

(Vol. iv., pp. 101. 136.)

Observing the imperfect knowledge which Lowndes and your correspondents apparently have of the work called Anderson's *House of Yvery*, I send you a few Notes to clear up some points.

It may be said there were two editions of this work; one, containing the censorious comments of (I presume) Lord Egmont on the degraded state of the peerage; the second, that in which those comments were cancelled. To the first, no printer's name appeared in the title-page; to the second is the name of "H. Woodfall, jun."

Lowndes has entirely mistaken the origin of the different paging in vol. i. The fact is, the original edition of the Introduction contained 41 pages of text, but the cancels reduced that number to 37; which p. 37., as Lowndes correctly remarks, is in the second edition misprinted 29. I possess both copies, with and without the cancels. By Lowndes we are led to believe that only p. xxxvii. was destroyed; but in truth they are p. xvi., and parts of pp. xv. and xvii., and nearly the whole of pp. xxxv.-vi., containing the anecdotes of the tailor's son and the apothecary's brother-in-law being sent, or intended to be sent, to foreign courts, as ambassadors from England. Another cancel occurs in vol. ii., of nearly the whole of pp. 444–5–6, which occasions Lowndes to say that pp. 446–7 are missing. The duplicate pages 453 to 460 are peculiar to the second edition only. One of my copies contains two additional plates, one of Wardour Castle, the other of Acton Burnell, evidently engraved for the work. The map of the baronies of Duhallow, &c., is only in one copy, viz. the original edition. Unfortunately, this original edition wants all the portraits of Faber, but it has the tomb of Richard Percival of 1190, beginning "Orate," as in Lowndes. It contains also a duplicate portrait of Sir Philip Percival, engraved by Toms in 1738 (who also engraved the Wardour and Acton Burnell Castles); and this duplicate is also in the other copy.

Were I to form any judgment when this work was commenced, I should say about 1738, and that all the engravings for it were done by Toms; and the first edition was printed in 1742, without any printer's name, and that some copies were so bound up. The other copies remained in sheets until the next year, when Faber was employed to engrave the portraits, and till 1744 or 1747; 1747 being the latest date of Faber's plates. There is some curious information in these volumes, and I would recommend your readers to observe how much the conduct of the Catholics of Ireland, recorded in vol. ii. p. 271., resembles that of the Catholics of the present day.

P.

ON "RACK" IN THE TEMPEST.

(Vol. iv., pp. 37. 121.)

I think A. E. B. has not understood MR. HICKSON'S argument in reference to this word. Perhaps the latter may not have expressed himself very clearly; and not having by me his original paper on the subject, I cannot cite his exact words; but his argument I take to be to this effect: — In the construction of the passage there is a double comparison, which, though perfectly clear to the intelligent reader, causes some confusion when a doubt is first raised as to the meaning of the word, and which can be cleared up only by a thorough analysis. "The cloud-capp'd towers," &c., are first compared with "the baseless fabric of this vision," *like which* they "shall dissolve," and afterwards with "this insubstantial pageant," *like which* (*having* "*faded*") they shall "leave not a rack behind." A given object can be said to "leave behind" only that which was originally of its elements, and for this reason only a general term such as *wreck* or *vestige* will accord with the construction of the passage.

I am sorry to find that any one should misquote Shakspeare for the purpose of obtaining a temporary triumph: probably, however, in the instance I am about to cite, A. E. B. has really fallen into the common error of regarding two similes as one. He says, giving the substance of Shakspeare's passage, "the globe itself shall dissolve, and, like this vision, leave not a wreck behind." What Shakspeare in substance *does* say is, "The globe itself, *like this vision*, shall dissolve, and, *like this faded pageant, shall* leave not a rack behind." A. E. B.'s question, therefore, "in what was the resemblance to the vision to consist, if not in melting, like it, into thin air?" is thus answered: The resemblance *does* consist in *dissolving*, or "melting" away.

My object in making these remarks is not to express an opinion on one side or the other, but to draw the attention of your readers to the real question at issue. I therefore say nothing as to whether Shakspeare may or may not have had a prevision of the nebular theory; though I cannot see that this would be in the least affected by our decision as to the meaning of this word, since the *wrack* or *wreck* of the world might well be repre-

sented by the "vapour" for which A. E. B. contends. As, however, this gentleman says such is its meaning "beyond all doubt," (a rather dogmatic way of settling the question, by the way, seeing that a doubt had been thrown upon it in the very paper he has engaged himself to answer,) I should like to be informed if there is any authority for the use of the word in Shakspeare, or his cotemporaries, as *mere* "haze" or "vapour." I have generally understood it to mean a *particular* description of cloud, or, as some say, more properly, the course of the clouds in motion.

In fine, as Prospero did undoubtedly point to the dissolution of the globe and all that it contained, it is quite clear that it could in such case leave neither "cloud" nor "vapour," nor anything else behind it. The simple question then remains: Is the word *rack*, as elsewhere used by Shakspeare and his contemporaries, logically applicable there? A Looker-on.

Dawlish, Aug. 16. 1851.

Wolken Zug, English Term corresponding to.—Coleridge (*Death of Wallenstein*, Act V. Sc. 1.) gives the lines—

> "Fast fly the clouds, the sickle of the moon
> Struggling, darts snatches of uncertain light."

as a translation of

> "—— schnell geht
> Der Wolken Zug: die Mondes fichel wankt
> Und durch die Nacht zuckt ungewisse Helle."

In a note on this passage he says:

"The words *wanken* and *schweben* are not easily translated. The English words by which we attempt to render them are either vulgar or pedantic, or not of sufficiently general application. So 'der Wolken Zug,' the draft, the procession of clouds, the masses of the clouds sweep onward in swift *stream*."

On reading this, it struck me that the English word *rack* exactly expresses the meaning of "der Wolken Zug."

Malone, in his note on the *Tempest*, Act IV. Sc. 1., says:

"*Rack* is generally used for a *body of clouds*, or rather for *the course of clouds in motion*."

I add a few instances of the use of this word, many of which are collected in the note I have referred to.

In *Antony and Cleopatra*—

> "That which is now a horse, even with a thought
> The *rack* dislimns."

In Fletcher's *Faithful Shepherdess*—

> "shall I stray
> In the middle air, and stay
> The sailing *rack*."

In Dryden's tenth *Æneid*—

> "the doubtful *rack* of heaven
> Stands without motion."

The term *scud*, used by sailors, seems to express the same idea. X. Z.

RICHARD ROLLE OF HAMPOLE.

(Vol. iv., pp. 49. 116.)

The productions of the writer known by the name of the Hermit of Hampole have been hitherto much neglected: they afford copious illustrations of ancient manners, and are very valuable in a philological point of view. I would especially name the *Speculum Vitæ, or Mirrour of Life*, of which I possess two MSS. in entirely distinct dialects.

Your Cambridge correspondent has shown that the Metrical Sermons contain interesting passages also illustrative of manners; and as the extracts he has made have given occasion to some glossarial Queries from an Oxford correspondent, J. E., should they not be more satisfactorily answered by C. H., to whom they are addressed, perhaps the following attempt to resolve them may not be unacceptable.

1. By the *devenisch* most probably the *Danish* is meant, which we find elsewhere written *Deniske*, *Daniske*, and *Danske*.

2. *Guystroun* should be *quystroun*, which is used by Chaucer in the *Romaunt of the Rose*, and signifies a *scullion*, as is evident from this passage. It is from the O. Fr. *quistron* or *cuistron*. Thus in K. Alisaunder (Weber's *Metr. Rom.*), v. 2511.:

> "Ther n'as knave no *quistron*
> That he no hadde gôd waryson."

3. By *Chaunsemlees* we may probably understand *schoon-semeles*, signifying, no doubt, *sandals*.

4. "Hir chere was ay *semand* sori," which your correspondent says is "an expression very strange to English verse," is nothing more than the old form of *seeming*: her cheer was ever sorrowful or *sad-seeming*. The termination *and* or *ande*, as well as *inde*, was formerly used where we now have *ing*. Examples are numerous of this form; as *semand* and *semynd*, *spekand*, *strikinde*, &c. &c.

In Gawin Douglas, *Eneados*, we have *glaid-sembland* for an appearance of joy or gladness, a *cheerful countenance*; and in b. ii. v. 159.:

> "As that drery unarmyt wicht was sted
> And with *eine** blent about *semyn ful red*."

There are other words which appear in an uncommon form in these extracts; for instance, *telid* and *telith*, *hirched* and *hirching*; and the following plural form I do not recollect to have observed elsewhere:

> "For ser deyntes and many *mes*
> Make men falle in many *sicknes*."

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* Your correspondent's extract has *ane*; but *eyes* are evidently meant.

In the last line of the first page, *Salhanas* should be *Sathanas:*

"And so slew Jesu Sathanas,"

reminding us of the tradition mentioned by Dr. Rimbault, "the Devil died when Christ *suffered*," not when he was *born*. S. W. Singer.

Mickleham, Aug. 18. 1851.

Replies to Minor Queries.

Lady Flora Hastings' Bequest (Vol. iii., pp. 443. 522.; Vol. iv., pp. 44. 92. 108.). — Erza regrets extremely the mistake she has made with regard to the above poem. The person from whom, and the circumstances under which she received it, all tended to confirm her in her error till the last moment — with which, if the authoress of this beautiful poem were acquainted, Erza is sure she would be forgiven.

[To these regrets on the part of Erza we have to add the expression of our own that our columns should have been made the medium of a statement which it is obvious originated in error. We regret also that, after the contradictions given to the first statement, Erza should, without a positive knowledge of the real facts of the case, have reiterated in such strong terms the claims of Lady Flora Hastings to the authorship of a poem which it is now quite clear is really the production of Miss Barber.]

"*The Right Divine of Kings to govern wrong*" (Vol. iv., p. 125.). — I cannot concur in Mr. Crossley's conjecture that the *marks of quotation* affixed to this line in the eighteenth book of the *Dunciad* may have been a mere *error of the press;* because, in the first place, I do not find that the *Dunciad* is more negligently printed than other works of the day. I should say rather less so; but (which is more important) any one who will look at the successive editions will, I think, be satisfied that the *remarkable typography* of the line, carefully reproduced in *all*, could not be accidental. This matter is less trifling than it at first sight may seem, because there are several lines in Pope's works similarly marked as quotations, on which questions have arisen; and my belief is that everything so marked will turn out to have really been a *quotation*, though in this case, and in that other,

"No Lord's anointed but a Russian bear,"

we have, as yet, failed to find the original. C.

Fairlight Church (Vol. iv., p. 57.). — The old church was Early English; the original windows were lancet-shaped. It was built, like all the adjoining churches, of stone; but it had been repaired with brick, and the roof of the tower had been covered with tiles instead of shingles. The earliest brick building in Sussex, after the Roman period, is Herstmonceux Castle, built by Sir Roger de Fynes, treasurer of the household to Henry VI. W. D. Cooper.

Dogmatism and Puppyism (Vol. iv., p. 102.). — The quotation your correspondent writes about is to be found in Mr. Douglas Jerrold's *A Man Made of Money*, p. 252.:

"'Robert, my dear,' said Jenny, with the deferential air of a scholar, 'Robert, what did Mr. Carraways mean when he said he hated dog—dogmatism?' Topps was puzzled. 'Robert, my dear,' Jenny urged, 'what — what in the world is dogmatism?' Now it was the weakness of Topps, never to confess ignorance of anything soever to his wife. 'A man should never do it,' Topps had been known in convivial seasons to declare; 'it makes 'em conceited.' Whereupon Topps prepared himself, as was his wont, to make solemn, satisfying answer. Taking off his hat, and smoothing the wrinkles of his brow, Topps said, 'Humph! what is dogmatism? Why, it is this, of course: dogmatism is puppyism come to its full growth.'"

Ed. Steane Jackson.

Saffron Walden, Aug. 10.

Was Stella Swift's Sister? (Vol. iii., p. 450.; Vol. iv., p. 110.). — That Swift was the son of Sir William Temple seems to have been completely disproved by Mason. Swift was born in Dublin, 30th November, 1667, in the house of his uncle Godwin Swift, who, after the death of his younger brother, Jonathan, in the preceding April, took charge of his widow. Sir William Temple appears from his letters to have been abroad in a public capacity from 1665 to 1670. If, therefore, there existed such consanguinity between Swift and Stella as to be a bar to their marriage, it must have arisen in some other way. Swift says that Stella "was born at Richmond in Surrey, on 13th March, 1681; her father being the younger brother of a good family in Nottinghamshire [Qy. Sir Wm. Temple? Sheen, where he resided, was close by], her mother of a lower degree." There can be little doubt that she was illegitimate. The question arises, who was her mother? On this point the Richmond registry might perhaps throw some light. *Has it ever been searched?* In order that the supposed consanguinity should have existed, her mother must have been either Swift's mother, Abigail Swift (*née* Erick) of Leicestershire, or (what seems more probable) an illegitimate half-sister of Swift. It has been surmised, however, that an impediment to Swift's marriage of an entirely different nature from consanguinity may have existed; or that, feeling himself to be labouring under an hereditary disease, he may have been unwilling to propagate it. I am much inclined to think that the objection to the marriage of Swift and Stella, which certainly must have existed, was of this last description; and that

it would have been equally strong in the case of any other female. However this may be, I believe that full credit may be given to what Swift has stated respecting the perfect purity of his intercourse with Stella.

"I knew her from six years old, and had some share in her education, by directing what books she should read, and perpetually instructing her in the principles of honour and virtue; from which she never swerved in any one action or moment of her life."—Swift's *Works*, vol ix. p. 489. (*citante* Mason).

E. H. D. D.

Charles Lamb's Epitaph (Vol. iii., pp. 322. 459.). — It has been suggested to me by a lady who was an intimate friend of Lamb's, that Mr. Justice Talfourd was the author of this epitaph. The observation, however, was made without, I believe, any *certain* knowledge on the subject. Cowgill.

Meaning of Carnaby (Vol. iii., p. 495.).—Arun inquires as to the meaning of Carnaby as the name of a street. Carnaby is a surname probably deriving from the parish of Carnaby in Yorkshire. It has become a Christian name in the family of —— Haggerston, Bart., since the marriage of an heiress of Carnaby's into that family.

Streets are often called after proper names. †

Scandinavian Mythology (Vol. ii., p. 141.). — Your correspondent T. J. has called attention to the tradition-falsifying assertion of Mr. G. Pigott, that the custom with which the Scandinavians were long reproached, of drinking out of the skulls of their enemies, has no other foundation than a blunder of Olaus Wormius in translating a passage in the death-song of Regner Lodbrog.

The following extracts from the curious and learned work of Bartholinus, *De Causis Contemptæ a Danis Adhuc Gentilibus Mortis*, will, I think, show that the subject deserves further inquiry before we consent to place this ancient historical tradition in the category of vulgar errors. Speaking of the banquets of the beatified heroes in Valhalla, Bartholinus says:

"Neque tamen ex communi animalium cornu elaborata pocula in Valhalla viserentur; sacratiora desiderabantur ex cæsorum craniis inimicorum confecta, quæ apud Danos vel ex Daniâ oriundos, alias quoque gentes, in summo erant pretio."—Lib. ii. cap. xii. p. *555*.

In proof of this assertion he quotes the following authors; Herodotus (lib. iv. cap. 65.) and Plato (Euthydemus), who attribute this custom to the Scythians. Aristotle is supposed to allude to it, *De Repub.* lib. vii. cap. 2. In the *Historia Miscellanea*, lib. vi., it is mentioned as a custom of the Scordisci; and similar customs are recorded of the Panebi by Nicolaus Damascenus, of the Essedones by Solinus and Mela, of the Boii by Livy (lib. iii. cap. 24.), of the Celts by Silius Italicus (lib. ii.), of the Langobards by Paulus Diaconus (lib. i. cap. 27.). The last-mentioned author informs us that these skull cups were called "scalæ;" upon which Bartholinus remarks—

"Unde genus, undeque morem ejusmodi conficiendarum paterarum unde etiam nomen *scalæ* iis inditum, ex septentrione nempe traxerunt Langobardi manifestum faciente Vaulundar qvidu.

Enn pœr skalar
&c. &c.
h. e.
Crania autem illa
Quæ pericraniis suberant
Argento obduxit et
Nidado tradidit."

W. B. R.

Scandal against Queen Elizabeth (Vol. iii., pp. 225. 285. 393.). — I do not recollect that either of your correspondents on this subject has brought forward the aspersion upon Queen Elizabeth's fair fame in precisely the same form in which the Jesuit Sanders places it in the following passage: —

"Hâc Ecclesiæ contra ipsam sententiâ, et Catholicorum novis incrementis quotidianis, non mediocriter offensa Elizabetha, convocatis ordinibus, leges valde iracundas et cruentas contra veteris fidei cultores promulgat: quibus primum cavetur, *ne quis Elizabetham hæreticam, schismaticam, infidelem, usurpatricemve, sub pœnâ capitis vocet.* Item. *Ne quis aliam quamcunque certam personam nominet, cui regnum vel in vitâ, vel post mortem ipsius, deberi dicatur, exceptâ Elizabethæ naturali prole.* Ea enim sunt ipsa decreti verba. In eam enim homines vel adulationem vel necessitatem ita perduxit hæresis, ut quod illud nobilissimum regnum illegitimæ illius regis sui proli ægre unquam concessit, nunc *naturali*, id est, *spuriæ*, soboli reginæ in cujus sexu fornicationis peccatum est fœdius, non denegarint: pariter et reipublicæ, ex proximi successoris ignoratione, extremum periculum, et Elizabethæ incontinentiam prodentes."—Nicolai Sanderi *Hist. Schism. Angl.* lib. iii. § Novæ leges latæ in Catholicos, ann. 1571, ed. 8vo. Col. Agr. 1628, p. 299.

To some of your readers this passage may seem to indicate that the use of the equivocal word *naturali* may have given colour, not to say occasion, to the whole scandal against Queen Elizabeth. By many, I apprehend, it will be acknowledged that *spuriæ* is not the only, if an allowable, interpretation. J. Sansom.

Oxford, July 22. 1851.

Meaning of "Deal" (Vol. iv., p. 88.).—I think the following may help to throw a little light upon the use of the word *deal* as meaning *divide*. I was in Wensleydale about a month ago; and on inquiring where the boundary between the North and West Ridings of Yorkshire ran, was told, "On the top of Penhill, where God's water deals" (*i. e.* the rain divides). I may further add, on my own knowledge, that in the north-west corner of Suffolk, where the country is almost entirely open,

the boundaries of the different parishes are marked by earthen mounds, from three to six feet high, which are known in the neighbourhood as *dools;* the word being probably derived from the same root. I have been told, however, that it should be spelled *duals*, and that the derivation of it was from the Latin *duo*, as marking two parishes; but I am sure that it is always pronounced by the country-people as a monosyllable, and therefore the chances are in favour of the former derivation being the right one.

[*A propos* to Suffolk, another of your correspondents (Vol. iv., p. 55.) lately mentioned the fashion the people there have of leaving out the *ve* in the middle of the names of places. In this I can bear him witness also; but I do not think it is confined to those letters only: *e. g.* Eriswell, pronounced *Asel;* Wymondham (in Norfolk) *Wyndham*, &c. Among those names of places in which the *ve* is left out, your correspondent has omitted Elveden (commonly, though erroneously, Elvedon), which is always called and often spelled *Elden*.

A. N.

"*The Worm in the Bud*," *&c.* (Vol. iv., p. 86.).—This quotation is from Cowper's lines appended to the Bill of Mortality for the parish of All Saints, Northampton, for 1787:

> "Read, ye that run, the awful truth
> With which I charge my page;
> A worm is in the bud of youth,
> And at the root of age."

I know not with whom the idea originated. The imagery is frequently used by Shakspeare, but with him never indicates disease or death.

I can call to mind no similar expression in the classics. H. E. H.

Moore's Almanack (Vol. iv., p. 74.).—Your correspondent Francis is in error as to the MSS. and correspondence of Henry Andrews being in the possession of his son, Mr. Wm. Henry Andrews. Mr. W. H. Andrews some time ago sold to me the whole of his father's MSS. correspondence, astronomical and astrological calculations, with a mass of very curious letters from persons desirous of having their "nativities cast." I have also some copies of Andrews' portrait, one of which shall be much at your service.

Moore's *Almanack* was known by that name long before Andrews had any connection with it, but he was for upwards of forty years its compiler for the Company of Stationers, whose liberal (?) treatment of Andrews may be collected from the following postscript to a letter addressed to me by his son:—

"My father's calculations, &c., for Moore's *Almanack*, continued during a period of forty-three years; and although through his great talent and management he increased the sale of that work from 100,000 to 500,000, yet, strange to say, all he received for his services was 25*l.* per ann.!! Yet I never heard him murmur even once about it; such was his delight in pursuing his favourite studies, that his anxiety about remuneration was out of the question. Sir Richard Phillips, who at times visited him at Royston, once met him in London, and endeavoured to persuade him to go with him to Stationers' Hall, and he would get him 100*l.*; but he declined going, saying that he was satisfied."

Andrews was also computer to the Board of Longitude, and Maskelyne's *Letters* evidence the value and correctness of his calculations.

The only materials left by Andrews for a memoir of his life I believe I possess, and some day I may find leisure to put them into order for publication. Robt. Cole.

Scurvy Ale. — The Query (Vol. iv., p. 68.) "What was scurvy ale?" may perhaps be answered by an extract from a little work, *The Polar Seas and Regions*, published by Oliver and Boyd, Edinburgh. In the account of Baffin's voyage, in which he discovered the bay called after him Baffin's Bay, we are told that —

"Finding the health of his crew rather declining, he sailed across to Greenland, where an abundance of *scurvy grass boiled in beer* quickly restored them; and the Lord then sent them a speedy and good passage homeward."

Johnson explains scurvy-grass as spoonwort.

W. Fraser.

Siege of Londonderry (Vol. iv., p. 87.).—Will you have the goodness to inform your correspondent that I have a pamphlet, printed soon after the famous siege was over, giving a particular account of it, though it altogether omits mentioning the name of an ancestor of mine who distinguished himself in the relief of that place. I shall be happy to afford E. A. any information or assistance he may require. B. G.

Salting the Bodies of the Dead (Vol. iv., p. 6.), about which Mr. M'Cabe asks, is a very old custom in England. Matt. Paris, in his description of Abbot William's funeral at St. Alban's, A.D. 1235, tells us how —

"Corpus apertum est, &c. Et quicquid in corpore repertum est, in quadam cuna repositum est, sale conspersum. Et in cœmiterio, est humatum. Corpus autem interius, aceto lotum et imbutum et multo sale respersum et resutum. Et hoc sic factum est circumspecte et prudenter, ne corpus per triduum et amplius reservandum, tetrum aliquem odorem olfacientibus generaret et corpus tumulandum, contrectantibus aliquod offendiculum praesentaret." — *Vitæ S. Albani Abbatum*, p. 87. ed. Wats, Paris, 1644.

Da. Rock.

Buckland, July 24. 1851.

In the 86th and two following sections of the Second Book of Herodotus is the description of the ancient Egyptian methods of preserving the

bodies of the dead. These were more or less embalmed with aromatic spices, according to the condition of the person, and then corned with saltpetre (λιτρον, *nitre*) for seventy days; strictly, *salted*. Is it possible that the early Christians, in adopting this practice, may have been influenced by that very obscure passage, Mark ix. 49.: "Every one shall be *salted* with fire?"

Alfred Gatty.

The custom of placing a plate of salt on the body of the dead is very general in Wales. I remember, when a child, inquiring the reason of the practice, and being told by an old woman that it was to prevent the body from swelling. My remark, that *any* weight might answer the same purpose, was met by the reply; "there's no weight so heavy as salt gets when it is on the dead." This proves that some feeling of superstition mingles with the custom. Has not the use of salt in baptism, amongst the Italians, &c., some allusion to the banishment of the evil spirit? Seleucus.

The Word "Repudiate" (Vol. iv., p. 54.).—That the use of the word *repudiate*, in the sense of refuse, repel, reject, abandon, disown, cast off, is by no means modern; and that such phrases as "I repudiate the idea," "I repudiate the sentiment," "I repudiate the proposal," are strictly correct, is evident from the use of the word by "standard classical authors" in the original language from which it has come down to us. Sallust, for instance, in his *History of Catiline's Conspiracy*, says that Lentulus advised him to seek assistance everywhere, even amongst the dregs of the populace; asking him at the same time, "Why, since the senate had already adjudged him to be an enemy to the republic, he should *repudiate the slaves?*" i. e., refuse to enrol them in his levies.

"Cum ab senatu hostis judicatus sit, quo consilio *servitia repudiet?*" — *Sall. Cat.* 44.

Cicero, in his Offices, in opposition to the opinion of the peripatetic school, that anger is implanted in us by nature for useful ends, lays it down as a principle, that "on all occasions *anger ought to be repudiated;*" that is, "cast out of the mind," and says that "it is to be wished that persons who are at the head of the state should be like the laws, which inflict punishment not in anger but in justice."

"*Illa* (iracundia) vero omnibus in rebus *repudianda est.*" — *Cic. de Off.* I. xxv. 13.

Cicero knew nothing of the Christian grace of "being angry and sinning not;" he knew nothing of the severity of love. In another place he tells us that on one occasion Themistocles declared in the Athenian assembly, that he had a plan to propose which would be of great advantage to the state, but ought not to be made public. He was willing, however, to communicate it to any one person whom they might select. Aristides, rightly named the Just, being the person selected, Themistocles disclosed his plan to him: which was, secretly to set fire to the Lacedæmonian fleet in the dockyard of Gytheum, by which means they would effectually crush the power of the Lacedæmonians. Aristides returned to the assembly, and at once declared that Themistocles' plan was certainly very advantageous, but by no means honourable; whereupon the Athenians, rightly considering that what was not attended with honour, could not be attended even with advantage in reality, without hearing another word, "*repudiated the whole affair;*" that is, utterly rejected the proposal.

"Itaque Athenienses, quod honestum non esset, id ne utile quidem putaverunt; *totamque eam rem*, quam ne audierant quidem, auctore Aristide, *repudiaverunt.*" —*Cic. de Off.* III. xi. 12.

In a third place, he relates that some persons forged a will of one Minucius Basilus, who had died in Greece; and, in order that they might the more easily obtain their end, put down Marcus Crassus and Quintus Hortensius, two of the most influential men in Rome at that time, as co-legatees with themselves, who although they suspected the will to be forged, yet did not *repudiate the little legacy* coming to them through other persons' fraud, because forsooth they were not privy to the actual commission of the forgery.

"Qui cum illud falsum esse suspicarentur, sibi autem nullius essent conscii culpæ, alieni facinoris *munusculum non repudiaverunt.*" — *Cic. de Off.* III. xviii. 4.

A little further research might easily multiply instances, but I think these are quite sufficient to prove that we moderns are but following the ancients in using the word *repudiate* without reference to any *obligation* expressed or implied.

F. F. F.

Repudiate, Ringlet, Outburst (Vol. iv., p. 54.).—Your correspondent H. C. K. has dealt, I fear, somewhat too harshly with "repudiate." Surely "repudiare" is "to reject what one is ashamed of, scorns, or disdains." Two instances immediately suggest themselves in *Cicer. pro Plancio*, 18 (44). 20 (50). In the former—

"Respuerent aures, nemo agnosceret, repudiarent,"

perhaps the word is a gloss upon "respuerunt." The latter, however, is unexceptionable:

"Nunquam enim fere nobilitas, integra præsertim atque innocens, a Populo Romano supplex repudiata fuit."

Why then should "repudiate" necessarily imply the notion of "obligation?" and why should I, if I "repudiate" the criticism of H. C. K., be held to "talk nonsense?"

May I be allowed room for a couple of Queries? 1. Is our modern usage of "ringlet" found before

the time of Milton? 2. What is the earliest authority for "outburst?" CHARLES THIRIOLD.

Cambridge, July 29. 1851.

On the Letter "v" (Vol. iv., p. 55.).—I have read with pleasure the paragraphs in your "NOTES AND QUERIES" on "the letter *v*," and beg space for a further notice, with an especial reference to the patronymic of *Ray* or *Wray*. One family uses the motto, "Juste et *V*rai," whose name is *Wray;* and another the same motto, whose name is *Ray*. And it will be remembered that John Ray, the naturalist, changed the orthography of his name from *Wray* to *Ray*, as he concluded it had been formerly written; and in one of the letters published by the Ray Society*, allusion is made to the adjective or substantive *vrai*, as if that distinguished philosopher and divine had either derived his name thence, or it had the same signification as that French word. Are we then to take this as an instance of the silent *v* or *double u* or *v;* and as any proof that families writing their names *Wray* and *Ray* were originally of one patronymic and one common root, and that presumptively Norman?

Under a separate heading, perhaps you will also indulge me with a Query as to the coat of arms, under the portrait by Bathon, 1760, after W. Hibbart, of Joannes Rajus, A.M., prefixed to Dr. Derham's *Life of John Ray*, published by George Scott, M.A. and F.R.S.: London, 1760. The shield is, gules, on a fesse, between three crescents, three cross crosslets. Is it inferable that that coat was ever borne by patent or admissible prescriptive right, by any of his ancestors? Several families in the north of England, whence his father came, also have registered in respectable armories crescents against their names. The poor origin of John Ray is obviated, in some degree, by what is said in a Life of him, published in *The Portrait Gallery of British Worthies*, by Charles Knight. I suppose he himself used the armorials in question, and was related to the family of nearly the same name, bearing crescents, viz. Reay.

The glasses of some of your correspondents may assist one more shortsighted than themselves.

H. W. G. R., Presbyter,
and Member of the Ray Society.

1. Mead Place, Derby, Aug. 2. 1851.

I beg leave to correct a remark of W. S. W***. as to *Tiverton*, Devon, which was never pronounced *Terton;* it is Twiverton, near Bath, which is pronounced *Twerton*. S. S.

"Whig" and "Tory" (Vol. iv., p. 57.).—The name "Whig" is derived from the Celtic *ugham*, a sort of large saddle, with bags attached to it, in use among the freebooters of the borders of Scotland: hence those robbers were known to the Highlanders by the name of *Whiggam-more*, or "big-saddle thieves;" and when the Civil War broke out, the Highlanders and Irish, who supported the king, called themselves *a taobh Righ*, *i. e.* "the king's party," and gave the name of *Whiggamore thieves* to their opponents. *Whiggamore* and *taobh Righ* soon became shortened to *Whig* and *Tory*, and in aftertimes served to distinguish the supporters of the rival houses of Hanover and Stuart. The modern signification of the terms is different, *Whig* being taken to mean "liberal," and *Tory* "exclusive."

FRAS. CROSSLEY.

Planets of the Months (Vol. iv., p. 23.).—I do not understand this Query. What is meant by "planets for the months?" There are twelve months, and in common parlance only seven planets. Nor do I see what is meant by "precious stones symbolizing *those* planets." In heraldry, the arms of sovereigns and royal personages are blazoned by the names of the sun, moon, and planets, for colours, as those of noblemen are by precious stones. If this is what is asked after, the following table will explain it:—

Colours.	*Pr. Stones.*	*Planets.*
Or	Topaz	Sol
Argent	Pearl	Luna
Sable	Diamond	Saturn
Gules	Ruby	Mars
Azure	Sapphire	Jupiter
Vert	Emerald	Venus
Purpure	Amethyst	Mercury

C.

Baronets of Ireland (Vol. iv., p. 44.).—The two following extracts may throw some light upon the origin of the title of baronet. James I. probably adopted this title, which he found to have been so long existing in Ireland, for the new order of nobility he was about to establish. And it should be remembered that the order of baronet was instituted for the purpose of promoting the plantation of Ulster.

The names mentioned in the second extract are probably those of the baronets whom Spenser mentions as being in existence in his time. There was, thirty years ago, a "Baron of Galtrim;" perhaps there is still.

EUDOX: "You say well, for by the increase of Freeholders, their numbers hereby will be greatly augmented; but how should it passe through the higher house, which still must consiste all of Irish?"

IREN: "Marry, that also may bee redressed by ensample of that which I heard was done in the like case by King Edward III. (as I remember), who being greatly bearded and crossed by the Lords of the cleargie, they being there [*i. e.* in the Parliament of *Ireland*] by reason of the Lords Abbots, and others, too many and too strong for him, so as hee could not for their fro-

* Vide the *Correspondence of John Ray*. Edited by Edwin Lankester, M.D. London, 1848, pp. 65, 66.

wardnesse order and reforme things as hee desired, was advised to direct out his writts to certaine Gentlemen of the best ability and trust, entitling them therein Barons, to serve and sitt as Barons in the next Parlament. By which meanes hee had so many Barons in his Parlament, as were able to weigh down the Cleargie and their friends: the which Barons, they say, were not afterwards Lords, but onely Baronets, as sundry of them doe yet retayne the name." — Spenser's "View of the State of Ireland," in the *Ancient Irish Histories*, Dublin Edition, 1809, pp. 223, 224.

"Baronets.

"Seint Leger, Baronet of Slemarge, meere Irish.
Den, Baronet of Por man ston, waxing Irish.
Fitz Gerald, Baronet of Burnchurch.
Welleslye, Baronet of Narraghe.
[Ancestor of the Duke of Wellington.]
Husee, Baronet of Galtrim.
S. Michell, Baronet of Reban.
Marwarde, Baronet of Scryne.
Nangle, Baronet of Navan."

Campion's "Historie of Ireland," written in the yeare 1571, p. 12. (In the *Ancient Irish Histories*, Dublin edition, 1809.)

T. J.

Hopkins the Witchfinder (Vol. ii., pp. 392. 413.). — Your correspondents will find some "curious memoirs" of this person in the *Anthologia Hibernica* for June, 1793, p. 424. The memoirs are embellished with a plate "correctly copied from an extreme rare print in the collection of J. Bindley, Esq." R. H.

Plowden (Vol. iv., p. 58.). — From Burke's *Landed Gentry*, 1846, under "Plowden of Plowden" (A.D. 1194), it would appear that Edmund was of Wansted, Hampshire, and ancestor of the Plowdens of Lassam, Hants, and that he "was styled in his will, July 29, 1655, Sir Edmund, lord earl palatine, governor, and captain general, of the province of New Albion." I would suggest to your Transatlantic readers the interest that would be derived from a compilation of surnames in the United States; and in cases where it can be ascertained, the date of introduction, position of first immigrant, ancestry, and descendants. The names and subsequent history of those families who remained loyal during the American Revolution, are worthy of record; most of whom have, I believe, prospered in the world since the confiscation of their property.

The names of the followers of William the Conqueror are often alluded to; but the "comers over" at the conquest of Wales, Scotland, and Ireland are but seldom thought of, though they lend to their descendants' pedigree a degree of historical interest. A. C.

As lazy as Ludlam's Dog (Vol. i., pp. 382. 475.). — This proverb is to be found in Ray's first edition (1670), and is quoted in a little book entitled *Scarronides, et cet.*, a burlesque on the second book of Virgil's *Æneid*. Æneas, reposing on the "toro alto," is likened to "Ludlam's curr, on truckle lolling;" whilst a marginal note says: "'Tis a proverb, Ludlam's dog lean'd his head against a wall when he went to bark." Both here and in Ray the name is spelt *Ludlam*.

Cranmore.

Pope and Flatman (Vol. iv., p. 132.). — The piece quoted by Mr. Barton had long since been pointed out by Warton (*Essay on Pope*), who has also collected many others which Pope *may* have known and made use of, some which he *must*.

V.

Spenser's Faerie Queene (Vol. iv., p. 133.). — The explanation of the stanza in question would occupy more space than I think you would spare me. It will suffice to note that a very sufficient one will be found in Todd's edition of *Spenser* (1803), in vol. iii., at the close of canto ix. book ii.; and that the letter of Sir K. Digby is given at full length, before the editor's own commentary and explanation, in that place. V.

Belgravia.

Bells in Churches (Vol. ii., p. 326.). — In reply to the inquiry whether there is still a law against the use of bells as a summons to divine services, except in churches, which has not been answered, permit me to quote the following sentences from a judgment of Lord Chief Justice Campbell, as reported in the *Times* of August 14.

"First, with regard to the right of using bells at all. By the common law, churches of every denomination had a full right to use bells, and it was a vulgar error to suppose that there was any distinction at the present time in this respect. At the same time, those bells might undoubtedly be made use of in such a manner as to create a nuisance; and in that case a Protestant church and a Roman Catholic one were equally liable."

The case (Soltan *v.* De Weld) from the judgment in which the above remarks are extracted was tried at the Croydon Assizes, and related to the use of bells by a Romanist community in such a manner as was alleged to be a nuisance. Arun.

Proverb of James I. (Vol. iv., p. 85.). — The meaning of this proverb will be found in Jamieson's *Scottish Dictionary*, 4to. ed.: — To "*cone*" or "*cunne*" thanks, is "to give thanks; to express a sense of obligation; to have a sense of obligation."

S. Wmson.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Many of our readers who take an interest in our Anglo-Saxon Language and Literature are aware that an accomplished German scholar, Dr. Pauli, has during

a residence of considerable length in this country been devoting his attention to those subjects; and we have just received some of the fruits of his labours in a volume entitled *König Ælfred und seine Stelle in der Geschichte Englands.* It is an interesting contribution to a very important period in the history of this country; and it is the more valuable from the use made in it of the labours of our own distinguished Saxonists, Kemble and Thorpe.

Books Received.—*Letters on the Evidences, Doctrines, and Duties of the Christian Religion,* by Olinthus Gregory. The words *Ninth Edition,* on the title-page of this new volume, sufficiently attest the value of this addition to Bohn's *Standard Library.*

The Stranger in London, or Visitor's Companion to the Metropolis and its Environs, with an historical and descriptive Sketch of the Great Exhibition, by Cyrus Redding. This Guide claims the merit of being "not merely descriptive but pictorial;" and it does well, for its woodcuts form the most valuable portion of the book.

Address at the Anniversary Meeting of the Royal Geographical Society, by Captain W. H. Smyth, R.N., President, &c. This Address gives a concise yet most clear view of the progress of Geographical Discovery during the preceding year; and is alike creditable to the learned and gallant Captain and the Society over which he presides.

We desire to direct the attention of our readers, more especially those who are old enough to remember the first appearance of *The Literary Gazette,* to the Testimonial which the friends of the Editor, Mr. Jerdan, propose to present to that gentleman. The names of the Committee, and a statement of the Subscriptions in aid of the object, will be found in our advertising columns.

The Memorial which we mentioned some time since as having been addressed to the Master of the Rolls, requesting "that persons who are merely engaged in historical inquiry, antiquarian research, and other literary pursuits connected therewith, should have permission granted them to have access to the Public Records, with the Indices and Calendars, without payment of Fees," has been very favourably responded to by Sir John Romilly; and a meeting of the gentlemen by whom it was signed has been held at the apartments of the Society of Antiquaries, when certain resolutions were agreed to, acknowledging the obligations of antiquarian literature to Sir John Romilly for the arrangements which he has at present determined upon, and for the further increased facilities for consulting the documents in question, which he has promised on the completion of the new Record Office. The thanks of the meeting were also voted to Mr. Bruce, with whom the movement originated.

Mr. C. Roach Smith has issued proposals for publishing by subscription an Illustrated Catalogue of his Museum of Antiquities, composed principally of remains of the Roman, Anglo-Saxon, and Mediæval periods, discovered in the bed of the Thames, and during excavations in London.

Catalogues Received.—William Nield's (46. Burlington Arcade) Catalogue No. 6. of Very Cheap Books; W. Brown's (130. and 131. Old Street) List of Theological Books selected from the Library of the late Rev. E. Bickersteth.

BOOKS AND ODD VOLUMES

[WANTED TO PURCHASE.

Natural History of the British Entomostracæ, by W. Baird, M.D. (Ray Society's Publications.)
Barrington's Edition of The Anglo-Saxon Version of Orosius, by Alfred the Great. 8vo. London, 1773. (An imperfect Copy, containing only the Anglo-Saxon, from p. 1. to 242., would be sufficient.)
British Essayists, by Chalmers. 45 Vols. Johnson and Co. Vols. VI. VII. VIII. IX. and XXIII.
Knight's Pictorial Shakspeare. Part XXV.
Budden's Life of Archbishop Morton, 1607.
Thomas Lyte's Ancient Ballads and Songs. 12mo. 1827.
Dodwell (Henry, M.A.), Discourse proving from Scriptures that the Soul is a Principle naturally Mortal, &c.
Reflections on Mr. Burchet's Memoirs; or, Remarks on his Account of Captain Wilmot's Expedition to the West Indies, by Colonel Luke Lillingston, 1704.
Gentleman's Magazine. Vol. I. 1731.
New England Judged, not by Man's but by the Spirit of the Lord, &c. By George Bishope. 1661. 4to. Wanted from p. 150. to the end.
Reason and Judgment, or Special Remarques of the Life of the renowned Dr. Sanderson, late Lord Bishop of Lincoln. 1663. Sm. 4to. Wanted from p. 90. to the end.
Tristram Shandy. 12mo. Tenth Edition. Wanted Vol. VII.
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To account for the non-appearance of several letters which have been received, and to prevent others of a like nature from being sent, the Editor begs to state that as it is obviously impossible that well-known controverted points in religion, politics, science, &c., can be adequately discussed in a work like "Notes and Queries," *we cannot insert letters which go directly to provoke the discussion of such points. Correspondents from whom they are received, we can only refer to the notorious sources of information; inquirers to whom these are unknown, are probably not in a state to profit by any dispute which they might engender.*

J. B. *or* J. O. (Birmingham). *The Editor believes that the portraits respecting which our correspondent inquires are mere impostures unworthy of notice.*

S. P. H. T. *is thanked for his kind reminder. The subject has not been lost sight of; but postponed partly from the pressure of correspondence, and the consequent want of room—partly from want of time. We hope however to take some steps in it before the present volume is completed.*

T. Lawrence. *The puzzling epitaph forwarded by our correspondent has already been recorded and explained in* "Notes and Queries." *See* Vol. II., pp. 311. 346.

E. H. Y. *The Query was inserted* Vol. iii., p. 351.; *and the only satisfactory reply received is one not calculated for publication,*

but shall be forwarded to our correspondent, if he will kindly say how a letter may be addressed to him.

F. R. R.'s *Query respecting the "Hanap Cup" has been anticipated in our* 1st Vol. p. 477., *and replied to at* p. 492.

REPLIES RECEIVED. — *Lord Mayor not a Privy Councillor — Thread the Needle — Pope and Flatman — Spenser's Faerie Queene — Men may live Fools — Separation of Sexes in Church — Benslеys of Norwich — Cowper or Cooper — House of Yvery — Spon — A Saxon Bell-house — The late William Hone — Thistle of Scotland — Yankee, &c. (from R. H.) — John Bodley — Double Names — Aulus Gellius' Description of a Dimple — Meaning of Rack — Dogmatism and Puppyism — Borough-English — Royal Library — Was Milton an Anglo-Saxon Scholar? — Heronsewe — Decking Churches at Christmas — Threadneedle Street — Murderers buried in Cross Roads — Pendulum Demonstration of the Earth's Rotation — The Tradescants — Ten Commandments — George Steevens — Marriage of Bishops — Leman Baronetcy — Three Estates of the Realm — Nelson's Coat — Theory of the Earth's Form — Agla — Curious Fact in Natural History, &c. (from St. Lucia).*

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NOTES ON BOOKS, NO. II. — GABRIEL HARVEY.

This learned friend of Spenser and Sir Philip Sydney (though better known from his quarrel with Tom Nashe) was in the habit of writing copious memoranda in his books, several of which were in the library of Mr. Lloyd, of Wygfair. Among them some miscellaneous volumes, which I believe afterwards passed into the collection of Mr. Heber, contained remarkable specimens of his calligraphic skill. His name was written four or five times: "Gabriel Harveius, 1579," and with variation, "Gabrielis Harveij" and "di Gabriello Harveio." The volumes contained the Medea and Giocasta of Lodovico Dolce, in Italian; the Hecuba and Iphigenia of Euripides in Latin, by Erasmus, the Comedies of Terence, &c.; and the first Italian and English Grammar, by Henry Grantham, 1575. On the blank pages and spaces what follows was inscribed: —

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"Ut ferè fœminas; sic Comœdias et Tragœdias; qui unam omnimodo novit, omnes novit quodam modo. Saltem ex ungue, Leonem; ex clave, Herculem."

" Quattro Comedie del divino Pietro Aretino. Cioè Il Marescalco ò Pedante. — La Cortigiana. — La Talanta. — Lo Hippocrito.

" Habeo et legi: sed nondum comprare potui Il Filosofo: quæ tamen ipsius, Comœdia dicitur etiam exstare.

" Memorantur etiam duæ illius Tragœdiæ, L'Hortensia. — Tragœdia di Christo.

" Comedie, Dialoghi capricciosi, Le Lettere, e Capitoli dell' Unico: Historie del suo tempo. La quinta essenza del suo unico ingegno; e lo specchio di tutte l'arti Cortegiane.

" Due Comedie argutissime et facetissime di Machiavelli Politico: La Mandragola. — La Clitia."

" Il Leggere Nutrisca lo Ingegno."

" Suppositi d'Ariosto: Comœdiam singulariter laudate à P. Jovio in Elogiis; cum Plautinis facilè contendens Inventionis, atque successus amenitate; si utriusque sæculi mores non inepte comparentur. Syncrisis ætatum necessaria, ad Comœdiarum, Historiarum, aliorumque Scriptorum excellentia in examinandam, atque judicandam solerti censura."

" Arciprologo quasi di tutte le Comedie, il primo dell' Aretino; et il terzo e quarto dello' stesso."

" Ut Comœdias, sic Tragœdias; qui tres aut quatuor intimè novit, novit ferè omnes. Tanti valet hic aureus libellus. Meo tandem judicio, Poetarum sapientissimus, Euripides: vel ipse Sophocle magis Attice nervosus et profundus, ut Seneca Latine."

" Ecce reliquiæ et fragmenta Menandri, Epicharmi, Alexidis, reliquiorumque Græcorum Comicorum. Cum toto Aristophane. Et fortasse senties nova veteribus non esse potiora. Nec usquam prudentiores Gnomas invenies, ne apud Theognidem quidem aut Isocratem.

" Placent etiam Comœdiæ quæ non sunt Comœdiæ; et Tragœdiæ quæ non sunt Tragœdiæ: Ut utriusque generis multæ egregiæ apud Homerum, et Virgilium in Heroicis; Frontinum et Polyænum in Strategematis; Stephanum in Apologia Herodoti: Rabelesium in Heroicis Gargantuæ: Sidneium in novissima Arcadiæ: Domenichum in Facetiis. Quomodo antiquorum unus Græcorum dixit: — Delicatissimos esse Pisces quæ non sunt Pisces, et carnes lautissimas quæ non sunt carnes. Da mihi Fabulas non Fabulas, Apologos non Apologos. Et sensi optima Apophthegmata quæ non sunt Apophthegmata: Optima Adagia quæ non Adagia.

" Inutiliter Tragœdias legit qui nescit philosophicas sententias a Tyrannicis distinguere. Alia scholarum doctrina, alia regnorum disciplina. Politico opus est judicio ad distinguendum prudentissimas sententias à reliquis. Nec semper Tyrannus barbarus: nec semper poeta, aut philosophus sapiens: solertis judiciis fuerit, non quis dicat, sed quia dicatur respicere, et undique optima seligere."

" Euripidis Jocastæ apud Gascoignum summa ferè Tragœdiarum omnium."

" No finer or pithier Examples than in ye excellent Comedies and Tragedies following, full of sweet and wise discourse. A notable Dictionarie for the Grammer." ———

" Ut de hac Terentii tralatione sentirem honorificentius; fecit Aldus exquisita editio."

I thought these notes worth transcribing, not only as showing the attention paid by the learned students of this time to *the drama*, as well ancient as modern, but more especially for the mention made of the *Jocasta* of George Gascoigne, and the *Antigone* of Sophocles, translated, as he says, by Watson, Bishop of Worcester, and not by Thomas Watson, as Warton supposed. It may be doubted whether this translation was into English; but Harvey seems to imply that it was acted, as well as the Jocasta. Bishop Watson was celebrated for his dramatic skill, in his Latin tragedy of *Absalon*, by Roger Ascham, who says,—

" When M. Watson, in St. John's College at Cambridge, wrote his excellent Tragedie of Absalon, M. Cheke, he, and I, had many pleasant talkes togither, in comparing the preceptes of Aristotle and Horace with the examples of Euripides, Sophocles, and Seneca. . . . . M. Watson had another maner of care of perfection, with a feare and reverence of the judgement of the best learned: who to this day would neuer suffer yet his Absalon to go abroad, and that onelie bicause (*in locis paribus*) *Anapæstus* is twise or thrise used instead of *Iambus*."

In a volume in the Bodleian Library marked Z. 3., Art. "Selden," is "The Life of Howleglas," printed by Copland: at the bottom of the last page is the following MS. note:

" This Howleglasse, with Scoggin, Skelton, and (L–zario—?) given me at London of M. Spenser, xx Decembris, 1578, on condition yt I shoold bestowe ye readinge on them, on or before ye first day of January immediately ensuinge: otherwise to forfeit unto him my Lucian in fower volumes. Whereupon I was ye rather induced to trifle away so many howers as were idely overpassed in running through ye aforesaid foolish bookes; wherein methought yt not all fower together seemed comparable for fine and crafty feates with Jon Miller, whose witty shiftes and practises are reported among Skelton's Tales."

Mr. Malone, from whose memoranda I copy this, says, " I suspect it is Gabriel Harvey's handwriting."

I have a copy of the Organon of Aristotle in Greek, which bears marks of Gabriel Harvey's diligent scholarship. It is copiously annotated and analysed by him when a student at Cambridge, and he has registered the periods at which he completed the study of each part.

S. W. Singer.

Mickleham, Aug. 15. 1851.

THE ANTIQUITY OF KILTS.

This has been the subject of many discussions, and has recently found a place in the columns of "Notes and Queries." I do not propose to take any part in the present discussion, but it may be of some service to historical students for me to

introduce to public notice a much older authority than any that has yet been cited.

It is known to but few antiquaries out of the principality, that the ancient poetry of Wales throws more light on the immediate post-Roman history of Britain than any documents in existence. These poems vividly pourtray the social condition of the period, and contain almost the only records of the great contest between the natives and the Saxon invaders; they prove beyond a doubt that the Romans had left the province in an advanced stage of civilisation, and they supply us with the means of affirming decisively, that the vine was cultivated here to a very considerable extent.

The antiquity of these poems admits of no reasonable doubt; on that point the *Vindication* of Turner enables the antiquaries of Wales to make this assertion with confidence: and having recently translated most of our old poems, with a view to future publication, I feel myself warranted in assuming them to belong to the sixth and seventh centuries of our era. One of these bards, Aneurin by name, belonged to the British tribe, described by the Romans as Ottadini, and by themselves as the people of Gododin. This people were situated at the junction of England and Scotland, and the poems of this bard chiefly refer to that district; but as the bards were a rambling class, and as the bulk of the people from Chester to Dumbarton were the same race as the people of the principality, we are not surprised when we find this bard sometimes among "the banks and braes of bonny Doon," and sometimes in North and South Wales. In one of his verses he thus describes the kilt of a British chief: —

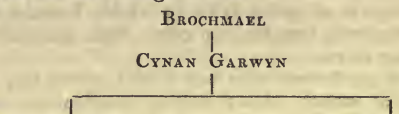
> "Peis dinogat e vreith vreith
> O grwyn balaot ban ureith."

These lines may be found in the *Myvyrian Archæology*, vol. i. p. 13. col. 1.; and a most unwarrantable translation of *dinogat* may be found in Davies' *Mythology of the Druids*; but the literal rendering would be this:

> "Dinogad's kilt is stripy, stripy,
> Of the skins of front-streak'd wolf-cubs."

Peis or *pais* is the word now used for the article of female attire known as a petti-coat, which in form bears a sufficiently close resemblance to the male kilt to justify me in using that word here. It also occurs in *pais-arfau*, a coat of arms, and *pais-ddur*, a coat of mail. The words *vreith vreith* have been translated word for word; in the Kymric language it is a very common form of emphatic expression to repeat the word on which the emphasis falls, as *yn dda da* for *very good;* but a more idiomatic translation would have been, *very stripy*. *Vraith* with us also stands for plaid, and in the Welsh Bible Joseph's "coat of many colours" is named *siacced vraith*.

Now I will not attempt to determine what relation this kilt stands in to the kilts of the Highlands, whether the Gael borrowed it from the Briton, or the Briton from the Gael, or whether the dress was common to both at the time in which Dinogad lived; but thus much appears to be clear, that we here have a *kilt*, and that that kilt was striped, if not a *plaid;* and it only remains for us to determine the period at which Dinogad lived. Most persons are acquainted with the name of Brochmael, Prince of Powys, the British commander at the battle of Bangor in 613, on the occasion of the dispute between Augustine and the primitive British church; Dinogad stood to him in the following relation:



Of Dinogad himself there is but one fact on record, and that took place in 577. His brother Selyf fell at the battle of Bangor or Chester in 613. If we take these facts together, we may form a pretty accurate idea respecting the period at which he lived.

Viewing this matter from a Cambrian standpoint, I feel myself warranted in hazarding the following remarks. In the lines of Aneurin, the thing selected for special notice is the excess of stripe; and therefore, whether it was the invention of Dinogad, or whether he borrowed the idea from the Scots or Picts when he was at Dumbarton in 577, it is quite clear, from the repetition of the word *vreith*, that his kilt had the attribute of stripyness to a greater extent than was usually the case; while it is also equally clear, that amongst the Britons of that period, kilts of a stripy character were so common as to excite no surprise. We may therefore affirm,

1. That in the beginning of the seventh century the British chiefs were in the habit of wearing skin kilts.

2. That striped kilts were common.

3. That a chief named Dinogad was distinguished by an excess of this kind of ornament. And

4. That as the Kymry of North Britain were on intimate terms with their neighbours, it is highly probable that the Scottish kilt is much older than 1597.

T. Stephens.

Merthyr Tydfil.

NOTES ON JULIN, NO. I.

(Vol. ii., pp. 230. 282. 379. 443.)

In approaching a subject set at rest so long since, I feel some apology due to you; and that apology I will make by giving you the results of my recent investigation of the question of Vineta

v. Julin *alias* Wollin, made in Pomerania, and noted from personal testimony and Pomeranian chronicles.

But, first, to correct an *erreur de plume* of Dr. Bell's. He says, in stating the position of Vineta (Vol. ii., p. 283.), "opposite the small town of *Demmin, in Pomerania.*" Dr. Bell has miswritten the name: there is no such place on the Baltic. The real name is *Damerow, on the Isle of Usedom.* A little lower he remarks, speaking of Wollin, "No *rudera*, no vestiges of ancient grandeur, now mark the spot; not even a tradition of former greatness." In this I think Dr. Bell will find (and, I am sure, will readily allow, in the same spirit of good faith in which I make my observations) that he is in error, from the following narrative.

The gentleman who has kindly given me, by word of mouth, the following particulars, is a native of Wollin, and of one of the most ancient and noble families in that island, a relative of that Baron Kaiserling who was the Cicero of Frederick the Great, but of an elder branch of that family, the Counts of Kaiserling. M. de Kaiserling states that, when a young man, in his native town, he took a delight in reading the records of its bygone glory, and in tracing out the ruins in the neighbourhood of the town, extending to the distance of about one English mile from its outskirts. The foundations of houses and tracks of streets * are still exposed in the operations of agriculture, and my informant has in his possession several Byzantine and Wendish coins which he at that time picked up. He has likewise seen a Persian coin, which was found in the same neighbourhood by a friend. Having been led by circumstances to examine the evidence *pro* and *con.* in this question, he has come to the conclusion that Wollin and Julin or Jumne are identical. He treats the story of Vineta as a nursery tale and a myth.

From the recently-published work on Wollin (*Die Insel Wollin und das Seebad Misdroy. Historische Skizze von Georg Wilhelm von Raumer:* Berlin, 1851) I extract the following account of Wollin in 1070, as I think it important to have all the best evidence attainable †: —

"Adam of Bremen, a contemporaneous historian, has left us a curious description of Wollin as it appeared at the time of its merchant greatness: yet he was himself, most probably, never there, but compiled his account from the narratives of sailors, from whose mouth he, as he says, heard almost incredibilities about the splendour of the town. He describes the famous city as the chief staple place of the trade of the surrounding Slavonians and Russians: also as the largest of all towns at this end of Europe, and inhabited by Slavonians, Russians, and various pagan nations. Also many Germans from Lower Saxony had come to the town, yet it was not permitted them to appear openly as Christians; though the political interests of a trading place, then as now, caused all nations to be allowed the liberty of incolation (*Niederlassungsrecht*) and toleration. The peculiar inhabitants of the place, particularly those who held the government, were mostly pagans, but of great hospitality, of liberal and humane customs, and great justice. The town had become very rich, by means of the trade of Northern Europe, of which they had almost the monopoly: every comfort and rarity of distant regions was to be found there. The most remarkable thing in Wollin was a pot of Vulcan, which the inhabitants called Greek fire. * Probably we should understand by this, a great beacon fire, which the Wolliners sustained by night on account of navigation, and of which a report was among the sailors that it was Greek fire: but it is also possible that in the trade with the Orient, which the discovered Arabic coins prove, real Greek fire was brought to Wollin in pots. A tricaputed idol of a sea-god, or Neptune, stood in Wollin, to denote that the island Wollin was surrounded by three different seas: that is to say, a green one, the Ostsee; a white one, under which we should probably understand the Dievenow; and one which was retained in raging motion by continual storms, the Haff. The navigation from Wollin to Demmin, a trading place on the Peene, is short; also from Wollin to Samland, in Prussia; eight days only were necessary to go by land from Hamburgh to Wollin, or by sea, across Schleswig; and forty-three days was the time of sailing from Wollin to Ostragard in Russia. These notices point to the chief trade of Wollin by sea, that is, with Demmin, Hamburgh, Schleswig, and Holstein, Prussia, and Russia.

"So magnificent was ancient Wollin, according to the narrative of the seamen; yet it must not be considered exactly a northern Venice, but a wide-circuited place, chiefly, however, of wooden houses, and surrounded by walls and palisades, in which (in comparison with the then rudeness and poverty of the countries on the Ostsee) riches and merchandise were heaped up.

"And now it is time to mention the fable of the drowned city Vineta. While an old chronicler, Helmold, follows Adam of Bremen in the description of the city Wollin, he puts, through an error of transcription †, in place of Julinum or Jumne, which name Adam of Bremen has, Vineta; such a place could not be found, and it was concluded, therefore, that the sea had engulfed it. The celebrated Buggenhagen ‡ first discovered, in the beginning of the sixteenth century, a great rock formation in the sea, at the foot of the Streckelberg, on the island of Usedom §, and then the

* Particularly the Salmarks (Wendish for Fish-markets), as they were called.

† Likewise, repetition must be excused, as it is here scarcely avoidable.

* "Olla Vulcani quæ incolæ Græcam vocant ignem de quo etiam meminit Solinus," adds Adam of Bremen. Solinus speaks of oil, or rather naphtha, from Mœsia; and it is not improbable that the Wolliners imported it for their beacons in pots.

† The oldest MSS. are said not to have this error.

‡ A native of Wollin, by the bye.

§ Close by Damerow.

city Vineta was soon transplanted thither; and it was absurdly considered that a rock reef (which has lately been used for the harbour of Swinemünde, and has disappeared) was the ruins of a city destroyed by the waves a thousand years ago: indeed, people are not wanting at the present day, who hold fast to this fable, caused by the error of a transcriber. In the mean time it has become a folk tale, and as such retains its value. A Wolliner booth-keeper recounted me the interesting story, which may be read in Barthold's *History of Pomerania* (vol. i. p. 419.), — a rough sterling Pomeranian (*ächt-pommerschis*) fantastical picture of the overbearing of the trade-enriched inhabitants of Vineta, which God had so punished by sending the waves of the ocean over the city. The town of Wollin, to which alone this legend was applicable, is certainly not destroyed by the sea, nor wholly desert: but if they deserved punishment for their pride in their greatness, they had received it in that they had quite fallen from their former glory."— Pp. 22—25.

As I wish thoroughly to dispose of the question, I shall divide my communication on Julin into two parts, of which the above is the first. I reserve my own remarks till all the evidence has been heard. KENNETH R. H. MACKENZIE.

Minor Notes.

Anecdote of Curran. — During one of the circuits, Curran was dining with a brother advocate at a small inn kept by a respectable woman, who, to the well ordering of her establishment, added a reputation for that species of apt and keen reply, which sometimes supplies the place of wit. The dinner had been well served, the wine was pronounced excellent, and it was proposed that the hostess should be summoned to receive their compliments on her good fare. The Christian name of this purveyor was Honoria, a name of common occurrence in Ireland, but which is generally abbreviated to that of Honor. Her attendance was prompt, and Curran, after a brief eulogium on the dinner, but especially the wine, filled a bumper, and, handing it, proposed as a toast, "Honor and Honesty." His auditor took the glass, and with a peculiarly arch smile, said, "Our absent friends," and having drank off her amended toast, she curtseyed and withdrew. M. W. B.

Difficulty of getting rid of a Name.— The institution founded in Gower Street under the name of the *University of London*, lived for ten years under that name, and, since, for fifteen years, under the name of *University College*, a new institution receiving the name of the *University of London*. A few years after the change of name, a donor left reversionary property to the *London University in Gower Street*, which made it necessary to obtain the assistance of the Court of Chancery in securing the reversion to its intended owners. A professor of the *College* in Gower Street received a letter, dated from Somerset House (where the *University* is), written by the Vice-Chancellor of the University himself, and addressed, not to the *University College*, but to the *University of London*. And in a public decision, by the Archbishop of Canterbury, as Visitor of Dulwich College, which appears in *The Times* of July 21, it is directed that certain scholars are to proceed for instruction to some such place as "King's College or *the London University*." This is all worthy of note, because we often appeal to old changes of name in the settlement of dates. When this decision becomes very old, it may happen that its date will be brought into doubt by appeal to the fact that the place of *instruction* (what is *now* the *University* giving no instruction but only granting degrees, and to students of King's College among others) ceased to have the title of *University* in 1837. What so natural as to argue that the Archbishop, himself a visitor of King's College, cannot have failed to remember this. A reflected doubt may be thrown upon some arguments relating to dates in former times. M.

House of Lord Edward Fitzgerald. — The Note on his mother, in Vol. iii., p. 492., reminds me of making the following one on himself, which may be worth a place in your columns. When lately passing through the village of Harold's Cross, near Dublin, a friend pointed out to me a high antiquated-looking house in the village, which he said had been occupied by Lord Edward Fitzgerald, and in which he had planned many of his designs. The house appears to be in good preservation, and is still occupied. R. H.

Fairy Dances. — It might perhaps throw some light on this fanciful subject, were we to view it in connexion with the operation of the phenomenon termed the "odylic light," emitted from magnetic substances. The Baron von Riechenbach, in his *Researches on Magnetism, &c.*, explains the cause of somewhat similar extraordinary appearances in the following manner: —

"High on the Brocken there are rocky summits which are strongly magnetic, and cause the needle to deviate: these rocks contain disseminated magnetic iron ore; . . . . the necessary consequence is that they send up odylic flames. . . . . Who could blame persons imbued with the superstitious feelings of their age, if they saw, under these circumstances, the devil dancing with his whole train of ghosts, demons, and witches? The revels of the Walpurgisnacht must now, alas! vanish, and give place to the sobrieties of science — science, which with her touch dissipates one by one all the beautiful but dim forms evoked by phantasy."

Should such a thing as the odylic light satisfactorily explain the phenomenon of ghosts, fairies, &c., we should happily be relieved from the awkward necessity of continuing to treat their

existence as "old wives' fables," or the production of a disordered imagination. J. H. KERSHAW.

Æsop.—It may be said, at first sight, "Why, every body knows all about him." I answer, Perhaps about as much as modern painters and artists know about Bacchus, whom they always represent as a gross, vulgar, fat person: all the ancient poets, however (and surely they ought to know best), depict him an exquisitely beautiful youth. A similar vulgar error exists with regard to Æsop, who in the *Encyclopædia Britannica* is pronounced a strikingly deformed personage. The exact opposite seems to have been the truth. Philostratus has left a description of a picture of Æsop, who was represented with a chorus of animals about him: he was painted smiling, and looking thoughtfully on the ground, but not a word is said of any deformity. Again, the Athenians erected a statue to his honour, "and," says Bentley, "a statue of him, if he were deformed, would only have been a monument of his ugliness: it would have been an indignity, rather than an honour to his memory, to have perpetuated his deformity."

And, lastly, he was sold into Samos by a slave-dealer, and it is a well-known fact that these people bought up the handsomest youths they could procure. A. C. W.

Brompton.

Nelson's Coat at Trafalgar (Vol. iv., p. 114.).—Besides the loss of bullion from one of the epaulettes of Lord Nelson's coat occasioned by the circumstance related by ÆGROTUS, there was a similar defacement caused by the fatal bullet itself, which might render the identification suggested by ÆGROTUS a little difficult. Sir W. Beatty says, in his *Authentic Narrative of the Death of Lord Nelson*, p. 70.:

"The ball struck the fore part of his lordship's epaulette, and entered the left shoulder. . . . . On removing the ball, a portion of the gold lace and pad of the epaulette, together with a small piece of his lordship's coat, was found firmly attached to it."

The ball, with the adhering gold lace, &c., was set in a crystal locket, and worn by Sir W. Beatty. It is now, I believe, in the possession of Prince Albert.

The intention of my note (Vol. iii., p. 517.) was to refute a common impression, probably derived from Harrison's work, that Lord Nelson had rashly adorned his admiral's uniform with extra insignia on the day of the battle, and thereby rendered himself a conspicuous object for the French riflemen. ALFRED GATTY.

Queries.

JOHN KNOX.

In completing the proposed series of Knox's writings, I should feel greatly indebted to DR. MAITLAND or any of your readers for answering the following Queries:—

1. In the Catalogue of writers on the Old and New Testament, p. 107.: London, 1663, a sermon on Ezechiel ix. 4., attributed to Knox, is said to have been printed anno 1580. Where is there a copy of this sermon preserved?

2. Bale, and Melchior Adam, copying Verheiden, include in the list of Knox's writings, *In Genesim Conciones.* Is such a book known to exist?

3. Bishop Tanner also ascribes to him *Exposition on Daniel:* Malburg, 1529. This date is unquestionably erroneous, and probably the book also.

4. Knox's elaborate treatise *Against the Adversaries of God's Predestination* was first published at Geneva, 1560, by John Crespin. Toby Cooke, in 1580, had a license to print Knoxes *Answere to the Cauillations of ane Anabaptist.* (Herbert's *Ames*, p. 1263.) Is there any evidence that the work was reprinted earlier than 1591?

5. The work itself professes to be in answer to a book entitled *The Confutation of the Errors of the Careles by Necessitie;* "which book," it is added, "written in the English tongue, doeth contain as well the lies and blasphemies imagined by Sebastian Castalio, ... as also the vane reasons of Pighius, Sadoletus, and Georgius Siculus, pestilent Papistes, and expressed enemies of God's free mercies." When was this *Confutation* printed, and where is there a copy to be seen?

DAVID LAING.

Edinburgh.

Minor Queries.

116. "*Fœda ministeria, atque minis absistite acerbis*" (Vol. iii., p. 494.).—Will any of your readers who may be metrical scholars, inform me whether there is any classical example of such an accent and cæsura as in this verse of Vida? C. B.

117. *Cornish Arms and Cornish Motto.*—The Cornish arms are a field sable with fifteen *bezants*, not *balls* as they are commonly called. 5. 4. 3. 2. 1. in pale *or.* These arms were borne by Condurus, the last Earl of Cornwall of British blood, in the time of William I., and were so borne until Richard, Earl of Cornwall, on being created Earl of Poictou, took the arms of such. According to the custom of the French, these were a rampant lion *gules* crowned *or*, in a field *argent;* but to show forth Cornwall, he threw the fifteen *bezants* into a bordour *sable*, round the bearing of the Earl of Poictou; but the Cornish arms, those of Condurus, are unaltered, though the *coins* are often mistaken for balls, and painted on a field coloured to the painter's fancy. Can you tell me when the Cornish motto "one and all" was adopted, and why? S. H. (2)

118. *Gloucester saved from the King's Mines.* — In Sir Kenelm Digby's *Treatise of Bodies*, ch. xxviii. sec. 4., is this passage :

"The trampling of men and horses in a quiet night, will be heard some miles off . . . . Most of all if one set a drum smooth upon the ground, and lay one's ear to the upper edge of it," &c.

On which the copy in my possession (ed. 1669) has the following marginal note in a cotemporary hand :

"Thus Gloucester was saved from the King's mines by y^e^ drum of a drunken drum̃er."

To what event does this refer, and where shall I find an account of it? It evidently happened during the civil wars, but Clarendon has no mention of it. T. H. KERSLEY, A.B.

119. *Milesian.* — What is the origin of the term *Milesian* as applied to certain races among the Irish? W. FRASER.

120. *Horology.* — Can any of your numerous correspondents kindly inform me what is the best scientific work on Horology? I do not want one containing *mere* mathematical work, but entering into all the details of the various movements, escapements, &c. &c., of astronomical clocks, chronometers, pocket watches, with the latest improvements down to the present time. H. C. K.

121. *Laurentius Müller.* — Can any of your readers mention a library which contains a copy of the *Historia Septentrionalis*, or History of Poland, of Laurentius Müller, published about 1580? A. TR.

122. *Lines on a Bed.* — Can you tell me where I can find the antecedents of the following couplets? They are a portion of some exquisite poetical "Lines on a Bed :"

"To-day thy bosom may contain
Exulting pleasure's fleeting train,
Desponding grief to-morrow !"

I once thought they were Prior's, but I cannot find them. Can you assist me? R. W. B.

123. *Pirog.* — A custom, I believe, still exists in Russia for the mistress of a family to distribute on certain occasions bread or cake to her guests. Some particulars of this custom appeared either in the *Globe* or the *Standard* newspaper in 1837 or 1838, during the months of October, November, or December. Having lost the reference to the precise date, and only recollecting that the custom is known by the name of *Pirog*, I shall feel much obliged to any correspondent of the "NOTES AND QUERIES" if he can supply me with further information on the subject. R. M. W.

124. *Lists of Plants with their Provincial Names.* — In a biography that appeared of Dr. P. Brown in the *Anthologia Hibernica* for Jan. 7, 1793, we are informed that he prepared for the press a "Fasciculus Plantarum Hibernicarum," enumerating chiefly those growing in the counties of Mayo and Galway, written in Latin, with the English and Irish names of each plant. See also *Dublin Quarterly Journal of Medical Science*, i.—xxx. Where is this MS.?

Can any of your readers refer me to similar lists of plants indigenous to either England or Ireland, in which the provincial names are preserved, with any notes on their use in medicine, or their connexion with the superstitions of the district to which the list refers? Any information on this subject, however slight, will particularly oblige S. P. H. T.

P. S. I should not be much surprised if the MS. of Dr. P. Brown existed in some of the collectanea in the Library of Trin. Coll. Dub.

125. *Print cleaning.* — How should prints be cleaned, so as not to injure the paper? A. G.

126. *Italian Writer on Political Economy — Carli the Economist.* — What was the first work by an Italian writer on any element of political economy? and in what year did Carli, the celebrated economist, die? ALPHA.

127. *Nightingale and Thorn.* — Where is the earliest notice of the fable of the nightingale and the thorn? that she sings because she has a thorn in her breast? For obvious reasons, the fiction cannot be classical.

It is noticed by Byron :

"The nightingale that sings with the deep thorn,
That fable places in her breast of wail,
Is lighter far of heart and voice than those
Whose headlong passions form their proper woes."

But an earlier mention is found in Browne's poem on the death of Mr. Thomas Manwood : —

"Not for thee these briny tears are spent,
But as the nightingale against the breere,
'Tis for myself I moan and do lament,
Not that thou left'st the world, but left'st me here."

He seems to interpret the fable to the same effect as Homer makes Achilles' women lament Patroclus — Πατρόκλου *πρόφασιν, σφῶν δ' αὐτῶν κήδε ἑκάστη*. It has been suggested that it rather implies that the spirit of music, like that of poetry and prophecy, visits chiefly the afflicted, — a comfortable doctrine to prosaic and unmusical people. A. W. H.

128. *Coleridge's Essays on Beauty.*—At pp. 300, 301, of this writer's *Table Talk* (3rd edition) there is the following paragraph : —

"I exceedingly regret the loss of those essays on beauty, which I wrote in a Bristol newspaper. I would give much to recover them."

Can any of your readers afford information on this point? The publication of the essays in question (supposing that they have not yet been

published) would be a most welcome addition to the works of so eminent and original an author as S. T. Coleridge. J. H. Kershaw.

129. *Henryson and Kinaston.* — Mr. Singer (Vol. iii., p. 297.) refers to Sir Francis Kinaston's Latin version of Chaucer's *Troilus and Cresseid*, and of Henryson's *Testament of Cresseid*. The first two books of the former are well known as having been printed at Oxford, 1635, 4to.; and the entire version was announced for publication by F. G. Waldron, in a pamphlet printed as a specimen, in 1796. Query, Who is now the possessor of Kinaston's manuscript, which Mr. Singer recommends as worthy of the attention of the Camden Society?

In the original table of contents of a manuscript collection, written about the year 1515, one article in that portion of the volume now lost is "Mr. Robert Henderson's dreme, *On fut by Forth*." Can any of your readers point out where a copy of this, or any other unpublished poems by Henryson, are preserved? D. L.

Edinburgh.

130. *Oldys' Account of London Libraries.* — In "A Catalogue of the Libraries of the late *William Oldys*, Esq., Norroy King at Arms (author of the *Life of Sir Walter Ralcigh*), the Reverend *Mr. Emms*, of *Yarmouth*, and *Mr. William Rush*, which will begin to be sold on Monday, April 12, by Thomas Davies;" published without date, but supposed to be in 1764, I find amongst Mr. Oldys's manuscripts, lot 3613.: "Of London Libraries: with Anecdotes of Collectors of Books, Remarks on Booksellers, and on the first Publishers of Catalogues." Can any of your readers inform me if the same is still in existence, and in whose possession it is? William Brown, Jun.

Old Street.

131. *A Sword-blade Note.* — I find in an account-book of a public company an entry dated Oct. 1720, directing the disposal of "A Sword-blade Note for One hundred ninety-two pounds ten shillings seven pence." Can any of your numerous readers, especially those cognisant of monetary transactions, favour me with an explanation of the nature of this note, and the origin of its peculiar appellation? R. J.

Threadneedle Street, Aug. 28. 1851.

132. *Abacot.* — The word Abacot, now inserted in foreign as well as English dictionaries, was adopted by Spelman in his Glossary: the authority which he gives *seems* to be the passage (stating that King Henry VI.'s "high cap of estate, called *Abacot*, garnished with two rich crowns," was presented to King Edward IV. after the battle of Hexham) which is in Holinshed, (the third volume of *Chronicles*, fol. Lond. 1577, p. 666. col. 2. line 28.): but this appears to be copied from Grafton (*A Chronicle, &c.*, fol. Lond. 1569), where the word stands *Abococket*. If this author took it from Hall (*The Union, &c.*, fol. Lond. 1549) I think it there stands the same: but in Fabyan's *Chronicle*, as edited by Ellis, it is printed *Bycoket;* and in one black-letter copy in the British Museum, it may be seen *Bicoket*, corrected in the margin by a hand of the sixteenth century, *Brioket*.

Can any reader point out the right word, and give its derivation? J. W. P.

133. *Princesses of Wales* (Vol. iv., p. 24.). — C. C. R. has clearly shown what is Hume's authority for the passage quoted by Mr. Christian in his edition of *Blackstone*, and referred to by me in my former communication, Vol. iii., p. 477. Can he point out where the passage in Hume is found? Mr. Christian refers to Hume, iv. p. 113.; but I have not been able to find it at the place referred to in any edition of Hume which I have had the opportunity of consulting. G.

Minor Queries Answered.

A Kelso Convoy. — What is the origin of a *Kelso convoy*, — a Scotch phrase, used to express going a little way with a person? B.

[Jamieson, in his *Dictionary of the Scottish Language*, Johnstone's Abridgment, thus explains the phrase: — "Kelso Convoy, an escort scarcely deserving the name south of Scotland. 'A step and a half ower the door stane.' (*Antiquary.*) This is rather farther than a *Scotch Convoy*, which, according to some, is only to the door. It is, however, explained by others as signifying that one goes as far as the friend whom he accompanies has to go, although to his own door."]

Cardinal Wolsey. — In the life of Wolsey in the *Penny Cyclopædia* is the following:

"It is said that while he lived at Lymington, he got drunk at a neighbouring fair. For some such cause it is certain that Sir Amias Paulett put him into the stocks, — a punishment for which we find that he subsequently revenged himself."

I have been unable to find what was his revenge. B.

[Collins, in his *Peerage of England*, vol. iv. p. 3., says, "that in the reign of Henry VII., when Cardinal Wolsey was only a schoolmaster at Lymington, in Somersetshire, Sir Amias Paulett, for some misdemeanor committed by him, clapped him in the stocks; which the Cardinal, when he grew into favour with Henry VIII., so far resented, that he sought all manner of ways to give him trouble, and obliged him (as Godwin in his *Annals*, p. 28., observes) to dance attendance at London for some years, and by all manner of obsequiousness to curry favour with him. During the time of his attendance, being commanded by the Cardinal not to depart London without licence, he took up his lodging in the great gate of the Temple towards Fleet Street.]

Brunswick Mum. — Why was the beer called *Brunswick Mum* so named? When I was young it used to be drunk in this country, and was, I am told, extensively exported to India, &c. Is it still manufactured? G. CREED.

[Skinner calls *Mum* a strong kind of beer, introduced by us from Brunswick, and derived either from German *mummeln*, to mumble, or from *mum* (silentii index), *i. e.* either drink that will (ut nos dicimus) make a cat speak, or drink that will take away the power of speech.

"The clamorous crowd is hush'd with mugs of mum,
Till all, tun'd equal, send a general hum."—*Pope.*

Brunswick Mum is now advertised for sale by many publicans in the metropolis.]

Meaning of "Rasher."—What is the derivation of the word *rasher*, "a *rasher* of bacon?"

J. H. C.

Adelaide, South Australia.

[Surely from the French *raser*, to shave — a shaving of bacon. Our correspondent will probably recollect that vessels that have been *cut down* are commonly known as *razees.*]

Replies.

PENDULUM DEMONSTRATION OF THE EARTH'S ROTATION.

(Vol. iv., p. 129.)

I beg to send you a few remarks on the note of A. E. B., concerning the "Pendulum Demonstration of the Earth's Rotation."

Your correspondent appears to consider that the only fact asserted by the propounders of the theory, is a variation in the plane of oscillation, caused by "the difference of rotation due to the excess of velocity with which one extremity of the line of oscillation may be affected more than the other;" the probable existence of which he proves by imagining a pendulum suspended over a point half-way between London and Edinburgh, and set in motion by being drawn towards and retained over London, and thence dismissed on its course. It is clear that in such a case the pendulum would at starting be impressed with the same velocity of motion in an eastern direction which the retaining power in London had, and that its path would be the result of this force compounded with that given by gravity in its line of suspension, *i. e.* towards the north, and its course would therefore be one subject to easy calculation. I should imagine that this disturbing force arising from the excess of eastern velocity possessed by the starting point over that of suspension, would be inappreciable after a few oscillations; but at all events it is evident that it might readily be avoided by setting the pendulum in motion by an impulse given beneath the point of suspension, by giving to it a direction east and west as suggested by A. E. B, or by several other expedients which must occur to a mathematician.

Your correspondent proceeds by requiring that there should be shown "reasonable ground to induce the belief that the ball is really free from the attraction of each successive point of the earth's surface," and is not as "effectually a partaker in the rotation of any given point" as if it were fixed there; or that "the duration of residence" necessary to cause such effect should be stated. Now I certainly am aware of no force by which a body unconnected with the earth would have any tendency to rotate with it; gravity can only act in a direct line from the body affected to the centre of the attracting body, and the motion in the direction of the earth's rotation can only be gained by contact or connexion, however momentary, with it. The onus of proving the existence of such a force as A. E. B. alludes to, must surely rest with him, not that of disproving it with me. What the propounders of this theory claim to show is, I humbly conceive, this, — that the direction in which a pendulum oscillates is *constant*, and not affected by the rotation of the earth beneath it: that as when suspended above the pole (where the point of suspension would remain fixed) the plane of each oscillation would make a *different* angle with any given meridian of longitude, returning to its original angle when the diurnal rotation of the earth was completed; and as when suspended above the equator, where the point of suspension would be moved in a right line, or, to define more accurately, where the plane made by the motion of a line joining the point of suspension and the point directly under it (over which the ball would remain if at rest) would be a flat or right plane, the angle made by each successive oscillation with any one meridian would be the *same*, so, at all the intermediate stations between the pole and the equator, where the point of suspension would move in a line, commencing near the pole with an infinitely small curve, and ending near the equator with one infinitely large (*i. e.* where the plane as described above would be thus curved), the angle of the plane of oscillation with a given meridian would, at each station, vary in a ratio diminishing from the variation at the pole until it became extinct at the equator, which variation they believe to be capable both of mathematical proof and of ocular demonstration.

I do not profess to be one of the propounders of this theory, and it is very probable that you may have received from some other source a more lucid, and perhaps a more correct, explanation of it; but in case you have not done so, I send you the foregoing rough "Note" of what are my opinions of it. E. H. Y.

A SAXON BELL-HOUSE.

(Vol. iv., p. 102.)

Your correspondent Mr. Gatty, in a late number, has quoted a passage of the historian Hume, which treats a certain Anglo-Saxon document as a statute of Athelstan. As your correspondent cites his author without a comment, he would appear to give his own sanction to the date which Hume has imposed upon that document. In point of fact, it bears no express date, and therefore presents a good subject for a Query, whether that or any other era is by construction applicable to it. It is an extremely interesting Anglo-Saxon remain; and as it bears for title, "be leodgethincthum and lage," it purports to give legal information upon the secular dignities and ranks of the Anglo-Saxon period. This promises well to the archæologist, but unfortunately, on a nearer inspection, the document loses much of its worth; for, independently of its lacking a date, its jurisprudence partakes more of theory than that dry law which we might imagine would proceed from the Anglo-Saxon bench. Notwithstanding this, however, its archæological interest is great. The language is pure and incorrupt West Saxon.

It has been published by all its editors (except Professor Leo) as *prose*, when it is clearly not only rythmical but alliterative — an obvious characteristic of Anglo-Saxon poetry. And it is this mistake which has involved the further consequence of giving to the document a legal and historical value which it would never have had if its real garb had been seen through. This has led the critics into a belief of its veracity, when a knowledge of its real character would have inspired doubts. I believe that its accidental position in the first printed edition at the end of the "Judicia" (whether it be so placed in the MS. I know not) has assisted in the delusion, and has supplied a date to the minds of those who prefer faith to disquisition. The internal evidence of the document also shows that it is not jurisprudence, but only a vision spun from the writer's own brains, of what he dreamed to be constitutional and legal characteristics of an anterior age, when there were greater liberty of action and expansion of mind. The opening words of themselves contain the character of the document: — "Hit wæs hwilum." It is not a narrative of the present, but a record of the past.

The legal poet then breaks freely into the darling ornament of Anglo-Saxon song, alliteration: "On Engla lagum thæt leod and lagum," and so on to the end. As its contents are so well known and accessible, I will not quote them, but will merely give a running comment upon parts. "Gif ceorl getheah," &c. It may be *doubted* whether, even in occasional instances, the *ceorl* at any time possessed under the Anglo-Saxon system the power of equalising himself by means of the acquisition of property, with the class of theguas or gentilshommes. But in the broad way in which the poet states it, it may be absolutely denied, inasmuch as the acquisition of wealth is made of itself to transform the *ceorl* into a *thegn:* a singular coincidence of idea with the vulgar modern theory, but incompatible with fact in an age when a dominant caste of *gentlemen* obtained.

It is not until the reign of Edward III. that any man, not born a gentleman, can be distinctly traced in possession of the honours and dignities of the country; an air of improbability is thus given which is increased by a verbal scrutiny. In the words "gif thegen getheah thæt be wearth to eorle," &c., the use of the word *eorl* is most suspicious. This is not the *eorl* of antiquity — the Teutonic *nobilis;* it is the official *eorl* of the Danish and *quasi*-Danish periods. This anachronism betrays the real date of the production, and carries us to the times succeeding the reign of Ethelred II., when the disordered and transitional state of the country may have excited in the mind of the disquieted writer a fond aspiration which he clothed in the fanciful garb of his own wishes, rather than that of the gloomy reality which he saw before him.

The use of the word *cræft*, for a vessel, like the modern, is to be found in the *Andreas* (v. 500.), a composition probably of the eleventh century.

The conclusion points to troubled and late times of the Anglo-Saxon rule, when the church missed the reverence which had been paid to it in periods of peace and prosperity.

I have said enough to show that this document cannot rank in accuracy or truthful value with the Rectitudines or the LL. of Hen. I.

One word more. What is the meaning of *burhgeat? Burh* I can understand; authorities abound for its use as expressing the *manoir* of the Anglo-Saxon *thegn*. The "geneates riht" (*Rectitudines*) is "bytlian and burh hegegian." The *ceorls* of Dyddanham were bound to dyke the hedge of their lords' *burh* ("Consuetudines in Dyddanhamme," *Kemb.*, vol. iii. App. p. 450.): "And dicie gyrde burh heges." H. C. C.

THE WHALE OF JONAH.

Eichhorn (*Einleitung in das Alte Testament*, iii. 249.) in a note refers to a passage of Müller's translations of Linnæus, narrating the following remarkable accident: —

"In the year 1758, a seaman, in consequence of stormy weather, unluckily fell overboard from a frigate into the Mediterranean. A seal (*Seehund*, not *Hai*, a shark) immediately took the man, swimming and crying for help, into its wide jaws. Other seamen sprang into a boat to help their swimming comrade; and their captain, noticing the accident, had the pre-

sence of mind to direct a gun to be fired from the deck at the fish, whereby he was fortunately so far struck (*so getroffen wurde*) that he *spit* out directly the seaman previously seized in his jaws, who was taken into the boat alive, and apparently little hurt.

"The seal was taken by harpoons and ropes, and hauled into the frigate, and hung to dry in the cross-trees (*quære*). The captain gave the fish to the seaman who, by God's providence, had been so wonderfully preserved; and he made the circuit of Europe with it as an exhibition, and from France it came to Erlangen, Nuremburg, and other places, where it was openly shown. The fish was twenty feet long, with fins nine feet broad, and weighed 3,924 lbs., and is illustrated in tab. 9. fig. 5.; from all which it is very probably concluded, that this kind was the true Jonas-fish."

Bochart concurs in this opinion.

Herman de Hardt (*Programma de rebus Jonæ*, Helmst. 1719) considers that Jonah stopt at a tavern bearing the sign of the whale.

Lesz (*Vermischte Schriften*, Th. i. S. 16.) thinks that a ship with a figure-head (*Zeichen*) of a whale took Jonah on board, and in three days put him ashore; from which it was reported that the ship-whale had vomited (discharged) him.

Eichhorn has noticed the above in his Introduction to the Old Testament (iii. 250.).

An anonymous writer says that *dag* means a fish-boat; and that the word which is translated *whale*, should have been *preserver*; a criticism inconsistent with itself, and void of authority.

The above four instances are the only hypotheses at variance with the received text and interpretation worthy of notice: if indeed the case of the shark can be deemed at all at variance, as the term κῆτος was used to designate many different fishes.

Jebb (*Sacred Literature*, p. 178.) says that the whale's stomach is not a safe and practicable asylum; but —

"The throat is large, and provided with a bag or intestine so considerable in size that whales frequently take into it *two* of their young, when weak, especially during a tempest. In this vessel there are two vents, which serve for inspiration and expiration; there, in all probability, Jonas was preserved."

John Hunter compares the whale's tongue to a feather bed; and says that the baleen (whalebone) and tongue together fill up the whole space of the jaws.

Josephus describes the fish of Jonah as a κῆτος, and fixes on the Euxine for the locality as an *on dit* (ὁ λόγος). The same word in reference to the same event is used by Epiphanius, Cedrenus, Zanarus, and Nicephorus.

The Arabic version has the word حوت (*choono*), translated in Walton's Polyglott *cetus*; but the word, according to Castell, means "a tavern," or "merchants' office." This may have led to Herman de Hardt's whim.

The Targum of Jonathan, and the Syriac of Jonah, have both the identical word which was most probably used by our Lord, *Noono*, fish, the root signifying *to be prolific*, for which fishes are eminently remarkable. *Dag*, the Hebrew word, has the same original signification.

The word used by our Lord, in adverting to His descent to Hades, was most probably that of the Syriac version, ܢܘܢܐ (*noono*), which means *fish* in Chaldee and Arabic, as well as in Syriac; and corresponds to the Hebrew word דָּג (*dag*), *fish*, in Jonah i. 17., ii. 1. 10. The Greek of Matthew xii. 40., instead of ἰχθύς, has κῆτος, *a whale*. The Septuagint has the same word κῆτος for (1) *dag* in Jonah, as well as for (2) *leviathan* in Job iii. 8., and for (3) *tanninim* in Genesis i. 21. The error appears to be in the Septuagint of Jonah, where the particular fish, *the whale*, is mentioned instead of the general term *fish*. Possibly the disciples of Christ knew that the fish was a κῆτος, and the habits of such of them as were fishermen might have familiarised them with its description or form. It is certain that the κῆτος of Aristotle, and *cetus* of Pliny, was one of the genus *Cetacea*, without gills, but with blow-holes communicating with the lungs. The disciples may also have heard the mythological story of Hercules being three days in the belly of the κῆτος, the word used by Æneas Gazæus, although Lycophron describes the animal as a shark, κάρχαρος κύων.

"Τριέσπερου λεόντος, ὃν ποτε γνάθοις
Τριτῶνος ημαλάψε κάρχαρος κύων."

The remarkable event recorded of Jonah occurred just about 300 years before Lycophron wrote; who, having doubtless heard the true story, thought it right to attribute it to Hercules, to whom all other marvellous feats of power, strength, and dexterity were appropriated by the mythologists.

T. J. BUCKTON.

Lichfield.

ST. TRUNNIAN.

(Vol. iii., pp. 187. 252.)

Your "NOTES AND QUERIES" form the best specimen of a Conversations-Lexicon that I have yet met with; and I regret that it was not in existence some years ago, having long felt the want of some such special and ready medium of communication.

In the old enclosures to the west of the town of Barton we had a spring of clear water called St. Trunnian's Spring; and in our open field we had an old thorn tree called St. Trunnian's Tree, —names that imply a familiar acquaintance with St. Trunnian here; but I find no indication to

show who St. Trunnian was. I am happy, however, to find that your indefatigable correspondent Dr. Rimbault, like myself, has had his attention called to the same unsatisfied Query.

Paulinus, the first Bishop of York, was the first who preached Christianity in Lindsey; yet St. Chad was the patron saint of Barton and its immediate neighbourhood, and at times I have fancied that St. Trunnian might have been one of his coadjutors; at other times I have thought he may have been some sainted person, posted here with the allied force under Anlaff, previous to the great battle of Brunannburg, which was fought in the adjoining parish in the time of Athelstan: but I never could meet with any conclusive notice, of St. Trunnian, or any particular account of him. Some years ago I was dining with a clerical friend in London, and then made known my anxiety, when he at once referred to the quotation made by Dr. Rimbault from *Appius and Virginia*, as in Vol. iii., p. 187.; and my friend has since referred me to Heywood's play of *The Four P's* (Collier's edition of Dodsley's Old Plays, vol. i. p. 55.), where the Palmer is introduced narrating his pilgrimage:

"At Saynt Toncumber and Saynt Tronion,
At Saynt Bothulph and Saynt Ann of Buckston;"

inferring a locality for St. Tronion as well as St. Botulph, in Lincolnshire: and subsequently my friend notes that —

"Mr. Stephens, in a letter to the printer of the *St. James's Chronicle*, points out the following mention of St. Tronion in Geoffrey Fenton's *Tragical Discourses*, 4to., 1567, fol. 114. b.: — 'He (referring to some one in his narrative not named) returned in Haste to his Lodgynge, where he attended the approche of his Hower of appointment wyth no lesse Devocyon than the papystes in France perform their ydolatrous Pilgrimage to the ydol Saynt Tronyon upon the Mount Avyon besides Roan.'"

Should these minutes lead to further information, it will give me great pleasure, as I am anxious to elucidate, as far as I can, the antiquities of my native place.

Mr. Jaques lives at a place called St. Trinnians, near to Richmond in Yorkshire; but I have not the *History of Richmondshire* to refer to, so as to see whether any notice of our saint is there taken under this evident variation of the same appellation. Wm. S. Hesleden.

Barton-upon-Humber, Aug. 29. 1851.

Replies to Minor Queries.

Lord Mayor not a Privy Councillor (Vol. iv., pp. 9. 137.). — L. M. says that the precedent of Mr. Harley being sworn of the Privy Council does not prove the argument advanced by C., and "for this simple reason, that the individual who held the office is *not* Right Honorable, but the officer *is*." What he means by the *office* (of privy councillor) is not clear; but surely he does not mean to say that it is not the rank of privy councillor which gives the courtesy style of Right Honorable? If so, can a man be a member of the Council till he is *sworn* at the board?

Is the Lord Mayor a member of the Board, not having been sworn? Is he ever summoned to any Council? When he attends a meeting on the occasion of the accession, is he *summoned?* and if so, by whom, and in what manner? The Lord Mayor is certainly *not* a privy councillor by reason of his courtesy *style* of Lord, any more than the Lord Mayor of York.

The question is, whether the style of Right Honorable was given to the Lord Mayor from the supposition that he was a privy councillor, or from the fact that formerly the Lord Mayor was considered as holding the rank of a *Baron;* for if he died during his mayoralty, he was buried with the rank, state, and degree of *Baron*.

When does it appear that the style of Right Honorable was first given to the Lord Mayor of London? E.

Did Bishop Gibson write a Life of Cromwell? (Vol. iv., p. 117.). — In the Life of the Rev. Isaac Kimber, prefixed to his *Sermons*, London, 1756, 8vo., it is stated that —

"One of the first productions he gave to the world was the *Life of Oliver Cromwell* in 8vo., printed for Messrs. Brotherton and Cox. This piece met with a very good reception from the public, and has passed through several editions, universally esteemed for its style and its impartiality; and as the author's name was not made public, though it was always known to his friends, it was at first very confidently ascribed to Dr. Gibson, Bishop of London." — P. 10.

The Life of Kimber appears to have been written by Edward Kimber, his son, and therefore the claim of Bishop Gibson to this work may very fairly be set aside.

The *Short Critical Review of the Life of Oliver Cromwell, by a Gentleman of the Middle Temple*, has always been attributed to John Bankes, an account of whom will be found in Chalmers's *Biog. Dict.*, vol. iii. p. 422., where it is confidently stated to be his. It was first published in 1739, 8vo. I have two copies of a third edition, Lond. 1747. 12mo. "Carefully revised and greatly enlarged in every chapter by the author." In one of the copies the title-page states it to be "by a gentleman of the Middle Temple;" and in the other "by Mr. Bankes." Bishop Gibson did not die till 1748, and there seems little probability that, if he were the author, another man's name would be put to it during his lifetime.

I conclude therefore that neither of these two works are by Bishop Gibson. Jas. Crossley.

Lines on the Temple (Vol. iii., pp. 450. 505.).—In the *Gentleman's Mag.* (Suppl. for 1768, p. 621.), the reviewer of a work entitled "*Cobleriana, or the Cobler's Miscellany*, being a choice collection of the miscellaneous pieces in prose and verse, serious and comic, by Jobson the Cobler, of Drury Lane, 2 vols.," gives the following extract; but does not state whether it belongs to the "new" pieces, or to those which had been previously "published in the newspapers," the volume being avowedly composed of both sorts:—

"*An Epigram on the Lamb and Horse, the two insignia of the Societies of the Temple.*

"The Lamb the *Lawyers'* innocence declares,
The Horse *their* expedition in affairs;
Hail, happy men! for chusing two such types
As plainly shew *they* give the world no wipes;
For who dares say that suits are at a stand,
When *two* such virtues both go hand in hand?
No more let *Chanc'ry Lane* be endless counted,
Since they're by Lamb and Horse so nobly mounted."

The *Italics*, which I have copied, were, I suppose, put in by the reviewer, who adds, "Q. Whether the Lamb and Horse are mounted upon Chancery Lane, or two virtues, or happy men?" Poor man! I am afraid his Query has never been answered; for that age was not adorned and illustrated by any work like one in which we rejoice,—a work of which, lest a more unguarded expression of our feelings should be indelicate, and subject us to the suspicion of flattery, we will be content to say boldly, that, though less in size and cost, it is contemporaneous with the Great Exhibition.

A TEMPLAR.

These lines are printed (probably for the first time) in the sixth number of *The Foundling Hospital for Wit*, 8vo.: Printed for W. Webb, near St. Paul's, 1749 (p. 73.). The learned author of *Heraldic Anomalies* (2nd edit. vol. i. p. 310.) says they were *chalked* upon one of the public gates of the Temple; but from the following note, preceding the lines in question, in *The Foundling Hospital for Wit*, this statement is probably erroneous:

"The Inner Temple Gate, London, being lately repaired, and curiously decorated, the following inscription, in honour of both the Temples, is *intended* to be put over it."

A MS. note, in a cotemporary hand, in my copy of *The Foundling Hospital for Wit*, states the author of the original lines to have been the "Rev. William Dunkin, D.D." The answer which follows it, is said to be by "Sir Charles Hanbury Williams." EDWARD F. RIMBAULT.

Henry Headley, B.A. (Vol. iii., p. 280.).—E. B. PRICE styles "Henry Headley, B.A., of Norwich, a *now forgotten critic*." He might have added, "but who deserved to be remembered, as one whose *Select Beauties of Ancient English Poetry, with Remarks, &c.*, in 2 vols., 1787, contributed something towards the revival of a taste for that species of literature which Percy's *Reliques* exalted into a fashion, if not a passion, never to be discountenanced again." The work of course is become scarce, and not the less valuable, though that recommendation constitutes its least value.

J. M. G.

Hallamshire.

Cycle of Cathay (Vol. iv., p. 37.).—Without reflecting much on the matter, I have always supposed the "cycle" in Tennyson's line—

"Better fifty years of Europe than a cycle of Cathay"—

to be the Platonic cycle, or great year, the space of time in which all the stars and constellations return to their former places in respect of the equinoxes; which space of time is calculated by Tycho Brahe at 25,816 years, and by Riccioli at 25,920: and I understood the passage (whether rightly or wrongly I shall be glad to be informed) to mean, that fifty years of life in Europe were better than any amount of existence, however extended, in the Celestial Empire. W. FRASER.

Proof of Sword Blades (Vol. iv., pp. 39. 109.).—Without wishing to detract from the merits of an invention, which probably is superior in its effects to old modes of testing sword blades, I object to the term *efficient* being applied to *machine*-proved swords.

Because, after such proof, they frequently break by ordinary cutting; even those which have been made doubly strong and heavy—and hence unfit and useless for actual engagement—have so failed. And because machine-tried swords are liable to, and do, break in the handle.

For many reasons I should condemn the machine in question as inapplicable to its purposes. By analogous reasoning, it would not be wrong to call a candle a good thrusting instrument, because a machine may be made to force it through a deal plank.

The subject of testing sword blades is a very important one, although it has not received that degree of attention from those whom it more nearly concerns which it seems to demand.

The writer's experience has been only *en amateur;* but it has satisfied him how much yet remains to be effected before swords proved by a machine are to be relied upon. E. M. M.

Thornhill Square, August 16. 1851.

Was Milton an Anglo-Saxon Scholar? (Vol. iv., p. 100.).—Is it too much to suppose that the learned "Secretary for Forreigne Tongues" was acquainted with the *Paraphrasis poetica Genesios ac præcipuarum sacræ Paginæ Historiarum, abhinc Annos MLXX. Anglo-Saxonicè conscripta, et nunc primum edita a Francisco Junius*, published at Amsterdam in 1655, at least two years before he

commenced his immortal poem? Hear Mr. Turner on the subject:

"Milton could not be wholly unacquainted with Junius; and if he conversed with him, Junius was very likely to have made Cædmon the topic of his discourse, and may have read enough in English to Milton, to have fastened upon his imagination, without his being a Saxon scholar." — Turner's *Anglo-Saxons*, vol. iii. p. 316.

Both Mr. Turner and Mr. Todd, however, appear to lean to the opinion that Milton was not unskilled in Saxon literature, and mention, as an argument in its favour, the frequent quotations from the *Anglo-Saxon Chronicle* which occur in the History. It is also worthy of note that Alexander Gill, his schoolmaster, and whose friendship Milton possessed in no small degree, had pursued his researches somewhat deep into the "well of English undefiled," as appears from that extremely curious, though little known work, the *Logonomia Anglica*. SAXONICUS.

English Sapphics.—I admired the verses quoted by H. E. H. (Vol. iii., p. 525.) so much that I have had them printed, but unfortunately have no copy by me to send you. I quote them from memory:

PSALM CXXXVII.

By a Schoolboy.

"Fast by thy stream, O Babylon! reclining,
Woe-begone exile, to the gale of evening
Only responsive, my forsaken harp I
Hung on the willows.

Gush'd the big tear-drops as my soul remember'd
Zion, thy mountain-paradise, my country!
When the fierce bands Assyrian who led us
Captive from Salem

Claim'd in our mournful bitterness of anguish
Songs and unseason'd madrigals of joyance—
'Sing the sweet-temper'd carols that ye wont to
Warble in Zion.'

Dumb be my tuneful eloquence, if ever
Strange echoes answer to a song of Zion,
Blasted this right hand, if I should forget thee,
Land of my fathers!"

O. T. DOBBIN.

Hull College.

The Tradescants (Vol. iii., p. 469.).—It is to be hoped that the discovery by C. C. R. of Dr. Ducarel's note may yet lead to the obtaining further information concerning the elder Tradescant. It may go for something to prove beyond doubt that he was nearly connected with the county of Kent, which has not been proved yet. Parkinson says that "he sometimes belonged to . . . Salisbury . . . And then unto the Right Honorable the Lord Wotton at Canterbury in Kent." See Parkinson's *Paradisus Terrestris*, p. 152. (This must be the same with DR. RIMBAULT'S Lord Weston, p. 353., which should have been "Wotton.") We may therefore, in the words of Dr. Ducarel's note, "consult (with certainty of finding information concerning the Tradescants) the registers of —apham, Kent." I should give the preference to any place near Canterbury approaching that name.

It is worth noticing that the deed of gift of John Tradescant (2) to Elias Ashmole was dated in true astrological form, being "December 16, 1657, 5 hor. 30 minutes post merid." See Ashmole's *Diary*, p. 36. BLOWEN.

Monumental Inscription, English Version (Vol. iv., p. 88.).—I have a Note on this very epitaph, made several years since, from whence extracted I know not; but there is an English version attached, which may prove interesting to some readers, as it exactly imitates the style of the Latin:

cur- f- w- d- dis- and p-
"A -sed -iend -rought -eath ease -ain."
bles- fr- b- br- and ag-

E. S. TAYLOR.

Lady Petre's Monument (Vol. iv., p. 22.).—Will the following passage, from Murray's *Handbook to Southern Germany*, throw any light on the meaning of the initials at the foot of Lady Petre's monument, as alluded to in your Number of July 12, 1851?

"At the extremity of the right-hand aisle of the cathedral of St. Stephen, is the marble monument of the Emperor Frederick III., ornamented with 240 figures and 40 coats of arms, carved by a sculptor of Strasburg, Nicholas Lerch. On a scroll twisted around the sceptre in the hand of the effigy, is seen Frederick's device or motto, the letters A. E. I. O. U., supposed to be the initials of the words Alles Erdreich Ist Oesterreich Unterthan; or, in Latin, Austriæ Est Imperare Orbis Universi." — Murray's *Handbook to Southern Germany*, pp. 135, 136.

C. M. G.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Messrs. Longman have this month given a judicious and agreeable variety to *The Traveller's Library* by substituting for one of Mr. Macaulay's brilliant political biographies a volume of travels; and in selecting Mr. Laing's *Journal of a Residence in Norway during the Years* 1834, 1835, *and* 1836 (which is completed in Two Parts), they have shown excellent discretion. For, as Mr. Laing well observes, "few readers of the historical events of the middle ages rise from the perusal without a wish to visit the country from which issued in the tenth century the men who conquered the fairest portion of Europe." But as, even in these locomotive times, all cannot travel, but many are destined to be not only home-keeping youths but "house-keeping men" also, all such have reason to be grateful to pleasant intelligent travellers like Mr. Laing for giving

them the results of their travels in so pleasant a form; and especially grateful to Messrs. Longman for giving it to them at a price which places it within the reach of every one.

The Literature of the Rail; republished, by permission, from The Times *of Saturday, August 9th*, 1851, *with a Preface*, has just been issued by Mr. Murray, in the shape of a sixpenny pamphlet. This will be a gratifying announcement to those who read and wished to preserve this startling article on a subject which must come home to every thinking mind,—to every one who has witnessed, as we have done, the worse than worthless, the positively mischievous trash in the shape of literature too often to be found on the bookstalls of railway stations. But there is hope. The success which has attended the wholesome change effected on the North-Western line is sure to lead to an extension of the better system; and we are glad to see that the endeavours making by Messrs. Longman to supply, by means of *The Traveller's Library*, the growing want for *good and cheap* books, are to be seconded by Mr. Murray, who announces a Series under the title of *Literature for the Rail*, and the opening number of which is to be *A Popular Account of Mr. Layard's Discoveries at Nineveh, abridged by himself from the larger Work, and illustrated by numerous Woodcuts*.

We are glad to see that the Trustees of the British Museum have printed a *List of the Autograph Letters, Original Charters, Great Seals, and Manuscripts, exhibited to the Public in the Department of Manuscripts*. The selection does great credit to the intelligent Keeper of the Manuscripts; and the exhibition of these treasures will, we trust, do something more than merely gratify the curiosity of the thousands of the people who have visited them, namely, encourage their representatives in Parliament to a more liberal vote for this important department of the Museum. Valuable manuscripts are not always in the market; when they are, the country should never lose them through a mistaken parsimony.

Mr. Lumley, of Chancery Lane, has purchased from the Society of Antiquaries the remaining stock of the *Vetusta Monumenta*, and proposes to dispose of the various plates and papers separately, in the same manner as he did those of the *Archæologia*. This arrangement is one well calculated to answer the purpose of collectors, and therefore we desire to draw their attention to it.

Messrs. Puttick and Simpson (191. Piccadilly) will sell, on Tuesday and Wednesday next, some very interesting Autograph Letters of the late John Davies of Manchester, and of another Collector, comprising many Royal Autographs; a series of interesting letters addressed to Elizabeth, Queen of Bohemia; and some rare historical letters from the Southwell and Blathwayte Papers.

CATALOGUES RECEIVED.—J. Miller's (43. Chandos Street) Catalogue Number 27. of Books Old and New; J. Russell Smith's (4. Old Compton Street) Catalogue Part VI. for 1851 of Choice, Useful, and Curious Books; W. Heath's (497. New Oxford Street) Catalogue No. 5. for 1851 of Valuable Second-Hand Books; J. Petheram's (94. High Holborn) Catalogue Part 126. No. 7. for 1851 of Old and New Books; W. S. Lincoln's (Cheltenham House, Westminster Road) Catalogue No. 72. of English and Foreign Second-hand Books.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

HISTORY OF VIRGINIA. Folio. London, 1624.
THE APOLOGETICS OF ATHENAGORAS, Englished by D. Humphreys. London, 1714. 8vo.
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THE FRIEND, by Coleridge. Vol. III. Pickering.

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QUÆSTOR, *who writes respecting Campbell's famous line:*

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is referred to our 1st Vol. p. 102. *for some illustrations of it.*

J. B. (Lichfield). *His wishes shall be attended to. The notice did not refer to his communications.*

AN OLD BENGAL CIVILIAN. *The Query sent shall have insertion as soon as we can possibly find room for it.*

P. T. *Will this correspondent kindly favour us with a sight of his proposed paper on Prince Madoc? Our only fear is as to its extent.*

AN OLD CORRESPONDENT *is thanked. The articles he refers to would be very acceptable.*

TO CORRESPONDENTS. — *The Correspondents who wanted Herbert's* Social Statics *and* Gentleman's Magazine, Vol. I., *are requested to send their names to the Publisher.*

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"He misses not much,
No; he doth but mistake the truth totally!"—Shakspeare.

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Notes.

MADRIGALS IN PRAISE OF QUEEN ELIZABETH.

At the close of the reign of Queen Elizabeth, a musical work of an extraordinary character issued from the press of that industrious printer Thomas Este, the history of which it will be my endeavour to elucidate in the present communication. The title-page runs as follows: —

"MADRIGALES. THE TRIUMPHES OF ORIANA, to 5 and 6 voices: composed by divers severall auctiors. Newly published by Thomas Morley, Batcheler of Musick, and one of the gentlemen of hir Majesties honorable Chappell, 1601. In London, Printed by Thomas Este, the assigne of Thomas Morley. *Cum privilegio Regiæ Majestatis.*"

The dedication is addressed —

"To the Right Honorable the Lord Charles Howard, Earle of Notingham, Baron of Effingham, Knight of the Noble order of the Garter, Lord High Admirall of England, Ireland, and Wales, &c., and one of her Majesties most honorable Privie Counsell."

As all that is known, with *certainty*, of the *origin* of this work consists in the title-page and the dedication, I shall make no apology for quoting the latter at length: —

"Right Honorable,

"I have adventured to dedicate these few discordant tunes to be censured by the ingenious disposition of your Lordship's Honorable rare perfection, perswading my selfe, that these labours, composed by me and others (as in the survey hereof, your Lordship may well perceive), may not by any meanes passe, without the malignitie of some malitious *Momus*, whose malice (being as toothsome as the *adder's* sting), couched in the progres of a wayfayring man's passage, might make him retire though almost at his journeyes end. Two speciall motives have imbouldened me (Right Honorable) in this my proceeding. First, for that I consider, that as the body cannot bee without the shadow, so *Homer* (the Prince of Poets) may not be without a Zoilist: The second and last is (the most forcible motive), I know (not onely by report, but also by experiment) your Lordship to bee not onely *Philomusus*, a lover of the *Muses*, and of learning; but *Philomathes*, a personage always desirous (though in all Arts sufficiently skilfull) to come to a more high perfection or *Summum bonum*. I will not trouble your Lordship with to to [*sic*] tedious circumstances, onely I humbly intreat your Lordship (in the name of many) to patronage this work with no lesse acceptance, then I with a willing and kinde hart dedicate it. So shall I think the *initium* of this worke not onely happely begun, but to bee *finited* with a more happie period.

"Your Honour's devoted in all dutie,

"THOMAS MORLEY."

The Triumphs of Oriana consists of twenty-five madrigals, set by the most eminent musicians of the day, and edited (as the title-page and dedication show) by Thomas Morley, a most "rare and cunning musician," and moreover an especial

favourite with the reigning queen, in whose honour the work is said to have been composed.

Sir John Hawkins, in his *History of Music*, vol. iii. p. 406., says the "occasion" of the publication of *The Triumphs of Oriana* was this:

"The Lord High Admiral, Charles Howard, Earl of Nottingham, was the only person, who, in the last illness of Elizabeth, could prevail on her to go into and remain in her bed; and with a view to alleviate her concern for the execution of the Earl of Essex, he gave for a prize-subject to the poets and musicians of the time, the beauty and accomplishments of his royal mistress, and by a liberal reward, excited them severally to the composition of this work. This supposition is favoured by the circumstance of its being dedicated to the Earl, and the time of its publication, which was the very year that Essex was beheaded. There is some piece of secret history which we have yet to learn, that would enable us to account for giving the Queen this romantic name; probably she was fond of it. Camden relates that a Spanish ambassador had libelled her by the name of *Amadis Oriana*, and for his insolence was put under a guard."

Dr. Burney, in his sketch of the Life of Thomas Morley (*General History of Music*, vol. iii. p. 101.), speaking of this work, says.

"As Italy gave the ton to the rest of Europe, but particularly to England, in all the fine arts, during the reign of Queen Elizabeth, it seems as if the idea of employing all the best composers in the kingdom to set the songs in *The Triumphs of Oriana* to music, in honour of our virgin queen, had been suggested to Morley and his patron, the Earl of Nottingham, by Padre Giovenale, afterwards Bishop of Saluzzo, who employed thirty-seven of the most renowned Italian composers to set *Canzonetti* in honour of the Virgin Mary, published under the following title: *Tempio Armonico della Beatissima Virgine nostra Signora, fabbricatole per opera del Reverendo P. Giovenale, A. P. della Congregatione dell' Oratorio. Prima Parte, a tre voci, Stampata in Roma da Nicola Mutii*, 1599, in 4to."

That by *Oriana* is meant Queen Elizabeth, there can be but little doubt. The appellation surely does not countenance the supposition that there "must be some secret piece of history" in the case. Queen Elizabeth, we all know, was a woman of inordinate vanity. Even at the age of three score and ten she delighted in the names of *Cynthia*, *Diana*, and such like; and *Oriana*, who was the heroine of the well-known romance *Amadis de Gaul*, and a lovely and virtuous woman to boot, could not fail to gratify her. How D'Espes, the Spanish ambassador, could libel her under the double title of *Amadis Oriana*, it is difficult to imagine; but so it was, according to Camden (anno 1569). "*Libellos famosos spargit, in quibus Reginæ existimationem contumeliosè atterit sub nomine Amadis Orianæ.*"

The pretty sounding tale related by Sir John Hawkins, that the work in question was undertaken with a view to alleviate the grief of the queen for the death of the Earl of Essex, and that prizes were given by the Earl of Nottingham for the best composition for that purpose, is entirely without foundation. Sir John Hawkins gives no authority for his statement, and I believe it rests entirely upon conjecture.

The Triumphs of Oriana (as we have seen) was printed at London in the year 1601. In the same year was published at Antwerp a collection of madrigals with the following title: *Il Trionfo di Dori, descritto da diversa, et posti in Musica, da altretranti Autori a Sei Voci, In Anversa, Appresso Pietro Phalesio*, 1601. From the date of these two collections, it appears almost impossible that either should have been an imitation of the other; and yet, by an extraordinary similarity in point of *style*, *number*, *variety of composers*, *and burthen of the poetry*, there can be but little doubt such was the case. The point will be therefore to ascertain if either of these works was printed previously to this date, 1601. I have no doubt that the *Orianas* is the first and only edition of the work. On the other hand, there is good reason (from a variety of circumstances) to suppose that the copy of *Il Trionfo di Dori* with this date will turn out to be the *second* edition.

The poetry (if such it can be called) of the *Orianas* is a paraphrase of *Il Trionfo di Dori*. The Italian burden or conclusion is always —

"Cantiam Ninfe e Pastori
Viva la bella Dori."

And the English version:

"Then sang the shepherds and nymphs of Diana,
Long live faire Oriana."

Mr. Oliphant, in his collection of poetry entitled *La Musa Madrigalesca*, is perhaps not far wrong when he says that the rhymes of the *Orianas* would "disgrace the veriest tyro in Grub Street;" but, nevertheless, I have extracted a few specimens, premising that they are the best I could find among the "twenty-five":—

1.

"Hence! stars, too dim of light;
You dazle but the sight;
You teach to grope by night;
See here the shepherd's star,
Excelling you so far.
Then Phœbus wiped his eies,
And Zephirus cleer'd the skies.
In sweet accented cries,
Then sang the shepherds and nymphs of Diana,
Long live faire Oriana."

2.

"All creatures now are merry-minded,
The shepherds' daughters playing,
The nimphes are fa-la-la-ing;
Yond bugle was well-winded.

At Oriana's presence each thing smileth,
The flowres themselves discover,
Birds over her do hover,
Musick the time beguileth.
See where she comes, with flow'ry garlands crowned;
Queene of all Queenes renowned:
Then sang the shepherds and nymphs of Diana,
Long live faire Oriana."

3.

" Thus *Bonny-bootes* the birthday celebrated
Of hir his Lady dearest;
Fair Oriana, which to his hart was neerest.
The nymphs and shepherds feasted
With clowted creame, and to sing were requested.
Loe! here the fair, created
(Quoth he) the world's chiefe goddesse.
Sing then, for she is *Bonny-bootes'* sweet mistres.
Then sang the shepherds and nymphs of Diana,
Long live faire Oriana."

4.

" Come blessed bird! and with thy sugred rellish,
Help our declining quire now to embellish;
For *Bonny-bootes* that so aloft would fetch it,
Oh! he is dead, and none of us can reach it!
Then tune to us, sweet bird, thy shrill recorder,
And I, Elpin and Dorus,
For fault of better, will serve in the chorus.
Begin; and we will follow thee in order.
Then sang the wood-born minstrel of Diana,
Long live faire Oriana."

Now a question arises, who was the *Bonny-boots* mentioned in the two last-quoted madrigals? Sir John Hawkins has the following hypothesis:

" Bonny-boots seems to be a nick-name for some famous singer, who, because of his excellent voice, or for some other reason, had the permission to call the queen his lady. Possibly the person meant might be one Mr. Hale, of whom mention is made by Sir William Segar, in his account of a solemn tilt, or exercise of arms, held in the year 1590 before Queen Elizabeth, in the Tiltyard at Westminster, with emblematical representations and music, in which the above-mentioned Mr. Hale performed a part, by singing a song, &c. Sir William Segar also says of this person, that he was her majesty's servant, a gentleman in that art excellent, and for his voice both commendable and admirable." — *Hist. of Music*, vol. iii. p. 406.

Some gallant, high in favour with the Lady Oriana (Queen Elizabeth), is evidently alluded to in these madrigals; but I cannot agree with Sir John Hawkins, that a public singer like Mr. Hale would be permitted " to call the queen his lady." The idea is too absurd for a moment's consideration. Another conjecture is, that the individual designated *Bonny-boots* was the Earl of Essex; but I shall here quote two extracts from a curious and rare work published by Thomas Morley in 1597, and entitled " *Canzonets, or Little Short Aers to Five and Six Voices:* Printed by Peter Short," &c.: —

1.

" Fly love, that art so sprightly,
To *Bonny-boots* uprightly;
And when in Heav'n you meet him,
Say that I kindly greet him;
And that his Oriana,
True widow maid still followeth Diana."

2.

" Our *Bonny-boots* could toot it, yea and foot it;
Say lusty lads, who now shall bonny-boot it?
Who but the jolly shepherd, bonny Dorus?
He now must lead the Morris dance before us."

The conjecture that *Bonny-boots* was the Earl of Essex at once falls to the ground; for he was not beheaded till 1601, and the title-page of Morley's *Canzonets* bears date 1597.

That some conceit relative to the Lady Oriana existed long before the appearance of *The Triumphs*, is evident. Although the latter work was not published till the year 1601, yet in 1597 the idea had been acted upon by Nicholas Yonge in his *Second Book of Musica Transalpina;* for therein is the well-known madrigal by Giovanni Croce from *Il Trionfo di Dori*, adapted to the English words, " Hard by a crystal fountain," and ending with the burden, " Long live fair Oriana." Dr. Burney (*Hist. of Music*, vol. iii. p. 124.) says, that according to Hearne, a madrigal beginning with these words used annually to be sung by the fellows of the New College, Oxon, but he was unable to find it. Other madrigals in praise of Oriana may be found in Bateson's *First Set of Madrigales*, 1604; Pilkington's *First Set of Madrigales*, 1613; and in Vautor's *First Set of Songes*, 1619.

The publication of madrigals in praise of Queen Elizabeth, after her death, may be easily accounted for. They were (it is evident upon examination) originally composed with the others, but sent too late for insertion in the set; after which their respective composers had no opportunity of publishing them until the dates above given.

The conclusion then I arrive at is this, that *Il Trionfo di Dori* was printed in Italy (most probably at Rome) between the years 1588 and 1597; that N. Yonge procured a copy of it from thence (as may be inferred from his Preface), and from it published Croce's madrigal. This copy was most probably seen by Thomas Morley, and gave him the idea of his *Triumphs of Oriana*. Morley was at this time an especial favourite with the queen, who had recently rewarded him with " a faire golde chaine." An offering then like the *Orianas* could not fail of being acceptable to the vanity of Elizabeth, who, even at the age of sixty-eight, was extremely susceptible of flattery — especially when directed towards her person. It doubtless had the desired effect, and secured for Morley the patronage of the queen and the prin-

cipal nobility. The publication of this work is thus easily explained without the intervention of any "secret piece of history."

EDWARD F. RIMBAULT.

MS. NOTES IN A COPY OF LIBER SENTENTIARUM.

As MS. notes in old books have been regarded as fit matter for this journal, I would contribute two or three from a copy of Peter Lombard's *Book of Sentences*, printed at Vienna in 1477. This has not only passed through divers hands before it came into mine, but several previous owners have left their names in it, and one of them very numerous marginal comments. Of these the earliest appears to have been Thomas Wallwell or T. Swallwell, a monk of Durham, who, from the handwriting, which is of the fifteenth century, I conclude was the marginal commentator. He has availed himself of the "Laus Deo" below the colophon to add "q' Ts. Wallwell monachus ecclesiæ cathedralis Dunelmensis." The words are abbreviated, but I have given them at length, except the first, which, instead of being a *q*, with a comma, is a *q* with an oblique line through it, that I thought might baffle the printer. The comments are very scholastic, and such as would then have been considered much to the purpose. It is possible some reader of this journal may be able to supply information respecting this erudite monk.

The next owner, judging by the handwriting, which seems little, if at all, later than 1500, has thus recorded his ownership on the blank side of the last leaf:

"Istius libri verus est possessor dominus Stephanus Merleye."

He was probably a priest, but I have discovered no annotations by him; though, as there is scarcely a page without writing on it, there may be some.

However, the note to which I would more particularly invite attention is at the top of the first page, and in the handwriting, I think, of the abovementioned monk. It is in abbreviated Latin, but read in extenso it runs thus:

"Sententiæ Petri Lumbardi fratris Graciani qui decretum compilavit, et etiam Petri Comestoris, qui scholasticam historiam edidit et alia. Iste Petrus Lumbardus fecit istud opus, edidit glossas psalterii et Epistolarum et plura alia. Fuit etiam episcopus Parisiensis. Isti tres fratres uterini erant, et floruerunt anno salutis 1154, qui fuit annus ab origine mundi 6353."

Over the word Graciani is interlined "monachi" in the same hand. In this statement two things are remarkable: — 1. The allegation that these three well-known writers of the twelfth century were uterine brothers. 2. The mundane era. The former is hardly reconcileable with the generally received account of them, but it is not altogether new. Cave, writing of Gratian, adverts to a story of their having been brothers in the following words:

"Non desunt plurimi qui Gratianum, Petri Lombardi, Petrique Comestoris germanum fuisse volunt, matremque tergeminos hos fratres ex furtivo concubitu conceptos uno partu edidisse, quod quidem nullo satis gravis autoris testimonio fulcitur."— *Scriptores Eccl.*, vol. ii. p. 216.

I am not going to advocate this story, for it is most likely false; and the monk's statement may not be correct; but as it is less improbable, it may be worth recording. Peter Lombard died in 1164. Gratian completed the Decretum about 1151, and probably survived some years, but I have not met with the date of his death. Peter Comestor died in 1198. They may therefore have all been contemporaries, though the last must have lived to a good old age, unless he were considerably younger than the others.

With regard to the mundane era by which the writer computed, it will be found to differ materially, not only from that now in common use among ourselves, but also from all that are mentioned by Sir H. Nicolas in his *Chronology of History;* for it assumes the Nativity to have occurred in the year of the world 5199. This, however, agrees with what appears to have been recognised as the era of the creation by the western churches from about the beginning of the fifth century (see De Vaine's *Dictionnaire Raisonné de Diplomatique*, voce *Comput*), though from some cause it seems to have been almost overlooked by modern writers in this country.

I have not attempted to explain the "*q*" before Ts. Wallwell. It may have meant "quoth," or "quæsit;" but I am not satisfied with anything that has occurred to me. It stands thus:

"*Laus Deo. q*, TsWallwell
Moᶜˢ eccle cathedralis dunelm."

"Ts." for Thomas is not usual, but those are clearly the letters: I have tried to read the "*s*" (which may have been meant for a capital) with the surname, but Swallwell is a stranger cognomen than that I have attributed to the monk. Some correspondent conversant with Durham may possibly recognise the name in one of its forms.

W. S. W.

Temple.

CLASSIFICATION OF LITERARY DIFFICULTIES.

Whatever may be the utility of your publication as a source of information to individuals, each on his own point of difficulty, there is a purpose, and one of its greatest ultimate purposes, which it must one day answer, though not immediately — I mean the furnishing of materials for general conclusions on the *difficulties of literature*. The queries which

are sent to you are those which an author must put to himself in his closet; the manner in which others help him shows the manner in which he ought, if he could, to help himself. Occasionally, the querist betrays a want of power to reduce his own difficulty to its proper category; occasionally, also, the respondent fails to grapple with the real point. All this is instructive, and reconciles those who are instructed by it to the presence of many things which seem trivial or out of place to those who do not consider the nature of the whole undertaking. But the instruction I speak of will be much augmented in quantity and elevated in character, if ever the time should come when the mass of materials collected finds an architect to arrange it. The classification of the obstacles which an inquirer meets with, so treated as to give a view of the *causes* of difficulty as they arise, both from the state of our books, and of our modes of using them, must surely one day suggest itself as a practicable result of the "NOTES AND QUERIES." The more this result is insisted on the more likely is it to be realised; and though it may need twenty volumes of the work to be completed, or even more, before anything can be done, the mere suggestion may induce some of your readers to keep an eye upon your pages with a view to something beyond current matter. M.

Minor Notes.

Meaning of "Ruell."—In the "Rhime of Sir Thopas" Chaucer says:

"His sadell was of *ruell* bone
His bridle as the sun yshone," &c.

Translated by Z. A. Z.:

"His saddle was of jit black bone."
Whitaker and Co. London, 1841.

Tyrwhitt says:

"His sadel was of *rewel* bone."

What kind of material this was, I profess myself quite ignorant.

"In the *Turnament of Tottenham*, ver. 75. (*Anc. Poet.*, vol. ii. p. 18.), Tibbe is introduced with 'a garland on her head full of *ruell* bones.' The derivation in Gloss. Urr. of this word from the French *riolé*, diversely coloured, has not the least probability. The other, which deduces it from the French *rouelle, rotula*, the whirl-bone or knee-pan, is more plausible; though, as the glossarist observes, that sense will hardly suit here."—Chaucer, by Thomas Tyrwhitt, Esq. Pickering: London, 1830.

"His saddle was of *ruel* bone."
Chaucer, by Thomas Speght.
London, 1687.

And its Glossary says:

"RUELL BONE, *f.* of the French word *riolé*, that is, diversely colored: an Antistæcon in many words derived from another language; as, in *Law* from *Loy*, and *Roy* from *Rex*."

So far the printed attempts at explaining this term *ruell*. May I submit for the consideration of your readers, that it is related to the French adjective *rouillé*, rusty; used by Molière in the form *enrouillé*. Evidently this has affinity to *ruber*, *rouge*, and *red*. So that Tibbe's garland would be of tortoise-shell combs: and the saddle would be of a similar nature.

La Ryole is found as the name of the tenement occupied by Thomas le Bat (temp. Ed. III.?) Was this the sign of "The Comb," which is so often seen in the windows of our present shops?

J. W. P.

Curious Facts in Natural History (Vol. iii., pp. 166. 398.).—In St. Lucia a coleopterous insect is found with a small plant growing directly from the back. I have myself seen it; but the plant consisted merely of the first two leaflets. E. H. B.

Demerary.

Queries.

PAPAL BULLS, ETC.

A correspondent (S. P. H. T.) inquires, 1. Has there been any authorised collection of Papal Bulls, Breves, Encyclical Letters, &c., published since the beginning of the present century?

2. If not, has there been any authorised list of those addressed to the Roman Catholic Church in England or Ireland?

3. What bulls have, during the last century, been published against Bible Societies, &c., and where will I find *authorised* copies of them, more particularly those of Pope Pius VII., bearing date 29th June, 1816, and directed to the Primate of Poland; that of 18th September, 1819, against the circulation of the Scriptures in the Irish Schools; that of Leo XII., dated 3rd May, 1824, directed to the Irish clergy, which last is the latest I am acquainted with?

4. What authority is there for using the "Form of receiving Converts from the Church of Rome," as published by the British Reformation Society? Does it occur in *any* edition of the Book of Common Prayer?

5. What authority is there for the occasional services of 5th November, 30th January, 29th May, and 20th June? Some of these are, I am aware, specially directed by act of parliament; but the point upon which I wish to obtain information is, what the precise amount of obligation is that exists on the officiating minister to use or neglect the services in the absence of any specific directions on the matter from his Ordinary?

6. What authority is there for the use of the Gloria immediately after the minister's announcing

the Gospel. No rubric *now* appears to recognise it?

7. At what period did the practice of playing "a voluntary" upon the organ during the collection of the alms originate? And what is the earliest record of the alms being collected after the communion service and before the sermon, and not after the prayer for the Church Militant?

S. P. H. T.

[The Editor will be happy to insert a reply pointing out sources of information. It is obvious that this is all which the limits of the work and the claims of other correspondents and readers will allow, when questions are proposed which contain many, and some of them difficult and disputed, points.]

SIR WALTER RALEIGH IN VIRGINIA.

I remember having read, some time ago, a statement in the public prints, to the effect that the popular belief, as to Sir Walter Raleigh having visited Virginia, was unfounded: the fact being, that he had projected such a voyage, and that the vessels equipped by him for that purpose had actually reached that country; but that the illustrious voyager himself was prevented by some circumstance from conducting the expedition. This statement seemed to have been elicited by one of the subjects proposed for the decorations of the new Houses of Parliament, namely, "Sir Walter Raleigh landing in Virginia," and the idea was exploded with so much assurance that I had ceased to give it any credence. I find, however, in Hallam's *Literature of Europe*, 2nd edition, vol. iii. p. 179., that the fact of Sir Walter's having been in Virginia is relied upon by that historian, in the following passage:

"Harriott, the companion of Sir Walter Raleigh in Virginia, and the friend of the Earl of Northumberland, in whose house he spent the latter part of his life, was destined to make the last great discovery in the pure science of algebra."

Are there any data to support Mr. Hallam's opinion? Such is his general accuracy, that few would be disposed to question any statement deliberately put forward by him. In this instance, however, he may have adopted, without inquiry, the tradition which has been current for the last two hundred and fifty years. HENRY H. BREEN.

St. Lucia, July, 1851.

Minor Queries.

134. *Wife of St. Patrick.*—Will some one of your Irish contributors inform me when the 18th of March began to be celebrated in honour of S. Sheelagh, and the ground on which it is asserted that she was the wife of St. Patrick? I cannot find that St. Patrick was married; I am aware, however, that the silence of the usual authorities goes but a little way to disprove the popular tradition, as in days when women were but beginning to assume their present equable station, the mention of a wife at any time would be only casual.

W. DN.

135. *Meaning of Mop.*—In the midland counties, servants are hired by the year in the following manner. On the several Tuesdays about Michaelmas, all who wish for engagements collect together at the different towns and villages, whither the masters resort for the purpose of hiring them. Those meetings which occur previous to Michaelmas day are called *statute-fairs*, while those which take place after that day are termed *mops*. Query, What is the derivation of this word? I have been told that the later assemblies are so called because they consist of the inferior servants who were not engaged before,—such as use a *mop* instead of sweeping clean and scouring. A friend conjectures that the name implies "an indiscriminate *mopping-up* of all sorts, the greater number of servants having gone before, and there being only a few left." I have no book to which I can refer for information on this subject. J. H. C.

Adelaide, South Australia.

136. *William Lovel of Tarent Rawson.*—In Hutchins's *Dorset*, vol. i. p. 91., is a pedigree of *Lovel* of Tarrant Rawson carried back to the later years of Hen. VII. In that genealogy the first person is described as *William Lovel* of Tarent Rawson, alias "*Antiocheston.*" Under what circumstances did he come by this cognomen? Was he connected with any branch of the house of Yvery, and in what manner?

The arms are Barry nebulé of six O. and G., quartering 2. Arg. a cheveron G. between three ermines; 3. Erm. a cheveron sab.; 4. Erm. on a chief indented G. three ducks A.

Crest: a fox az. bezanté collared with a coronet O. AMANUENSIS.

137. *Cagots.*—Can any of your readers give me any information about the Cagots in the south of France, whose history has been written by Mons. Michel, in a work entitled *Sur les Races Maudits?* There seems to be great doubt about their origin; are they remnants either of the Saracens or the Paulicians? They still, I am told, exist in the deep Pyrenean vallies, and are a most degraded race. Is there any analogy between them and the Cretins of the Alps, with the difference, that in the Alps Cretinism is regarded with kindness, in the Pyrenees with scorn? If so, does this point to the existence of a Celtic and non-Celtic element in the races inhabiting the respective mountain chains? idiotcy being reverenced especially among the Celtic races. Then,

as before the first French revolution, the Cagots had a particular place and door set apart for them in the churches. Does not this look like their being Paulicians forced into orthodoxy, or equally, perhaps, Saracen Christians, similar to the Jew Christians of Spain? Rusticus.

138. *Execution under singular Circumstances.*—I have read somewhere, but failed to "make a note of it" at the time, an anecdote of a singular occurrence at Winchester, to the following effect.

Some years ago a man was apprehended near ——, in Hampshire, charged with a capital offence (sheep-stealing I believe). After being examined before a justice of the peace, he was committed to the county gaol at Winchester for trial at the ensuing assizes. The evidence against the man was too strong to admit of any doubt of his guilt; he was consequently convicted, and sentence of death (rigidly enforced for this crime at the period alluded to) pronounced. Months and years passed away, but no warrant for his execution arrived. In the interval a marked improvement in the man's conduct and bearing became apparent. His natural abilities were good, his temper mild, and his general desire to please attracted the attention and engaged the confidence of the governor of the prison, who at length employed him as a domestic servant; and such was his reliance on his integrity, that he even employed him in executing commissions not only in the city, but to places at a great distance from it. After a considerable lapse of time, however, the awful instrument, which had been inadvertently concealed among other papers, was discovered, and at once forwarded to the high sheriff, and by the proper authority to the unfortunate delinquent himself. My purpose is brief relation only; suffice it to say the unhappy man is stated under these affecting circumstances to have suffered the last penalty of the law.

Query, Can any of your readers inform me if this extraordinary story is founded on fact?

M. W. B.

139. *Rhynsault and Sapphira.* — Whence did Steele derive the story of these personages in the *Spectator* (No. 491.)? A similar story is told by Jeremy Taylor, from John Chokier (*Duct. Dubit.*, book iii. chap. ii. rule 5. quæst. 3.); and that of Colonel Kyrke furnishes another parallel.

A Tr.

140. *Mallet's Second Wife.* — I should be glad to know in what year the second wife of Mallet died. It is stated that he returned from abroad shortly before his death, without his wife. F.

141. *Proverb, what constitutes one?*—What distinguishes a proverb, and is essential to its being such, as distinct from a short familiar sentence?

Quere.

142. *Presant Family.*—Any information respecting the ancient family of Presant, which is now nearly extinct, will oblige Sylla.

143. *The Serpent represented with a human Head.*—Is Raphael the only painter who depicts the serpent with a *human* head tempting Eve? and what is the origin of the legend? G. Creed.

144. *Dr. Wotton.* — Is there any genealogical connexion between Sir Henry Wotton, the Venetian ambassador, and the Rev. Henry Wotton of Suffolk, father of the eminent Dr. William Wotton? And where is the pedigree to be found?

S. W. Rix.

Beccles.

145. Κολοβοδάκτυλος. — In the seventh book of Origen's *Philosophumena*, chap. xxx., speaking of Marcion, the writer says:

"When therefore Marcion, or any of his currish followers, barks at the Demiurgus, bringing forward these arguments about the opposition of good and evil, they must be told that neither the Apostle Paul, nor Mark ὁ κολοβοδάκτυλος (*i.e.* the stump-fingered), promulgated any such doctrines; for nothing of the kind is found written in the Gospel according to Mark."

Is this epithet of Mark the Evangelist mentioned by any other of the fathers, or is it known how it originated? It is also to be remarked that Luke, not Mark, according to the received opinion, was the evangelist whose authority Marcion admitted, and whose text he tampered with to suit his own views. Is Origen supported in his account of the matter by any other writer?

C. W. G.

146. *Essex's Expedition to Ireland.* — It is a matter of history that the celebrated Earl of Essex in Queen Elizabeth's time left London in March 1599, in command of a great expedition against Ireland, accompanied by a numerous train of nobility and gentry and other retainers.

At what office and to what quarter is one to apply for the purpose of discovering the *Muster Roll* made upon that occasion? There must be some documents, bills, letters, &c., relating to that expedition, the object of the querist being to ascertain whether his own name, "Jackson," can be found in any of these documents, as he has reason to think that an ancestor of his was one of the battle-axe guards in Dublin at that period. J.

147. *Decretorum Doctor.* — Is this title given at either of our universities? And what is its precise meaning? It not uncommonly occurs in the documents of the fifteenth and sixteenth centuries, and that it is not the same as Doctor of Laws may be concluded from the following examples:— The publication of a Pope's Bull by the Bishop of London, in the chapel of his palace in London on May 16, 1503, is stated to have been made "Præ-

sentibus tunc ibidem, Venerabilibus viris, Willielmo Mors, et Johanne Younge, *Legum*, et Thoma Wodyngton, *Decretorum*, Doctoribus, Testibus," &c. (*Rymer*, xiii. 61.) And in Wood's *Athen.*, 1845 (ii. 728.), we find the same "Tho. Wodynton, decr. doctor," collated to the church of St. Mary le Bow, on the resignation of the same "Joh'is Yonge, LL.D." on May 3, 1514. Φ.

148. *Grimsdyke or Grimesditch.*—If you do not deem the following Query too trifling for your most invaluable publication, I should be much obliged if you would insert it, in hopes some of your antiquarian correspondents may find something to say on the point.

From near Great Berkhampstead, Hants, to Bradenham, Bucks, about fifteen miles (I write from memory), runs a vallum or ditch, called Grimsdyke, Grimesditch, or the Devil's Dyke: it is of considerable boldness of profile, being in some places twelve or fourteen feet from the crest of the parapet to the bottom of the ditch; it keeps within two miles of the crest of the Chiltern Hills, and is passingly mentioned in Lipscombe's *History of Bucks*, and in the commencement of Clutterbuck's *History of Hertfordshire*. Are there other earthworks of the same name (Grimsdyke) in England; and what was their former use? This one in question, from its total want of flank defence, could hardly hold an enemy in check for long; nor does it seem to have been a military way connecting detached forts, as, though there are earthworks (camps) on either side, it seems to hold a tolerably straight course independent of them. And, lastly, about the etymology of the word:—I find, in Bosworth's *Anglo-Saxon Dictionary*, among a host of other meanings:

"Grima, ghost, phantom, witch, hag."

I may mention that there is the tradition about the dyke, common to most works of the sort, that it was "done by the Devil in a night." Nauticus.

H.M.S. Phaiton, Lisbon, Aug. 25.

149. *Passage in Luther.*—In Luther's *Responsio ad librum Ambrosii Catharini*, where he attacks the confessional, he says:

"Cogit etiam papa peccata suarum legum confiteri—ad hæc tot peccatorum differentiis, speciebus, generibus, *filiabus, nepotibus, ramis*, circumstantiis," &c.

Were these expressions merely jocular, or have any papal canonists or casuists given the title of *filiæ*, *nepotes*, or *rami*, to offences deducible from the same root? H. W.

150. *Linteamina and Surplices.*—What is the meaning of *linteamina*, to be met with in the writings of ecclesiologists of a past age, and in the canonists?

At what date did the surplice first become an ecclesiastical vestment, and what are the differences discernible in the surplices of the Greek, Latin, and English churches? J. Y.

Minor Queries Answered.

Ellrake or Hellrake.—Can you kindly give me any information respecting the word *ell-rake* or *hell-rake* (for I know not which it is), an agricultural implement in frequent use? It is not alluded to in Todd's *Johnson's Dictionary*, 1818. Vashti.

[In Shropshire an *ell-rake* means a large rake: an *elloch-rake*, a small rake used for breaking up ant-hills.]

Francis Clerke.—I have now before me a MS. in small folio on paper, pp. 225., besides index, entitled—

"Pro Curatorium ac Modus postulandi in Curijs et Causis ecclesiasticis Auct'at'e reverendissimi in Christi patris ac Dm̄i Dm̄i Johannis providentia Divina Cantuariensis Archiepiscopi, totius Anglie Prima^{tis} et Metropolitani Londoni celebr^{ã} que communiter Curie de Arcubus appellantur. Per Franciscum Clerke, Alme Curie de Arcubus procuren' collecta et edita."

Who was Francis Clerke; and was this collection ever published, and when? S. P. H. T.

[Francis Clerke for about forty years practised the civil law in the Court of Arches, Admiralty, Audience, Prerogative, and Consistorial of the Bishop of London. In 1594, the Oxford University conferred upon him the degree of Bachelor of Civil Law. His principal work, entitled *Praxis curiæ Admiralitatis Angliæ*, passed through several editions. A short notice of the author will be found in Wood's *Athenæ*, i. 657. (Bliss), and a list of his other works in Watt's *Bibliotheca Britannica*.]

Nine Days' Wonder.—Did any particular circumstance give rise to the saying, "A nine days' wonder?" W. R. M.

[Most probably Kemp's *Nine Daies Wonder*, performed in a Morrice Daunce from London to Norwich, wherein euery dayes iourney is pleasantly set downe, to satisfie his friends the truth against all lying balladmakers; what he did, how he was welcome, and by whome entertained.—This very curious tract has been reprinted by the Camden Society.]

Streso.—In a book by Cradock on the Lives of the Apostles, published in 1641, I find many extracts and quotations in Latin from Streso in *Pref. de Vit. Apostolorum*. As I cannot find out or hear of such an author or book of Streso, could you inform me who he was? Lincolniensis.

[The work is in the Bodleian Library: "Streso (Casp.), Anhaltinus, *Commentarius practicus in Actorum Apostolicorum per Lucam Evangelistam descriptorum capita priora sedecim.* 4to. Amst. 1650." The same library contains five other works by this author.]

The Willow Garland.—In the Third Part of *King Henry VI.* (Act III. Sc. 3.), the Lady Bona sends this message to King Edward, uttered, as the messenger afterwards reports to him, "with mild disdain:"

"Tell him, in hope he'll prove a widower shortly,
I'll wear the willow garland for his sake."

As I find no note upon the willow garland in any edition of Shakspeare to which I have access, I should be obliged by having its meaning explained in your columns. ARUN.

[The willow is considered as the emblem of despairing love, and is often associated with the yew and the cypress in the churchyard: hence, a garland made of the boughs of the willow was said to be worn by forlorn lovers. In *Much Ado about Nothing*, Act II. Sc. 1., Benedick says,—"I offered him my company to a willow-tree, either to make him a garland, as being forsaken, or to bind him up a rod, as being worthy to be whipped."]

Name of Nun.—Can any of your readers inform me on what principle it is that the name of Nun (נוּן), the father of Joshua, is expressed in the Septuagint by ναυῆ? I cannot help regarding the substitution of αυῆ for ῆ as a very singular circumstance, more especially as it seems impossible to account for it by the conjecture that נ had been mistaken by the LXX for any letter that would be likely to be represented in Greek by ῆ. There are but few proper names in the Hebrew Scriptures that terminate in ῆ; and the way in which these are expressed in the Septuagint affords, I believe, no analogy to the above case.

QUIDAM.

Gillingham.

[The explanation usually given, after Gesenius, is that early copyists mistook ΝΑΤΝ for ΝΑΤΗ; and as some MSS. have Ναβί and Ναβή, it is supposed that later copyists thought that it was the Hebrew נבו׳א.]

"*M. Lominus, Theologus.*"—Is there any printed account of this divine, or of a work on the Pelagian and Manichæan heresies which he published at Ghent in 1675? S. W. RIX.

Beccles.

[The Bodleian Library contains a work by M. Lominus, entitled, *Blakloanæ Hæresis Historia et Confutatio.* 4to. Gandavi, 1675.]

Replies.

REMARKS UPON SOME RECENT QUERIES.

1. Without wishing to protract the discussion about *eisell*, let me tell the correspondent who questioned whether wormwood could be an ingredient in any palatable drink, that *crême d'absinthe* ordinarily appears with noyau, &c. in a Parisian restaurateur's list of luxurious cordials. Whilst that *eisell* was equivalent to wormwood is confirmed by its being joined with gall, in a page of Queen Elizabeth's book of prayers, which caught my eye in one of those presses in the library of the British Museum, where various literary curiosities are now so judiciously arranged, and laid open for public inspection.

2. As a decisive affirmation of what *rack* meant, where the word was the derivative of the Saxon pecan, your correspondents may accept the following from our martyr, Frith's, *Revelation of Antichrist.* He renders the second clause of 2 Peter ii. 17., "And racks carried about of a tempest;" and he immediately adds, "Racks are like clouds, but they give no rain."

3. In answer to MR. BREEN's inquiry where there is any evidence from the writings of Gregory I., that he could be so shameless as to panegyrise that female monster Queen Brunéhaut, he may read some of that Pope's flattering language in his letter addressed to her on behalf of that Augustine whom he sent to England, as contained in Spelman's *Concilia.* Epist. xvii. (*Brunichildæ, Reginæ Francorum*) begins as follows:

"Gratias omnipotenti Deo referimus, qui inter cætera pietatis suæ dona, quæ excellentiæ vestræ largitus est, *ita vos amore Christianæ religionis implevit, ut quicquid ad animarum lucrum*, quicquid ad propagationem fidei pertinere cognoscitis, *devota mente et pio operari studio* non cessetis. . . . Et quidem hæc de Christianitate vestra mirentur alii, quibus adhuc beneficia vestra minus sunt cognita; nam nobis, quibus experimentis jam nota sunt, non mirandum est, sed gaudendum."—Spelm. *Concil.* p. 82.

And in Epist. xi.:

"Excellentia ergo vestra, *quæ prona in bonis consuevit esse operibus.*"—Id. p. 77.

4. The etymology of Fontainebleau (Vol. iv., p. 38.). I can only speak from memory of what was read long ago. But I think that in one of Montfaucon's works, probably *Les Monumens de la Monarchie Française*, he ascribed the origin of that name to the discovery of a spring amongst the sandy rocks of that forest by a hound called *Bleau*, to the great satisfaction of a thirsty French monarch who was then hunting there, and was thereby induced to erect a hunting-seat near the spring.

5. To A. B. C. (Vol. iv., p. 57.), your questionist about the marriage of bishops in the early ages of the Christian church, who has had a reply in p. 125., I would further say, that as we have no biographies describing the domestic life of any Christian bishop earlier than Cyprian, who belonged to the middle of the third century, it is only incidentally that anything appears of the kind which he inquires after. It would be enough for the primitive Christians to know that their scriptures said of *marriage*, that it was *honourable in all*; though such as were especially exposed to

persecution, from their prominence as officers of the church, would also remember the apostle's advice as good for the present distress, 1 Cor. vii. As, however, your correspondent asks what evidence there is that Gregory Nazienzen's father had children after he was raised to the episcopate, this fact is gathered from his own poem, in which he makes his father say to him, "Thy years are not so many as I have passed in sacred duties." For though these sacred duties began with his admission into the priesthood, he was made a bishop so soon afterwards, that his younger son, Cæsarius, must at any rate be held to have been born after the elder Gregory became a bishop.

Curiously enough, however, good evidence appears in the papal law itself, that the marriages of ecclesiastics were not anciently deemed unlawful. In the *Corpus Juris Canonici*, or *Decretum aureum*, D. Gratiani, Distinctio lvi. canon 2., which professes to be a rescript of Pope Damasus (A. D. 366–84), says:

"Theodorus papa filius [fuit] Theodori episcopi de civitate Hierosolyma, Silverius papa filius Silverii episcopi Romæ — item Gelasius, natione Afer, ex patre episcopo Valerio natus est. Quam plures etiam alii inveniuntur: qui de sacerdotibus nati apostolicæ sedi præfuerunt."

To which Gratian attaches as his own conclusion:

"Hinc Augustinus ait, *Vicia parentum* Filiis non imputentur."

Thereby throwing a slur on the said married bishops. But can. xiii., or Cænomanensem, of the same Distinctio, says:

"Cum ergo ex sacerdotibus nati in summos pontifices supra legantur esse promoti, non sunt intelligendi de fornicatione, sed de legitimis conjugiis."

I will only add that Athanasius mentions a Bishop Eupsychius (Primâ contra Arianos) who was martyred in the reign of Julian, and that the historian Sozomen says of him (*Eccl. Hist.*, lib. v. ch. 11.), that when he suffered he had but recently married, καὶ οἷον ἔτι νύμφιον ὄντα. H. Walter.

DOMINGO LOMELYNE.

(Vol. i., p. 193.)

As it is not to be met with in a regular way, your correspondent may be ignorant that Domingo Lomelyne was progenitor of the *extinct baronets* Lumley, his descendants having softened or corrupted his name into an identity with that of the great northern race of the latter name. They, however, retained different coat-armour in the senior line, bearing, in common with many other English families of Italian, Champaigne, and generally trans-Norman origin, "a chief." Guido de St. Leodigaro and one Lucarnalsus are the earliest heroes to whom I find it assigned; but Stephen, son of Odo, Earl of *Champaigne* (whence Fortibus, Earl of Albemarle), also brought it to England at a very early period; and thence from the Holderness annex of de Fortibus (in spite of the allegations in Wott. *Bar.*, i. 189.), Worsley perhaps copied it. The old Lumley or Lomelyne accounts connect it with the city of *Naples*. Your correspondent will find that Domingo Lomelyne was a *Genoese*, and of the *bedchamber* to Henry VIII.; that he maintained at his own cost, and commanded, a troop of horse at Boulogne in the same reign, and had a pension of 200*l.* per annum from Queen Elizabeth in 1560. If any of your correspondents can give me the junior ramifications of this family diverging from the son and grandson of Domingo, I shall feel much obliged, provided that James Lumley, living 1725, who married Catherine Hodilow, can be satisfactorily linked with James, the son of Domingo. James and Martin were the family names, and the family was settled in London and Essex. Wm. D'Oyly Bayley.

PETTY CURY.

(Vol. iv., pp. 24. 120.)

Having noticed in a recent number some rather various derivations of the name "Petty Cury," which one of the streets in Cambridge bears, I have been led to examine the word "Cury," and think that a meaning may be given to it, preferable to any of the three mentioned in your paper. The three to which I refer connect the word with "cook-shops," "stables," or some kind of a court-house ("curia"). The arguments brought forward in their favour either arise from the similarity of the words (as "Cury" and "écurie"), or from the probability that either cook-shops, stables, or a court-house existed in the vicinity of the street, whence it might derive its name. With regard to the name "Cury" being derived from the cook-shops in the streets, this seems to have little to do with the question; for supposing there are some half dozen such shops there (which I do not know to be the case), it proves little as to what was the number three or four centuries ago. Secondly, "Cury" derived from "écurie:" this seems unsatisfactory, for, as nothing whatever is known about our former fellows' horses, the argument in its favour simply consists in "Cury" being similar to "écurie." The third derivation is, that "Cury" is taken from "curia," a senate or court-house. This falls to the ground from the considerations, that if it were derived from it we might expect the name to be Parva Cury and not Petty Cury; and if it be derived from it, it implies that there was some larger court existing at that time, in contradistinction to which this was called "Parva Curia." But no larger one (as the advocate of the derivation allows) did exist, so that this derivation meets the fate of the former ones.

The most probable derivation of the word is

from the French "curie," a *ward* or *district*, which certainly possesses this advantage over the three former ones, that the word is exactly the same as that of the street. The arguments in its favour are these:—In referring to a map of Cambridge dated A.D. 1574, I find the town divided into *wards*, with different names attached to them. These wards are all larger than "Petty Cury:" in the same map the name is spelt "*Peti Curie*" (*i.e.* small ward), both words being French or Norman ones, and the word "peti" being applied to it from its being smaller than any of the other wards. In former times it was not unusual to give French names to the wards and streets of a town, as may be seen any day in London, or even in Liverpool, which is comparatively a modern place. Thus the word from which I propose to derive the name "Cury" being the very same, and not requiring us to form any vague suppositions either about cook-shops, stables, or court-houses, I conclude, may be considered preferable to the three before mentioned. W. F. R.

Trinity College, Sept. 1. 1851.

THE DAUPHIN.

(Vol. iv., p. 149.)

The communication of your correspondent Ægrotus respecting the claims of an individual to be the Dauphin of France and Duke of Normandy, brought to my recollection pretensions of a similar nature made by a person who, about twenty years ago, was resident in London; and was a teacher of music, as I was informed. This person introduced himself to me, in a French house of business, as the genuine Dauphin of France, the second son of Louis XVI. In justice to the *soi-disant* Dauphin, I should state that he did not bring forward his claims abruptly, but in the course of a conversation held in his presence, relating to the claims of another pretender to the same honours. The communicator of this important intelligence of a new rival to the contested diadem, urged his claims with so much plausibility, and pressed me so earnestly to pay him a visit — seeing that I listened to his impassioned statement with decorous patience and real interest — in order that he might explain the matter more fully and at leisure — that I went to his house in the New Road, where I saw him more than once. He told me that the woman, who had all her life passed as his mother, informed him on her death-bed that he was the Duke of Normandy, and had been confided to her charge and care; and that she was told to make her escape with him by his true mother, Marie Antoinette, when that unfortunate queen eluded the murderous pursuit of her assailants in the furious attack made on the Tuileries on the 10th of August, 1792. So impressed was I by the earnestness of the narrator, and the air of truth thrown around his story — knowing also that some doubts had been started as to the death of the Dauphin in the Temple — that I offered, being then about to visit Edinburgh, which was at that time the residence of the exiled monarch Charles X. and his ill-starred family, to be the bearer to them of any memorial or other document, which the claimant to the rights of Dauphin might wish to submit to that illustrious body. A statement was accordingly drawn up, and sent by me when in Edinburgh, not to Charles X., but to her royal highness the Duchess of Angoulême; who immediately replied, requesting an interview on my part with one of the noblemen or gentlemen of her household, whom I met; and was informed by him from her royal highness, that such communications exceedingly distressed her, in recalling a past dreadful period of her life; for that there was no truth in them, and that her brother, the Duke of Normandy, died in the Temple. With deep and sincere protestations of regret at having been the cause of pain to her royal highness, and made the unconscious dupe of either a knave or a fool, instead of bringing forward an illustrious unknown to his due place in history, I took my leave; and think this account ought to scatter for ever to the winds all tales, *in esse* or *posse*, of pretended Dauphins of France and Dukes of Normandy.

I should mention, that in my interview with the *soi-disant* Dauphin, he showed me various portraits of Louis XVI., and then bade me look at his own features, in every attitude and form, and say if the likeness was not most striking and remarkable. I could not deny it; and in truth was so impressed with his whole account, that I began to look upon the humble individual before me with something of the reverence due to majesty, shorn of its glories. J. M.

P. S.—I now recollect that the name of this pretended Dauphin was Mevis, and that he was said to have been seen in Regent Street by a friend of mine about five years ago; and may, for aught I know, be still living.

Oxford, Sept. 2.

Replies to Minor Queries.

Visiting Cards (Vol. iv., p. 133.).—In answer to your 87th Query, it may serve in part to help to show "when visiting cards first came into use," by informing you that about six or eight years ago a house in Dean Street, Soho, was repaired (I think No. 79.), where Allison and Co., the pianoforte makers, now of the Quadrant, formerly resided; and, on removing a marble chimney-piece in the front drawing-room, four or five visiting cards were found, one with the name of

"Isaac Newton" on it. The names were all *written* on the back of common playing cards; and it is not improbable that one or more may still be in the possession of Mr. Allison, 65. Quadrant. The house in Dean Street was the residence of either Hogarth or his father-in-law. A MITE.

Sardonic Smiles (Vol. iv., p. 18.). — I beg to refer such of your readers as take an interest in the discussion of "Sardonic Smiles" to a treatise or memoir on the subject, by a learned scholar and antiquary in the St. Petersburgh Transactions for 1851. The title of the memoir is as follows: *Die Talos-Sage und das Sardonische Lachen. Ein Beitrag zur Geschichte Griechischer Sage und Kunst, von Ludwig Mercklin.* The memoir is also printed separately, from the *Mémoires des Savants Etrangers.* J. M.

Oxford, August 4.

Darby and Joan (Vol. iii., p. 38.). — As no one has answered your correspondent by referring him to a copy of this ballad, I have great pleasure in calling his attention to *A Collection of Songs, Moral, Sentimental, Instructive, and Amusing*, 4to. Cambridge, 1805. At p. 152. of this volume, the "pleasant old ditty" of "Darby and Joan" is given at length, accompanied with the music. The editor, the Rev. James Plumptre, M.A., tells us that it is "attributed to Mathew Prior." As this book is somewhat difficult to procure, your correspondent is welcome to the loan of my copy.

EDWARD F. RIMBAULT.

Marriage of Bishops (Vol. iv., pp. 57. 125.). — In reference to the inquiry of your correspondent A. B. C., for any instances of bishops and priests who, during the first three centuries, were married after ordination, I may suggest that the Council of Nice in 325 declared it to be then "*an ancient tradition* of the Church that they who were unmarried when promoted to holy orders should not afterwards marry." — Socrates, *Hist. Eccl.*, lib. i. cap. ii.; Sozomen, *Hist. Eccl.*, lib. i. c. xxiii.

May not the proper translation in the text which he quotes, 1 Cor. ix. 5., be "woman," instead of "wife;" and might not the passage be more accurately rendered by the expression "sister-woman?" Clemens Alexandrinus says (*Stromat.*, lib. iii. edit. Poterii, Venet. 1757, tom. i. p. 526.): "Not as wives but as sisters did the women go round with the apostles:" and see also Matt. xxvii. 55., Mark xv. 41., and Luke viii. 3. DORFSNAIG.

Winifreda (Vol. iii., p. 27.). — LORD BRAYBROOKE has furnished your readers with a very curious list of the various printed forms in which, at different times, this popular song has been given to the world; but he has omitted one which I think ought to be placed on record. I allude to a copy contained in the third number of *The Foundling Hospital for Wit*, a rare miscellany of "curious pieces," printed for W. Webb, near St. Paul's, 8vo. 1746 (p. 23.). This work was printed in numbers, at intervals, the first bearing date 1743; and the sixth, and last, 1749. My copy is particularly interesting as having the blank names filled up in a cotemporary hand, and the authors' names, in many cases, added. The song of *Winifreda* is assigned to "Mr. G. A. Stevens;" so that, after all, the Edinburgh reviewer may have confounded *George* Steevens, the "commentator," with his earlier and equally facetious namesake, *George Alexander*.

George Alexander Stevens was born (if a MS. obituary in my possession may be relied on) "in the parish of St. Andrew's Holborn, 1710." He died (according to the *Biographia Dramatica*) "at Baldock in Hertfordshire, Sept. 6, 1784."

EDWARD F. RIMBAULT.

George Chalmers (Vol. iv., p. 58.).—The printed books and MSS. of the late George Chalmers were disposed of by auction in 1841 and 1842 by Mr. Evans of Pall Mall. The particular MS. inquired after by J. O. occurs in the third part of the printed sale catalogue, and is numbered 1891. It is thus described by Mr. Evans:

"CHALMERS'S BIBLIOGRAPHIA SCOTICA POETICA, or NOTICES OF SCOTTISH POETS AND THEIR WORKS, from 1286 to 1806, 4 vols. Chalmers's *Notices of the Scottish Poetry, Drama, and Songs*, 2 vols., together 6 vols.

*** These Volumes contain a great fund of Information, and furnish very valuable Materials for a History of Scotch Poetry. They would also be very useful to Collectors."

Lot 1894. is also highly interesting. It is described as —

"RITSON'S BIBLIOGRAPHIA SCOTICA, 2 vols. Unpublished.

*** A very Valuable Account of Scottish Poets and Historians, drawn up with great care and indefatigable Research by Ritson. The Work was intended for Publication. These Volumes were purchased at the sale of Ritson's Library by Messrs. Longman and Constable for Forty-three Guineas, and presented to George Chalmers, Esq., who had edited Sir D. Lyndsay's Works for them gratuitously."

My catalogue of Chalmers's library, unfortunately, has not the prices or purchasers' names; and the firm of the Messrs. Evans being no longer in existence, I have no means of ascertaining the present locality of the above-mentioned MSS.

EDWARD F. RIMBAULT.

The Three Estates of the Realm (Vol. iv., p. 115.). — W. FRASER is quite right in repudiating the *cockney* error of "Queen, Lords, and Commons" forming the "three estates of the realm." The sovereign is *over* the "realm;" a word which obviously designates the persons *ruled*. W. F.

however does not exactly hit the mark when he infers, that "the Lords, the Clergy *in convocation*, and the Commons" are the "three estates." The phrase "assembled in Parliament" has no application to the Convocation; which moreover does not sit at Westminster, and was not exposed to the peril of the gunpowder plot. The three estates of the realm are the three orders (*états*) into which all natural-born subjects are legally divided: viz. the *clergy*, the *nobility*, and the *commonalty*. They are represented "in Parliament" by the "Lords Spiritual," the "Lords Temporal," and the "Commons" (elected by their fellows). The three estates thus meet their sovereign in the "chamber of Parliament" at the opening of every session; and there it was that the plot was laid for their destruction.

W. F. is no doubt aware that originally they all *deliberated* also together, and in the presence of the sovereign or his commissioners: and though, for the freedom of discussion, the sovereign now withdraws, and the Commons deliberate in a separate chamber (leaving the chamber of Parliament to be used as "the House of Lords," both Spiritual and Temporal), yet to this day they all reassemble for the formal *passing* of every act; and the authority of all three is recited by their proper names in the preamble.

The first and second estates are not fused into one, simply because they continue to deliberate and vote together as all three did at the first.

The *Convocation* of the Clergy was altogether a different institution, which never met either the sovereign or the Parliament: but their order was *represented* in the latter by the prelates. It is another mistake (therefore) to think the Bishops sit in the House of Lords as *Barons*.

Canonicus Eboracensis.

"*You Friend drink to me Friend*" (Vol. iv., p. 59.).—When I was a boy, about sixty-five years ago, Mr. Holder (a surgeon of some eminence at that time) was a frequent visitor at our house, and much amused us by several catches in which (under his instruction) we delighted to join; and among which was—

"*I* friend, drink to *thee*, friend, as *my* friend drank to *me*;
I friend, charge *thee*, friend, as *my* friend chargĕd *me*;
Sŏ dŏ *thou*, friend, drĭnk tŏ *thy* friend, as *my* friend drank to me,
For the more we drink liquor the merrier are we."

R. S. S.

56. Fenchurch Street.

Broad Halfpenny Down (Vol. iv., p. 133.).—*Broad halpeny*, or *broad halfpenny*, signifies to be quit of a certain custom exacted for setting up tables or boards in fairs or markets; and those that were freed by the King's charter of this custom, had this word put in their letters-patent: by reason whereof, the freedom itself (for brevity of speech) is called *broad halfpenny*. (*Les Termes de la Ley.*) Hence the origin of "Broad-halfpenny Down."

Franciscus.

Whence the name I cannot say, but would just note the fact, that sixteen miles from London, on the Brighton railway, is a breezy upland called *Farthing Down*. The country folk deem it a sufficiently famous place, and one told me "that was once London;" meaning, a town stood there before London was built. It is a locality well known to those who hunt with the Croydon pack.

P. M. M.

Horner Family (Vol. iv., p. 131.).—Is it true that the following rhymes apply to one of the Horners of Mells?

"Little Jack Horner
Sat in a corner,
Eating a Christmas pie,
He put in his thumb,
And pulled out a plum,
And said what a good boy am I."

The plum being 100,000*l*. I have been told a long story on the matter by Somersetshire people.

P. M. M.

The Man of Law (Vol. iv., p. 153.).—The lines so felicitously quoted by Mr. Serjeant Byles at a recent trial were thus given in *The Times*:

"The man of law who never saw
The way to buy and sell,
Wishing to rise by merchandise,
Shall never speed him well."

This version is rather nearer the original than that of your correspondent Mr. King, who avowedly writes from memory. The author of the lines was Sir Thomas More. They are thus given in "*A Mery Jest how a Sergeant would learn to play the Freere.* Written by Maister Thomas More in hys youth:"

"A man of lawe that never sawe
The wayes to bye and sell,
Wenyng to ryse by marchaundyse,
I praye God spede hym well!"

My quotation is at second-hand from Warton's *History of English Poetry*, sect. xliii.

C. H. Cooper.

Cambridge, August 30. 1851.

[We are also indebted to T. Lawrence and Bartanus for replying to this Query. The latter adds, "The poem is given at length in the History of the English Language prefixed to the 4to. edition of Johnson's *Dictionary*."]

Riddle (Vol. iv., p. 153.).—The riddle (query *rebus?*) for the solution of which your correspondent A. W. H. inquires, may be found printed in vol. i. pp. 109, 110. of the poems of Dr. Byrom, well known as the author of the "Pastoral," inserted with much commendation by Addison in

the 8th volume of the *Spectator*, and the supposed inventor of the universal English short-hand. The author of the rebus seems to have been then unknown (1765), and it is said to have been "commonly ascribed to Lord Chesterfield." Whether this was asserted in jest, does not appear: but Dr. Byrom, to whom application for a solution had been made, in the course of his reply, given in his own peculiar style, has the following passage, which may be a guide to those who may now seek to arrive at the mystery: —

"Made for excuse, you see, upon the whole,
The too great number of the words, that poll
For correspondency to ev'ry line;
And make the meant one tedious to divine:
But we suspect that other points ambiguous,
And eke unfair, contribute to fatigue us.

For first, with due submission to our betters;
What antient city would have eighteen letters?
Or more? — for, in the latter lines, the clue
May have *one* correspondent word, or two:
Clue should have said, if only one occurr'd,
Not correspondent *words* to each, but *word*.

From some suspicions of a bite, we guess
The number of the letters to be less;
And, from expression of a certain cast,
Some joke, unequal to the pains at last:
Could you have said that all was right and clever,
We should have try'd more fortunate endeavour.

It should contain, should this same JEU DE MOTS,
Clean-pointed turn, short, fair, and A PROPOS;
Wit without straining; neatness without starch;
Hinted, tho' hid; and decent, tho' tis arch;
No vile idea should disgrace a rebus —
SIC DICUNT MUSÆ, SIC EDICIT PHŒBUS."

T.W. (1)

[We are also indebted to R. P. for a similar Reply.]

Speculative Difficulties (Vol. iii., p. 477.). — As L. M. M. R. is not certain as to the title and author of the book he inquires about, perhaps he may find it under the title of *The Semi-sceptic, or the Common Sense of Religion considered*, by the Rev. J. T. James, M.A.; London, 1825. This is a very unpretending but very beautiful work, of some 400 pages. The author died Bishop of Calcutta. O. T. DOBBIN.

St. Paul (Vol. iii., p. 451.). — In answer to EMUN, allow me to name a *Life of St. Paul* by the Rev. Dr. Addington, an eminent dissenting minister of the close of the last century; a work on the life and epistles of St. Paul by Mr. Bevan, a member of the Society of Friends; and two books by Fletcher and Hannah More on the character of the same apostle. O. T. D.

Commissioners on Officers of Justice in England (Vol. iv., p. 152.).—I can give no information respecting the commission of July 27, 1733; but on June 2, 8 Geo. II. [1735], a commission issued to Sir William Joliffe, Knt., William Bunbury, Simon Aris, Thomas Brown, Thomas De Veil, Esquires, and others, for inquiring into the officers of the Court of Exchequer, and their fees, "and for the other purposes therein mentioned." I imagine this commission also extended to other courts. The names of the jurors impannelled and sworn as to the Court of Exchequer, July 9, 1735; their oath, presentment, and six schedules of fees, are given in Jones's *Index to the Originalia and Memoranda Records* (London, fo. 1793), vol. i. Preface, xxxiii.—xliv. C. H. COOPER.

Cambridge.

Noble and Workhouse Names (Vol. iii., p. 350.). — I can enumerate several old names, some Anglo-Saxon, in the parishes of Burghfield and Tylchurst, in Berks, belonging to the peasantry, many of whom may have been gentry in bygone years; such as Osborne, Osman, Seward, Wolford, Goddard, Woodward, Redbourne, Lambourne, Englefield, Gower, Harding, Hussey, Coventry, Avery, Stacy, Ilsley, Hamlin, Pigot, Hemans, Eamer, and Powel. A respectable yeoman's widow, whose maiden name was Wentworth, told me she was of the same family as Sir Thomas Wentworth, Earl of Strafford, beheaded in Charles's reign.

JULIA R. BOCKETT.

Southcote Lodge.

Poulster (Vol. iv., p. 152.). — The meaning of this word is undoubtedly as D. X. surmises. The original term was *upholder*, which is still in occasional use; next *upholster*; and, thirdly, *upholsterer*. In Stowe's *Survey of London*, it appears in the second form: and so also *poulter*, which still exists as a surname. "Mr. Richard Deakes, Uphoulster," was buried at St. Dunstan's in the West, London, in 1630. (*Collectanea Topog. et Geneal.*, v. 378.) It would be worth inquiry *when* the incorrect duplication of termination first produced our modern words *upholsterer* and *poulterer?* Mr. Pegge remarks, that "Fruiter*er* seems to be equally redundant;" and that "cater-*er* is written *cater* in the margin of the *Life of Gusmand de Alfarache*, folio edition, 1622, p. 125. (*Anecdotes of the English Language*, edit. Christmas, 1844, p. 79.)" J. G. N.

Judges styled Reverend (Vol. iv., p. 151.).—Your correspondent F. W. J., before he receives an answer to his Query, "When did the judges lose the title of Reverend and Very Reverend?" must first show that they ever bore it. By the example he quotes he might as well argue that they bore the title of "Très Sages," as that of "Très Reverend." The fact is, that, *as a title*, it was never used by them, the words quoted being nothing more than respectful epithets applied to eminent men of a past age, by the editors or publishers of the work.

I very much doubt also whether the style of "The Honorable" is properly given to the judges.

It would be curious to trace the commencement of the practice of addressing a judge on the bench as "My Lord." In the Year Books are numerous instances of his being addressed simply "Syr." Off the bench the chief alone is entitled to the designation "My Lord," and that address can be properly given to the puisne judges only when they are on the circuit, and then because they are acting under a special royal commission.

Edw. Foss.

The Ring Finger (Vol. iv., p. 150.).—In the ancient ritual of marriage, the ring was placed by the husband on the top of the thumb of the left hand, with the words "In the name of the Father;" he then removed it to the forefinger, saying, "and of the Son;" then to the middle finger, adding, "and of the Holy Ghost;" finally, he left it as now, on the fourth finger, with the closing word "Amen." R. S. H.

Morwenstow.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

The name of Dr. Freund is probably known to many of our readers as that of the most profound lexicographer of the present day, so far as the Latin language is concerned. His larger Latin-German Lexicon is as remarkable for its philosophical arrangement as for the philological acquirements of its author; and of that important and valuable work a translation, or rather an adaptation, is now before us, in one handsome octavo volume, under the title of *A Copious and Critical Latin-English Lexicon, founded on the larger German-Latin Lexicon of Dr. William Freund: with Additions and Corrections from the Lexicons of Gesner, Facciolati, Scheller, Georges, &c.* By E. A. Andrews. LL.D., &c. Dr. Andrews and his assistants have executed their respective portions of the work in a most able manner; and the book, which in its getting up is as creditable to American typography as its editing is to American scholarship, will, we have no doubt, meet, as it deserves, with a most extensive sale in this country.

The Churchyard Manual, intended chiefly for Rural Districts, by the Rev. W. H. Kelke, is a little volume published for the purpose of promoting the improvement of rural churchyards, by giving them a more truly Christian character. It is illustrated with some extremely pleasing and appropriate monumental designs, and contains a judicious selection of epitaphs, and is indeed altogether well calculated to accomplish the good end at which the author aims.

Archæological Guide to Ely Cathedral; prepared for the Visit of the Bury and West Suffolk Archæological Institute, Sept. 1851, is a most useful little tract, calculated not only to increase the interest of the members of the Bury Institute, in their visit to the venerable pile which it describes, but furnishing just the heads of information which future visitors will require, and therefore likely to outlast the temporary object for which it has been so ably compiled.

Catalogues Received.—C. Hamilton's (22. Anderson's Buildings, City Road) Catalogue of Books, Portraits, Original Drawings, Local, Historical, and other important Manuscripts; W. Miller's (3. Upper East Smithfield) Catalogue Part 38. of a Collection of Books in the various Branches of Literature.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

No. 3. of Summer Productions, or Progressive Miscellanies, by Thomas Johnson. London, 1790.
History of Virginia. Folio. London, 1624.
The Apologetics of Athenagoras, Englished by D. Humphreys. London, 1714. 8vo.
Bovillus de Animæ Immortalitate, etc. Lugduni, 1522. 4to.
Kuinoel's Nov. Test. Tom. I.
The Friend, by Coleridge. Vol. III. Pickering.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

C. W. *If our correspondent lives, as we trust he will, to see our hundredth Volume, we feel assured that what he now considers a blemish he will then estimate very differently.*

F. S. *The allusion to which our correspondent refers, is to a well-known stanza:*

> "The Sun's perpendicular heat
> Illumines the depth of the sea,
> And the fishes, beginning to sweat,
> Cry, Bless us how hot we shall be."

Despectus. *Such of the various matters suggested in our correspondent's voluminous communication as are calculated for insertion in our columns shall be introduced as opportunities offer.*

Radix. *A diamond Latin Dictionary, by Riddle, has, we believe, been published by Messrs. Longman.*

G. M. P., *who inquires as to the origin and proper name of the character "&" (and-per-se-and, and-by-itself-and), is referred to our* 2nd Vol. pp. 250. 284.

E. A. T. Das Knaben Wunderhorn *has never been translated into English. We have no doubt, however, but that translations have been made of many of the pieces contained in it.*

Llewellyn *will find a note addressed to him at our Publisher's.*

Replies Received. — *School of the Heart — John of Lilburne — Absalom's Hair — Ray and Wray Families — Meaning of Deal — Nightingale and Thorn — The Termination "-ship" — Repudiate — Swinhope — Unlucky for Pregnant Women to take an Oath — The Man of Law — Presteign — Queen's Messengers — Murderers buried in Cross Roads — Sword-blade Note — Petty Cury — Domesday Book of Scotland — Elision of Letter V. — Names first given to Parishes — Dole-bank — The Dauphin — Agla — Coins of Constantius II. — Corpse passing makes a Right of Way — Poulster.*

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Notes.

VENERABLE BEDE'S MENTAL ALMANAC.

If our own ancient British sage, the Venerable Bede, could rise up from the dust of eleven centuries, he might find us, notwithstanding all our astounding improvements, in a worse position, in one respect at least, than when he left us; and as the subject would be one in which he was well versed, it would indubitably attract his attention.

He might then set about teaching us from his own writings a mental resource, far superior to any similar device practised by ourselves, by which the day of the week belonging to any day of the month, in any year of the Christian era, might easily and speedily be found.

And when the few, who would give themselves the trouble of thoroughly understanding it, came to perceive its easiness of acquirement, its simplicity in practice, and its firm hold upon the memory, they might well marvel how so admirable a facility should have been so entirely forgotten, or by what perversion of judgment it could have been superseded by the comparatively clumsy and impracticable method of the Dominical letters.

Let us hear his description of it in his own words:

"Quæ sit feria in Calendis.

"Simile autem huic tradunt argumentum ad inveniendam diem Calendarum promptissimum.

"Habet ergo regulares Januarius II, Februarius V, Martius V, Apriles I, Maius III, Junius VI, Julius I, Augustus IIII, September VII, October II, November V, December VII. Qui videlicet regulares hoc specialiter indicant, quota sit feria per Calendas, eo anno quo septem concurrentes adscripti sunt dies: cæteris vero annis addes concurrentes quotquot in præsenti fuerunt adnotati ad regulares mensium singulorum, et ita diem calendarum sine errore semper invenies. Hoc tantum memor esto, ut cum imminente anno bissextili unus concurrentium intermittendus est dies, eo tamen numero quem intermissurus es in Januario Februarioque utaris: ac in calendis primum Martiis per illum qui circulo centinetur solis computare incipias. Cum ergo diem calendarum, verbi gratia, Januarium, quærere vis; dicis Januarius II, adde concurrentes septimanæ dies qui fuerunt anno quo computas, utpote III, fiunt quinque; quinta feria intrant calendæ Januariæ. Item anno qui sex habet concurrentes, sume V regulares mensis Martii, adde concurrentes sex, fiunt undecim, tolle septem, remanent quatuor, quarta feria sunt Calendæ Martiæ."— Bedæ Venerabilis, *De Temporum Ratione*, caput XXI.

The meaning of this may be expressed as follows: — Attached to the twelve months of the year are certain fixed numbers called regulars, ranging from I to VII, denoting the days of the week in their usual order. These regulars, in any year whereof the concurrent, or solar epact, is 0 or 7, express, of themselves, the commencing day of each month: but in other years, whatever the solar epact of the year may be, that epact must be

added to the regular of any month to indicate, in a similar manner, the commencing day of that month.

It follows, therefore, that the only burthen the memory need be charged with is the distribution of the regulars among the several months; because the other element, the solar epact (which also ranges from 1 to 7), may either be obtained from a short mental calculation, or, should the system come into general use, it would soon become a matter of public notoriety during the continuance of each current year.

Now, these solar epacts have several practical advantages over the Dominical letters. 1. They are numerical in themselves, and therefore they are found at once, and used directly, without the complication of converting figures into letters and letters into figures. 2. They increase progressively in every year; whereas the Dominical letters have a crab-like retrogressive progress, which impedes facility of practice. 3. The *rationale* of the solar epacts is more easily explained and more readily understood: they are the accumulated odd days short of a complete week; consequently the accumulation must increase by 1 in every year, except in leap years, when it increases by 2; because in leap years there are 2 odd days over 52 complete weeks. But this irregularity in the epact of leap year does not come into operation until the additional day has actually been added to the year; that is, not until after the 29th of February. Or, as Bede describes it, "*in leap years one of the concurrent days is intermitted, but the number so intermitted must be used for January and February; after which, the epact obtained from cyclical tables* (or from calculation) *must be used for the remaining months.*" By which he means, that the epacts increase in arithmetical succession, except in leap years, when the series is interrupted by one number being passed over; the number so passed over being used for January and February only. Thus, 2 being the epact of 1851, 3 would be its natural successor for 1852; but, in consequence of this latter being leap year, 3 is intermitted (except for January and February), and 4 becomes the real epact, as obtained from calculation.

To calculate the solar epact for any year, Bede in another place gives the following rule:

"Si vis scire concurrentes septimanæ dies, sume annos Domini et eorum quartum partem adjice: his quoque quatuor adde. (quia) quinque concurrentes fuerunt anno Nativitatis Domini: hos partire per septem et remanent Epactæ Solis."

That is: take the given year, add to it its fourth part, and also the constant number 4 (which was the epact preceding the first year of the Christian era), divide the sum by 7, and what remains is the solar epact. (If there be no remainder, the epact may be called either 0 or 7.)

This is an excellent rule; the same, I believe, that is to this day prescribed for arriving at the Dominical letter of the Old Style. Let it be applied, for example, to find upon what day of the week the battle of Agincourt was fought (Oct. 25, 1415). Here we have 1415, and its fourth 353, and the constant 4, which together make 1772, divided by 7 leaves 1 as the solar epact; and this, added to 2, the *regular* for the month of October, informs us that 3, or Tuesday, was the first day of that month; consequently it was the 22nd, and Friday, the 25th, was Saint Crispin's day.

But this rule of Bede's, in consequence of the addition, since his time, of a thousand years to the number to be operated upon, is no longer so convenient as a *mental* resource.

It may be greatly simplified by separating the centuries from the odd years, by which the operation is reduced to two places of figures instead of four. Such a method, moreover, has the very great advantage of assimilating the operation of finding the solar epact, in both styles, the Old and the New; the only remaining difference between them being in the rules for finding the *constant number* to be added in each century. These rules are as follow: —

For the Old Style.—In any date, divide the number of centuries by 7, and deduct the remainder from 4 (or 11); the result is the constant for that century.

For the New Style.—In any date, divide the number of centuries by 4, double the remainder, and deduct it from 6: the result is the constant for that century.

For the Solar Epact, in either Style.—To the odd years of any date (rejecting the centuries) add their fourth part, and also the constant number found by the preceding rules; divide the sum by 7, and what remains is the solar epact.

As an example of these rules in *Old Style*, let the former example be repeated, viz. A.D. 1415:

First, since the centuries (14), divided by 7, leave no remainder, 4 is the constant number. Therefore 15, and 3 (the fourth), and 4 (the constant), amount to 22, from which eliminating the sevens, remains 1 as the solar epact.

For an example in *New Style*, let the present year be taken. In the first place, 18 divided by 4 leaves 2, which doubled is 4, deducted from 6 results 2, the constant number for the present century. Therefore 51, and 12 (the fourth), and 2 (the constant), together make 65, from which the sevens being eliminated, remains 2, the solar epact for this year.

But in appreciating the practical facility of this method, we must bear in mind that *the constant*, when once ascertained for any century, remains unchanged throughout the whole of that century; and that *the solar epact*, when once ascertained for any year, can scarcely require recalculation during the remainder of that year: furthermore, that

although the rule for calculating the epact, as just recited, is so extremely simple, yet even that slight mental exertion may be spared to the mass of those who might benefit by its application to current purposes; because it might become an object of general notoriety in each current year. And I am not without hope that "NOTES AND QUERIES" will next year set the example to other publications, by making the current solar epact for 1852 a portion of its "heading," and by suffering it to remain, incorporated with the date of each impression, throughout the year.

Let us now recur to the allotment of *the regulars* at the beginning of Bede's description. Placed in succession their order is as follows:—

April and July - - -	I, or Sunday
January and October - -	II, „ Monday
May - - - - -	III, „ Tuesday
August - - - -	IIII, „ Wednesday
March, Feb., and November	V, „ Thursday
June - - - - -	VI, „ Friday
September and December -	VII, „ Saturday

There is no great difficulty in retaining this in the memory; but should uncertainty arise at any time, it may be immediately corrected by a mental reference to the following lines, the alliterative jingle of which is designed to house them as securely in the brain as the immortal and never-failing, "Thirty days hath September." The order of the allotment is preserved by appropriating as nearly as possible a line to each day of the week; while the absolute connexion here and there of certain days, by name, with certain months, forms a sort of interweaving that renders mistake or misplacement almost impossible.

"April loveth to link with July,
And the merry new year with October comes by,
August for Wednesday, Tuesday for May,
March and November and Valentine's Day,
Friday is June day, and lastly we seek
September and Christmas to finish the week."

Now, since we have ascertained, from the short calculation before recited, that the solar epact of this present year of 1851 is 2, and since the regular of October is also 2, we have but to add them together to obtain 4 (or Wednesday) as the commencing day of this next coming month of October. And, if we wish to know the day of the month belonging to any other day of the week in October, we have but to subtract the commencing day, which is 4, from 8, and to the result add the required day. Let the latter, for example, be Sunday; then 4 from 8 leaves 4, which added to 1 (or Sunday), shows that Sunday, in the month of October 1851, is either 5th, 12th, 19th, or 26th.

This additional application is here introduced merely to illustrate the great facilities afforded by the purely numerical form of Bede's "*argumentum*,"—such as must gradually present themselves to any person who will take the trouble to become thoroughly and practically familiar with it.

A. E. B.

Leeds, September, 1851.

HYPHENISM, HYPHENIC, HYPHENIZATION.

Where our ancestors wanted words, they made them, or imported them ready made. But we are become so particular about the etymological force of newly coined words, that we can never please ourselves, but rather choose to do without than to tolerate anything exceptionable. We have to learn again that a word cannot be like Burleigh's nod, but must be content to indicate the whole by the expression of some prominent part, or of some convenient part, prominent or not.

Among the uses to which the "NOTES AND QUERIES" might be put, is the suggestion of words. It very often happens that one who is apt at finding the want is not equally good for the remedy, and *vice versâ*. By the aid of this journal the blade might find a handle, or the handle a blade, as wanted, with the advantage of criticism at the formation; while an author who coins a word, must commit himself before he can have much advice.

The above remarks were immediately suggested by my happening to think of a word for a thing which gives much trouble, and requires more attention than it has received, but not more than it may receive if it can be fitly designated by a single word. A *clause* of a sentence, both by etymology and usage, means any part of it of which the component words cannot be separated, but must all go together, or all remain together: it is then a component of the sentence which has a finished meaning in itself. The proper mode of indicating the clauses takes its name from the means, and not from the end: we say *punctuation*, not *clausification*. This may have been a misfortune, for it is possible that punctuation might have been better studied, if its name had imported its object. But there is another and a greater misfortune, arising from the total want of a name. In a sentence, not only do collections of words form minor sentences, but they also form compound words: sometimes eight or ten words are really only one. When two words are thus compounded, we use a hyphen: but those who have attempted to use more than one hyphen have been laughed out of the field; though perspicuity, logic, and algebra were all on their side. The *Morning Post* adopted this practice in former days; and Horace Smith (or James, as the case may be,) ridiculed them in a parody which speaks of "the not-a-bit-the-less-on-that-account-to-be-universally-detested monster Buonaparte." It is, I think, much to be regretted that the use of the hyphen is so restricted: for

though, like the comma, it might be abused, yet the abuse would rather tend to clearness.

But, without introducing a further use of the hyphen, it would be desirable to have a distinct name for a combination of words; which, without being such a recognised and permanent compound as *apple-tree* or *man in the moon*, is nevertheless one word in the particular sentence in hand. And the name is easily found. The word hyphen being Greek (ὑφ' ἓν), and being made a substantive, we might join Greek suffixes to it, and speak of *hyphenisms* and *hyphenic* phrases. For example, the following I should call a hyphenic error. When the British Museum recently published *A Short Guide to that Portion of the Library of printed Books now open to the Public*, a review pronounced the title a misnomer; because the *books* are not open to the public, but are in locked glass cases. The reviewer read it "library of printed-books-now-open-to-the-public," instead of "library-of-printed-books now open to the public." And though in this case the reviewer was very palpably wrong, yet there are many cases in which a real ambiguity exists.

A neglect of mental hyphenization often leads to mistake as to an author's meaning, particularly in this age of morbid implication. For instance, a person writes something about "a Sunday or other day-for-which-there-is-a-special-service;" and is taken as meaning "a Sunday-or-other-day for which," &c. The odds are that some readers will suppose him, by speaking of Sundays *with* special services, to imply that some are *without*.

M.

GRAY AND COWLEY.

Some spirited publisher would confer a serious obligation on the classical world by bringing out an edition of Gray's *Poems*, with the parallel passages annexed. "Taking him for all in all," he is one of our most perfect poets: and though Collins might have rivalled him (under circumstances equally auspicious), he could have been surpassed by Milton alone. In 1786, Gilbert Wakefield attempted to do for Gray what Newton and Warton had done for Milton (and, for one, I thank him for it); but his illustrations, though almost all good and to the point, are generally from books which every ordinary reader knows off by heart. Besides, Wakefield is so very egotistical, and at times so very puerile, that he is too much for most people. However, his volume, *The Poems of Mr. Gray, with Notes*, by Gilbert Wakefield, B.A., late Fellow of Jesus College, Cambridge: London, 1786, would furnish a good substratum for the volume I am now recommending.

Not to speak of Milton's English poems and the great masterpieces of ancient times, with which so learned a scholar as Gray was, of course, familiar, he draws largely from the Greek anthology, from Nonnus, from Milton's Latin poems, from Cowley, and I had almost said from the prose works of Bishop Jeremy Taylor. His admiration of the great "Shakspeare of Divinity" is proved from a portion of one of his letters to Mason; and some other day I may furnish an illustration or two. Indeed, were any publisher to undertake the generous office I mention, I dare say that many a secret treasure would be unlocked, and many an "orient pearl at random strung" be forthcoming for his use. Let me first mention Gray's opinion of Cowley, and then add in confirmation one or two passages out of many. He says in a note to his "Ode on the Progress of Poesy:"

> "We have had in our language no other odes of the sublime kind than that of Dryden 'On St. Cecilia's Day:' for *Cowley (who had his merit) yet wanted judgment, style, and harmony for such a task.* That of Pope is not worthy of so great a man."

We must submit to Gray's oracular sentence, for he himself was pre-eminently gifted in the three great qualities in which he declares the deficiency of Cowley (at least if we are to judge from his English poems; for the prosody of his Latin efforts seems sadly deficient). At times Cowley's "harmony" is not first-rate, and his "style" is deeply impregnated with the fantastic conceits of the day; but he is still a poet, and a great one too. And I think that in some of his writings Gray had Cowley evidently in mind; *e. g.* in the *epitaph* to his "Elegy in a Country Churchyard:"

> "Large was his bounty, and his soul sincere,
> Heaven did a recompence as largely send:
> He gave to mis'ry (all he had) a tear;
> He gained from Heav'n ('twas all he wish'd) a friend."

Cowley had previously written:

> "Large was his soul; as large a soul as e'er
> Submitted to *inform* a *body* here.
> High as the place 'twas shortly in *Heav'n* to have,
> But low, and humble as his *grave*.
> So *high* that all the *virtues* there did come,
> As to their chiefest seat,
> Conspicuous, and great;
> So *low* that for *me* too it made a room."
>
> *On the Death of Mr. William Hervey.*
> *Miscellanies*, page 18. London, 1669.

Again —

> "The attick warbler pours her *throat*
> Responsive to the cuckoo's note,
> The *untaught* harmony of spring."
> Gray, Ode I. *On the Spring.*
>
> "Hadst thou all the charming notes
> Of the wood's poetic *throats*."
> Cowley, *Ode to the Swallow.*
>
> "Teaching their Maker in their *untaught* lays."
> Cowley, *Davideis* lib. i. sect. 63. p. 20.

Again:

"Where'er the oak's thick branches stretch
A broader browner shade,
Where'er the rude and moss-grown beech
O'ercanopies the glade,
Beside some water's rushy brink,
With me the Muse shall sit, and think," &c.
Gray, Ode I. *On the Spring.*

"O magnum Isacidum decus! O pulcherrima castra!
O arma ingentes olim paritura triumphos!
Non sic herbarum vario subridet Amictu,
Planities pictæ vallis, montisque supini
Clivus, perpetuis Cedrorum versibus altus.
Non sic æstivo quondam nitet hortus in anno,
Frondusque, fructusque ferens, formosa secundum
Flumina, mollis ubi viridisque supernatat umbra."
Cowley, *Davideidos* lib. i. ad finem.

I do not mean that Gray may not have had other poets in his mind when writing these lines (for there is nothing new or uncommon about them); but rather a careful going over of Cowley's poems convinces me that Gray was sensible of his "merits," and often corrects his want of "judgment" by his own refined and most exquisite taste. I must give one more instance; and I think that Bishop Hall's allusion to his life at Emmanuel College, and Bishop Ridley's "Farewell to Pembroke Hall," must every one fall into the background before Cowley. Gray's poem ought to be too well known to require quoting:

"Ye distant spires, ye antique towers,
That crown the wat'ry glade,
Where grateful Science still adores
Her Henry's holy shade;
And ye that from the stately brow
Of Windsor's heights th' expanse below
Of grove, of lawn, of mead survey,
Whose turf, whose shade, whose flowers among
Wanders the hoary Thames along
His silver winding way.

Ah, happy hills! ah, pleasing shade!
Ah, fields beloved in vain!
Where once my careless childhood stray'd,
A stranger yet to pain.
I feel the gales that from ye blow,
A momentary bliss bestow,
As waving fresh their gladsome wing,
My weary soul they seem to soothe,
And, redolent of joy and youth,
To breathe a second spring."
Ode III. *On a distant Prospect of Eton College.*

Cowley was educated at Trinity College, Cambridge; and if I rightly remember Bonney's *Life of Bishop Middleton*, his affecting allusions to Cambridge had the highest praise of that accomplished scholar and divine:

"O mihi jucundum Grantæ super omnia nomen!
O penitus toto corde receptus amor!
O pulchræ sine luxu ædes, vitæque beatæ,
Splendida paupertas, ingenuusque decor!
O chara ante alias, magnorum nomine Regum
Digna domus! Trini nomine digna Dei
O nimium Cereris cumulati munere campi,
Posthabitis Ennæ quos colit illa jugis!
O sacri fontes! et sacræ vatibus umbræ
Quas recreant avium Pieridumque chori!
O Camus! Phœbo multus quo gratior amnis
Amnibus auriferis invidiosus inops!
Ah mihi si vestræ reddat bona gaudia sedis,
Detque Deus doctâ posse quiete frui!
Qualis eram cum me tranquilla mente sedentem
Vidisti in ripâ, Came serene, tuâ;
Mulcentem audisti puerili flumina cantu;
Ille quidem immerito, sed tibi gratus erat.
Nam, memini ripa cum tu dignatus utrâque
Dignatum est totum verba referre nemus.
Tunc liquidis tacitisque simul mea vita diebus,
Et similis vestræ candida fluxit aquæ.
At nunc cœnosæ luces, atque obice multo
Rumpitur ætatis turbidus ordo meæ.
Quid mihi Sequanâ opus, Tamesisve aut Thybridis undâ?
Tu potis es nostram tollere, Came, sitim."
Elegia dedicatoria, ad illustrissimam Academiam Cantabrigiensem, prefixed to Cowley's Works, Lond. 1669, folio.

RT.

Warmington, Sept. 8. 1851.

Minor Notes.

Ὑπωπιάζω — I "keep under my body," &c. 1 Cor. ix. 27. One can scarcely allude to this passage without remembering the sarcastic observations of Dr. South upon a too literal interpretation of it. (*Sermons*, vol. i. p. 12. Dublin, 1720.) And yet deeper and more spiritual writers by no means pass the literal interpretation by with indifference. Bishop Andrewes distinctly mentions *ὑπωπιασμός*, or *suggillatio*, amongst the "circumstantiæ orationis;" as also *ἐκδίκησις*, *vindicta*, or *revenge*, 2 Cor. vii. 11. (*Preces Privatæ*, pag. 14. Londini, 1828.) Bishop J. Taylor is equally explicit in a well-known and remarkable passage:

"If the lust be upon us, and sharply tempting, by inflicting any smart to overthrow the strongest passion by the most violent pain, we shall find great ease for the present, and the resolution and apt sufferance against the future danger; and this was St. Paul's remedy: 'I bring my body under;' he used some rudeness towards it." — *Holy Living*, sect. iii. *Of Chastity. Remedies against Uncleanness*, 4.

The word *ὑπώπια* occurs only once in the LXX, but that seems in a peculiarly apposite way: "*ὑπώπια καὶ συντρίμματα συναντᾷ κακοῖς, πληγαὶ δὲ εἰς ταμιεῖα κοιλίας.*" As our English version translates it: "The blueness of a wound cleanseth away evil (or, is a purging medicine against evil, margin), so do stripes the inward parts of the belly." (Proverbs xx. 30.) If it were not absolute presumption to differ from the great

Dr. Jackson, one would feel inclined to question, or at least to require further proof of some observations of his. He says, in treating of our present passage:

"The very literal importance of those three words in the original — ὑποπιάζω, κηρύξας, and ἀδόκιμος — cannot be so well learned from any Dictionary or Lexicon, as from such as write of the Olympic Games, or of that kind of tryal of masteries, which in his time or before was in use. The word ὑποπιάζω is proper (I take it) unto wrestlers, whose practice it was to keep under other men's bodies, not their own, or to keep their antagonists from all advantage of hold, either gotten or aimed at. But our apostle did imitate their practice upon his own body, not on any others; for his own body was his chief antagonist."—*Works*, vol. ii. p. 644. Lond. 1673.

Suidas makes some remarks upon the word, but they are not very much to our purpose. RT.

Warmington.

Meaning of Whitsunday. — I long ago suggested in your pages that Whitsun Day, or, as it was anciently written, Witson Day, meant Wisdom Day, or the day of the outpouring of Divine wisdom; and I requested the attention of your learned correspondents to this subject. I cannot refrain from thanking C. H. for his fourth quotation from Richard Rolle (Vol. iv., p. 50.) in confirmation of this view.

> "This day *witsonday* is cald,
> For *wisdom & wit* seuene fald
> Was youen to þe apostles as þis day
> For *wise* in alle þingis wer thay,
> To spek wt outen mannes lore
> Al maner langage eueri whore."

H. T. G.

Anagrammatic Pun by William Oldys. — Your correspondent's Query concerning Oldys's *Account of London Libraries* (Vol. iv., p. 176.), reminded me of the following punning anagram on the name of that celebrated bibliographer, which may claim a place among the first productions of its class. It was by Oldys himself, and is attached to one of his own transcripts in the British Museum:

> "In word and *Will I am* a friend to you,
> And one friend *Old is* worth a hundred new."

BLOWEN.

Ballad of Chevy Chase: Ovid.—Addison, in his critique on the ballad of "Chevy Chase," after quoting the stanza—

> "Against Sir Hugh Montgomery,
> So right his shaft he set,
> The grey goose wing that was thereon
> In his heart's blood was wet,"

says that "the thought" in that stanza "was never touched by any other poet, and is such a one as would have shined in Homer or Virgil." It is perhaps true that there is no passage in any other writer exactly resembling this, but it is not quite true that the thought has not been *touched*; for there is something approaching to it in Ovid's *Metamorphoses*, where the slaughter of Niobe's children by the arrows of Apollo is described:

"Altera per jugulum *pennis tenus* acta sagitta est: *Expulit hanc sanguis*; seque ejaculatus in altum Emicat."—VI. 260.

The author of this ballad would appear, from the passages cited by Addison, to have been well read in the Latin poets. Had Addison recollected the above passage of Ovid, he would doubtless have adduced it. J. S. W.

Stockwell.

Horace Walpole at Eton. — The following anecdote of Horace Walpole while at Eton was related by the learned Jacob Bryant, one of his schoolfellows, and has not, I believe, been printed; it is at all events very much at your service.

In those days the Etonians were in the habit of acting plays, and amongst others *Tamerlane* was selected for representation. The cast of parts has unluckily not been preserved, but it is sufficient for us to know that the lower boys were put into requisition to personate the mutes. After the performance the wine, which had been provided for the actors, had disappeared, and a strong suspicion arose that the lower boys behind the scenes had made free with it, and Horace Walpole exclaimed, "The mutes have swallowed the liquids!"

BRAYBROOKE.

Queries.

CONTINENTAL WATCHMEN AND THEIR SONGS.

The inquiries I made in Vol. iii., p. 324., respecting the Bellman and his Songs, have been answered by most interesting information (pp. 377. 451. 485.); and the references made by the Editor to V. Bourne's translation was most acceptable. The interest of this subject is increased by finding that the Custos Nocturnus exists at the present day in other countries, resembling very much in duties, costume, and chants the Westminster Bellman. I venture to send you extracts from W. Hurton's *Voyage from Leith to Lapland*, and Dr. Forbes's *Physician's Holiday*.

"During the past year of 1849 it has been my lot to reside at four of the most remarkable capitals of Europe, and successively to experience what spring is in London, what summer is in Paris, what autumn is in Edinburgh, and what winter is in Copenhagen. Vividly, indeed, can I dwell on the marvellous contrast of the night aspect of each: but one of the most interesting peculiarities I have noticed in any of them, is that presented by the watchmen of the last-named. When I first looked on these guardians of the night, I involuntarily thought of Shakspeare's Dogberry and Verges. The sturdy watchers are muffled in uniform

great coats, and also wear fur caps. In their hand they carry a staff of office, on which they screw, when occasion requires, that fearful weapon the 'morning star.' They also sometimes may be seen with a lanthorn at their belt: the candle contained in the lanthorn they place at the top of their staff, to relight any street-lamps which require trimming. In case of fire, the watchmen give signals from the church towers, by striking a number of strokes, varying with the quarter of the city in which the fire occurs; and they also put from the tower flags and lights pointed in the direction where the destructive element is raging. From eight o'clock in the evening, until four (Query, until five) o'clock in the morning, all the year round, they chant a fresh verse at the expiration of each hour, as they go their rounds. The cadence is generally deep and guttural, but with a peculiar emphasis and tone; and from a distance it floats on the still night air with a pleasing and impressive effect, especially to the ear of a stranger. The verses in question are of great antiquity, and were written, I am told, by one of the Danish bishops. They are printed on a large sheet of paper, with an emblematical border, rudely engraved in the old style; and in the centre is a large engraving exactly representing one of the ancient watchmen, in the now obsolete costume, with his staff and 'morning star' in hand, a lanthorn at his belt, and his dog at his feet.

"A copy of the broadside has been procured me, and my friend Mr. Charles Beckwith has expressly made for me a verbatim translation of the verses; and his version I will now give at length. I am induced to do this, because, not only are the chants most interesting in themselves, as a fine old relic of Scandinavian customs, but there seems to me a powerful poetical spirit pervading them. At the top of the sheet are the lines which in the translation are —

'Watch and pray,
For time goes;
Think and directly,
You know not when.'

"In large letters over the engraving of the watchman are the words (translated):

'Praised be God! our Lord, to whom
Be love, praise, and honour.'

"I will now give the literal version, printed exactly in the same arrangement of lines, letters, and punctuation, as the original:

'*Copenhagen Watchman's Song.*
Eight o'clock,
When darkness blinds the earth
And the day declines,
That time then us reminds
Of death's dark grave;
Shine on us, Jesus sweet,
At every step
To the grave-place,
And grant a blissful death.'

"Every hour between eight and five o'clock inclusive has its own chant. The last is —

'Five o'clock.
O Jesu! morning star!
Our King unto thy care
We so willingly commend,
Be Thou his sun and shield!
Our clock it has struck five
Come mild Sun,
From mercy's pale,
Light up our house and home.'"

Voyage from Leith to Lapland in 1850, by W. Hurton, vol. i. p. 104.

Dr. Forbes writes:

"We had very indifferent rest in our inn, owing to the over-zeal of the Chur watchmen, whose practice it is to perambulate the town through the whole night, twelve in number, and who on the present occasion displayed a most energetic state of vigilance. They not only called, but sung out, every hour, in the most sonorous strains, and even chanted a long string of verses on the striking of some. . . . . I suppose the good people of Chur think nothing of these chantings, or from habit hear them not; but a tired traveller would rather run the risk of being robbed in tranquillity, than be thus sung from his propriety during all the watches of the night."—*A Physician's Holiday*, pp. 80, 81.

Dr. Forbes gives a copy of a "Watch Chant at Chur," with a translation, pp. 81, 82. At p. 116. he says:

"In our hotel at Altorf we were again saluted, during the vigils of the night, but in a very mitigated degree, with some of the same patriotic and pious strains which had so disturbed us at Chur. As chanted here, however, they were far from unwelcome. The only other place, I think, where we heard these Wächterrufe was Neufchatel. These calls are very interesting relics of the old times, and must be considered indicative as well of the simple habits of the old time, as of the pious feelings of the people of old."

He then gives the Evening and Morning Chants in the town of Glarus, and the chant in use in some places in the canton of Zurich; but in Zurich itself the chant is no longer heard.

Dr. Forbes concludes the twelfth chapter with the following observation:

"The same antiquity, and also the inveteracy of old customs to persist, is strikingly shown by the fact that in some parts of the canton of Tessino, where the common language of the people is Italian, the night watch-call is still in old German."

The apparent universality of the Bellman throughout Europe gives rise to questions that would, I apprehend, extend beyond the object of "NOTES AND QUERIES;" such as, Is pure religion benefited by the engrafting of it upon stocks so familiar as the bellman or watchman? What are the causes that the old ecclesiastic bellman is no longer heard in some countries, whilst in others he continues with little or no variation? Has religion lost or gained by the change?

Dr. Forbes's notice of the Tessino watchman calls up the public crier in England, another class of bellmen, asking for a hearing, with his "O yes!

O yes!" Little does he think that he is speaking French. F. W. J.

Minor Queries.

151. *Quotation from Bacon.* — In Lord Campbell's Life of Lord Bacon (*Lives of the Lord Chancellors;* vol. ii. p. 314.) he gives an extract from Lord Bacon's speech in the House of Commons, on his proposed bill for "Suppressing Abuses in Weights and Measures." In the following sentence there is a word which seems to require explanation:

"The fault of using false weights and measures is grown so intolerable and common, that if you would build churches you shall not need for battlements and *halls*, other than false weights of lead and brass."

The use of lead for the battlements of churches seems obvious enough: but what can *halls* mean, unless it be a misprint for *bells*, for which brass would be required? PEREGRINUS.

152. *Carmagnoles.* — Can any of your readers tell me the exact meaning of the *Carmagnoles* of the French Revolution? Is the "Marseillaise" a Carmagnole song? If the word be derived from Carmagnuola in Piedmont, what is the story of its origin? W. B. H.

153. *The Use of Tobacco by the Elizabethan Ladies.*—In *An Introduction to English Antiquities, by James Eccleston, B.A.*, 8vo. 1847, p. 306., the author, speaking of the ladies of the reign of Elizabeth, has the following passage:

"It is with regret we add, that their teeth were at this time generally black and rotten, a defect which foreigners attributed to their inordinate love for sugar, but which may, perhaps, be quite as reasonably ascribed to their frequent habit of taking the Nicotian weed to excess."

Does the author mean to insinuate by the above, that the Elizabethan ladies indulged in the "filthy weed" by "smoaking" or "chewing?" I have always understood that the "Nicotian weed" *whitened* the teeth rather than *blackened* them, but should be glad to be enlightened upon the subject by some of your scientific readers.

EDWARD F. RIMBAULT.

154. *Covines* (Vol. iii., p. 477.). — Remembering to have seen it stated by one of your correspondents, that witches or sorcerers were formerly divided into classes or companies of twelve, called *covines*, I should feel obliged by a reference to the authorities from which this statement is derived. They were not alleged at the time. A. N.

155. *Story referred to by Jeremy Taylor.* — Jeremy Taylor (*Duct. Dubit.*, book iii. chap. ii. rule 5. quæst. 2.) states:

"The Greek that denied the depositum of his friend, and offered to swear at the altar that he had restored it already, did not preserve his conscience and his oath by desiring his friend to hold the staff in which he had secretly conveyed the money. It is true, he delivered it into his hand, desiring that he would hold it till he had sworn; but that artifice was a plain cosenage, and it was prettily discovered. For the injured person, in indignation at the perjury, smote the staff upon the ground, and broke it, and espied the money."

Whence is the above incident derived? A TR.

156. *Plant in Texas.* — I shall be glad to learn the scientific name of the plant to which the following extract from the *Athenæum* (1847, p. 210.) refers: —

"It is a well-known fact that in the vast prairies of Texas a little plant is always to be found which, under all circumstances of climate, changes of weather, rain, frost, or sunshine, invariably turns its leaves and flowers to the north," &c.

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157. *Discount.* — Can any of your readers inform me how discount originated, and where first made use of? JAMES C.

158. *Sacre Cheveux.* — The motto of the arms of the family of *Halifax* of Chadacre in Suffolk, and of Lombard Street, is —

"SACRE CHEVEUX."

It does not seem to bear allusion to the crest, a griffin, nor to any of the charges in the coat, which I do not at the moment accurately remember. If you will enlighten me as to the meaning and origin of the motto, I shall be obliged. S. A.

159. "*Mad as a March Hare.*" — In Mr. Mayhew's very interesting work, *London Labour and the London Poor*, Part xxxiii. p. 112., a collector of hareskins, in giving an account of his calling, says:

"Hareskins is in — leastways I c'lects them — from September to the end of March, when hares, they says, goes mad."

Perhaps the allusion to the well-known saying, "as mad as a March hare," on this occasion was made without the collector of hareskins being aware of the existence of such a saying. Is anything known of its origin? I imagine that Mr. Mayhew's work will bring many such sayings to light. L. L. L.

160. *Vermin, Payments for Destruction of, and Ancient Names.* — Can you afford me any information as to the authority (act of parliament, or otherwise,) by which churchwardens in old times paid sums of money for the destruction of vermin in the several parishes in England; and by what process of reasoning, animals now deemed innocuous were then thought to merit so rigorous an extirpation?

In some old volumes of churchwardens' accounts to which I have access, I find names which it is impossible to associate with any description

of vermin now known. Perhaps some of your correspondents may be able to identify them: such as *glead*, *ringteul*, *greas'head*, *baggar*. My own impression as to the latter name was, that it was only another way of spelling badger; but as, in the volume to which I refer, the word *bowson* occurs, which the historian Dr. Whitaker pronounces to be identical with that species of vermin, my surmise can scarcely be correct.

J. B. (Manchester).

161. *Fire unknown.* — Leibnitz (*Sur l'Entendement humain*, liv. i. § 4.) speaks of certain islanders to whom fire was unknown. Is there any authentic account of savages destitute of this essential knowledge? C. W. G.

162. *Matthew Paris's Historia Minor.* — During the last few years I have made occasional, but unsuccessful, inquiries after the *Historia Minor* of Matthew Paris. It is quoted at some length by Archbishop Parker (*Antiquit. Eccles. Brit.*, ed. Hanov. 1605, p. 158.). It is also referred to, apparently upon Parker's authority, by several divines of the succeeding age; by one or more of whom (as well as by Watt) the MS. is spoken of as deposited in the Royal Library at St. James's. The words produced by Parker do not occur in Matthew Paris's *Major History*; though the editor of the second edition of the larger work would appear to have consulted the *Hist. Minor*, either in the *Biblioth. Reg.*, or the Cottonian Library, or else in the Library of Corpus Coll., Cambridge. Can any one gratify my curiosity by saying whether this MS. is known to exist, and (if so) where? J. Sansom.

163. *Mother Bunche's Fairy Tales.*—Who wrote *Mother Bunche's Fairy Tales?* Dalstonia.

164. *Monumental Symbolism.*—In the south aisle of Tylehurst church, Berks, is a beautiful monument to the memory of Sir Peter Vanlore, Knight, and his lady, in recumbent positions, at whose feet is the statue of their eldest son in armour kneeling. In the front of the tomb are the figures of ten of their children in processional form — first, two daughters singly; the rest two and two, four of which have skulls in their right hands, and a book in their left, probably to denote their being deceased at the time the monument was erected. At the feet of one of the youngest children is represented a very small figure of a child lying in a shroud, the date 1627.

Query, What do the books symbolise?

Julia R. Bockett.

Southcote Lodge.

165. *Meaning of "Stickle" and "Dray."* — In Wm. Browne's *Pastoral*, "The Squirrel Hunt," we read of —

> "Patient anglers, standing all the day
> Near to some shallow *stickle*, or deep bay."

The word *stickle* appears to me to be used here for a pool. Is it ever so used now, or has that meaning become obsolete? I do not find it in Richardson's *Dictionary*.

In the Lake District, in the Langdales, is Harrison's Stickle or Stickle Tarn, which I think confirms my view of the meaning.

> "Whilst he from tree to tree, from spray to spray,
> Gets to the wood, and hides him in his *dray*."

Cowper uses the word *dray* with reference to the same animal:

> "Chined like a squirrel to his *dray*."
> "A Fable," Southey's *Edit.* viii. 312.

What is the correct meaning of this word? Richardson, from Barrett, says, "a *dray* or *sledde*, which goeth without wheels." And adds, "also applied to a carriage with low, heavy wheels, dragged heavily along, as a brewer's *dray*."

He then quotes the passage from Cowper, containing the above line. F. B. Relton.

166. *Son of the Morning.* —

> "Son of the morning, rise! approach you here!
> Come—but molest not yon defenceless urn:
> Look on this spot—a nation's sepulchre!
> Abode of gods, whose shrines no longer burn.
> Even gods must yield—religions take their turn:
> 'Twas Jove's—'tis Mahomet's—and other creeds
> Will rise with other years, till man shall learn
> Vainly his incense soars, his victim bleeds;
> Poor child of Doubt and Death, whose hope is built on reeds."

How many read the above beautiful stanza from *Childe Harold*, Canto II. Stanza 3., without asking themselves who the "Son of the morning" is. Perhaps some of your literary correspondents and admirers of Byron may be able to tell us. I enclose my own solution for your information.

An old Bengal Civilian.

167. *Gild Book.*—The Gild-Book of the "Holy Trinity Brotherhood" of St. Botolph's without Aldersgate, London, once belonged to Mr. W. Hone, by whom it is quoted in his *Ancient Mysteries*, p. 79. If any of the readers of "Notes and Queries" would be so kind as to let me know where this MS. is to be found, I should be very thankful. D. Rock.

Buckland, Faringdon.

Replies.

POPE AND FLATMAN.

(Vol. iv., p. 132.)

In the edition of Pope's *Works* published by Knapton, Lintot, and others, 1753, 9 vols., I find

the following note to the Ode entitled "The Dying Christian to his Soul:"—

"This Ode was written in imitation of the famous Sonnet of Hadrian to his departing Soul, but as much superior to his original in sense and sublimity as the Christian religion is to the pagan."

This is confirmed by the correspondence of Pope with Steele, vol. vii. pp. 185. 188, 189, 190. Letters 4. 7, 8, and 9.

That Pope also derived some hints at least from Flatman's Ode is, I think, certain, from the following extract from a bookseller's catalogue of a few years' date:

"Flatman, Thos., Poems and Songs. Portrait slightly damaged. 8vo., new, cf. gt. back, 8s. With autograph of Alex. Pope.

"MS. Note at p. 55.—'This next piece, *A Thought on Death*, is remarkable as being the verses from which Pope borrowed some of the thoughts in his Ode of The Dying Christian to his Soul.'"

F. B. Relton.

The question whether Flatman borrowed from Pope or Pope from Flatman (the former seems far more probable) may perhaps be decided by the date of Flatman's composition, if that can be ascertained. Pope's ode was composed in November, 1712, as recorded in the interesting series of letters in the correspondence between Pope and Steele (*Letters* iv. to ix.) and in the 532nd number of the *Spectator*. From Steele's letter it appears that the stanzas were composed for music: is any setting of them known, anterior to that by Harwood, which has obtained such universal popularity, in spite of its many undeniable errors in harmony? Is anything known of this composer? he certainly was not deficient either in invention or taste, and must have written other pieces worthy to be remembered. E. V.

It seems probable that the coincidence between the passages of Thomas Flatman and Pope, indicated at p. 132., arises from both imitating the *alliteration* of the original:

"*Animula, vagula, blandula,*
Hospes, comesque corporis,
Quæ nunc abibis in loca,
Pallidula, rigida, nudula?
Nec, ut soles, dabis jocos."

Casaubon (*Hist. Ang. Script.*, t. i. p. 210. ed. Lug. Bat.) has totally lost sight of this in his Greek translation. Theodore Buckley.

TEST OF STRENGTH OF A BOW.

(Vol. iv., p. 56.)

Although unable to answer all the Queries of Toxophilus, the subjoined information may possibly advantage him. His Queries of course have reference to the long bow, and not to the arbalest, or cross-bow. The length of this bow appears to have varied according to the height and strength of the bowman; for in the 12th year of the reign of Edward IV. an act was passed ordaining that every Englishman should be possessed of a bow of his own height. Bishop Latimer also, in one of his sermons, preached before Edward VI., and published in 1549, wherein he enforces the practice of archery, has the following passage:

"In my time my father taught me how to draw, how to lay my body in my bow, and not to draw with strength of arms, as other nations do, but with strength of body. I had my bows brought me according to my age and strength: as I increased in them, so my bows were made bigger and bigger."

The length of the full-sized bow appears to have been about six feet: the arrow, three.

The distance to which an arrow could be shot from the long bow of course depended, in a great measure, upon the quality and toughness of the wood, as well as upon the skill and strength of the archer; but I believe it will be found that the tougher and more unyielding the bow, the greater the strength required in bending it, and consequently the greater the force imparted to the arrow. The general distance to which an arrow could be shot from the long bow seems to have been from eleven to twelve score yards; although there are instances on record of individuals shooting from 400 to 500 yards.

The best bows used by our ancestors were made of yew, as it appears from a statute made in the thirty-third year of the reign of Henry VIII., by which it was enacted—

"That none under the age of seventeen should shoot with a bow of yew, except his parents were worth 10*l.* per annum in lands, or 40 marks in goods: and for every bow made of yew, the bowyer not inhabiting London or the suburbs should make four, and the inhabitant there two, bows of other wood."

These restrictions were doubtless owing to the great scarcity of yew. The other woods most in request were elm, witch-hazel, and ash. By the statute 8th of Elizabeth, cap. 3., it was ordained that every bowyer residing in London should have always ready fifty bows of either of the before-mentioned woods. By this statute also the prices at which the bows were to be sold were regulated.

I believe the ancient bows were made of one piece; whether there is any advantage to be derived in having a bow of more than two pieces, I leave for some one better qualified than myself to determine.

As regards arrows, Ascham, in his *Toxophilus*, has enumerated fifteen sorts of wood of which arrows were made in his time, viz. brasell, turkiewood, fusticke, sugercheste, hard-beam, byrche, ash, oak, service-tree, alder, blackthorn, elder,

beach, aspe, and sallow: of these aspe and ash were accounted the best; the one for target-shooting, the other for war. The author of *The Field Book* says:

"That an arrow weighing from twenty to four-and-twenty pennyweights, made of yew, was considered by archers the best that could be used."

DAVID STEVENS.

Godalming.

The method of trying and proving a bow is stated by Ascham to be thus:

"By shooting it in the fields, and *sinking* it with *dead heavy* shafts; looking where it *comes* most, and providing for that place betimes, lest it pinch and so fret. When the bow has thus been shot in, and appears to contain good shooting wood, it must be taken to a skilful workman, to be cut shorter, scraped, and dressed fitter, and made to come circularly round; and it should be whipped at the ends, lest it snap in sunder or fret sooner than the archer is aware of."

It is calculated that an arrow may be shot 110 yards for every 20lbs. weight of the bow.

As regards the length of the old English bow, the statute 5th of Edward IV. cap. 4., runs thus:

"That every Englishman, and Irishmen that dwell with Englishmen and speak English, that be between sixteen and sixty in age, shall have an English bow of his own length."

Ascham recommended for men of average strength arrows made of birch, hornbeam, oak, and ash.

The foregoing is extracted from a work entitled *The English Bowman*, by T. Roberts, 1801.

PHILOSOPHUS.

BASKERVILLE THE PRINTER.

(Vol. iv., pp. 40. 123.)

Hansard's *Typographia*, i. 8vo. 1825, Preface, p. xii—xiii.:

"Of the more modern portraits something remains to be said, and particularly of that of Baskerville. It has been hitherto supposed that no likeness is extant of this first promoter of fine printing, and author of various improvements in the Typographic Art, as well as in the arts connected with it. At the time when I was collecting information for that part of my work in which Mr. Baskerville is particularly mentioned (p. 310. *et seq.*), I thought it a good opportunity to make inquiry at Birmingham whether any portrait or likeness of him remained; for a long time the inquiry was constantly answered in the negative, but at last it occurred to a friend to make a search among the family of the late Mrs. Baskerville, and he was successful. Mr. Baskerville married the widow of a Mr. Eaves; her maiden name was Ruston; she had two children by her former husband, a son and a daughter: the latter married her first cousin, Mr. Josiah Ruston, formerly a respectable druggist at Birmingham, and she survived her husband. At the sale of some effects after her decease, portraits of her mother and her father-in-law, Mr. Baskerville, were purchased by Mr. Knott of Birmingham. Some of Mr. Ruston's family and friends who are still living, consider this likeness of Mr. Baskerville as a most excellent and faithful resemblance. It was taken by one Miller, an artist of considerable eminence in the latter part of Baskerville's time. The inquiries of my friend Mr. Grafton, of Park Grove, near Birmingham, at once brought this painting into notice: and at his solicitation Mr. Knott kindly permitted Mr. Raven of Birmingham, an artist of much celebrity, to copy it for my use and the embellishment of this work; to which, I think, the united talents of Mr. Craig and Mr. Lee have done ample justice."

The portrait faces p. 310. of Mr. Hansard's book, and there may be found an account, though somewhat different, of the exhumation alluded to by MR. ST. JOHNS (Vol. iv., p. 123.), which took place in May, 1821.

CRANMORE.

In answer to an inquirer I beg respectfully to state that the body of the eminent printer now reposes, as it has for some years, in the vaults of Christ Church in our town.

WILLIAM CORNISH.

New Street, Birmingham.

Replies to Minor Queries.

Mazer Wood and Sin-eaters (Vol. iii., pp. 239. 288.).—The following extract from Hone's *Year Book*, p. 858., will add to the explanation furnished by S. S. S., and will also give an instance of the singular practices which prevailed among our ancestors:—

"Among the Lansdowne MSS. in the British Museum are statements in Aubrey's own handwriting to this purport. In the county of Hereford was an old custom at funerals, to hire poor people, who were to take upon them the sins of the party deceased. One of them (he was a long, lean, ugly, lamentable, poor rascal), I remember, lived in a cottage on Rosse highway. The manner was, that when the corpse was brought out of the house, and laid on the bier, a loaf of bread was brought out, and delivered to the sin eater, over the corpse, as also a *mazard bowl* of maple, full of beer (which he was to drink up), and sixpence in money, in consideration whereof he took upon him, *ipso facto*, all the sins of the defunct, and freed him or her from walking after they were dead."

Perhaps some of your readers may be able to throw some light on this curious practice of *sin-eating*, or on the existence of regular *sin-eaters*.

E. H. B.

Demerary.

[Mr. Ellis, in his edition of Brande's *Popular Antiquities*, vol. ii. p. 155. 4to. has given a curious passage from the Lansdowne MSS. concerning a sin-eater who lived in Herefordshire, which has been quoted in the *Gentleman's Magazine*, vol. xcii. pt. i. p. 222.]

"*A Posie of other Men's Flowers*" (Vol. iv., pp. 58. 125.).—If D. Q. should succeed in finding

this saying in Montaigne's Works, I hope he will be kind enough to send an "Eureka!" to "NOTES AND QUERIES," as by referring to pp. 278. 451. of your second volume he will see that I am interested in the question.

I am still inclined to think that the metaphor, *in its present concise form* at all events, does *not* belong to Montaigne, though it may owe its origin to some passage in the *Essays*. See, for example, one in book i. chap. 24.; another in book ii. chap 10., in Hazlitt's second edition, 1845, pp. 54. 186.

But I have nôt forgotten Montaigne's motto, "Que sçais-je?" The chances are that I am wrong. I should certainly like to see his right to the saying satisfactorily proved by reference to book, chapter, and page. C. FORBES.

Temple.

At the conclusion of the preface to the thick 8vo. edition of the *Elegant Extracts, Verse*, published by C. Dilly, 1796, you will find these words: —

"I will conclude my preface with the *ideas of Montaigne.* 'I have here only made a nosegay of culled flowers, and have brought nothing of my own but the thread that ties them.'"

R. S. S.

56. Fenchurch Street.

Table Book (Vol. i., p. 215.). — See *Transactions of the Royal Irish Academy*, vol. xxi., Antiq. pp. 3—15, and some specimens in the museum of the Academy. (*Proceedings*, vol. iii. p. 74.) R. H.

Briwingable (Vol. iv., p. 22.). — I cannot find this word in any authority to which I have access. I derive it from Sax. bṙiꝑan, to brew, and Ɛaɼel, a tax; and think it the same as *tolsester*, a duty payable to the lord of the manor by ale-brewers, mentioned in Charta 55 Hen. III.: "Tolsester cerevisie, hec est pro quolibet braccino per annum unam lagenam cerevisie." F. J.

Simnels (Vol. iii., pp. 390. 506.). — T. very sensibly suggests that Lambert *Simnel* is a nickname derived from a kind of cake still common in the north of England, and eaten in Lent. I have never met with *Simnel* as a surname, and have actually been told, as a child, that the Simnels were called after Lambert; which is so far worthy of note as that it connects the two together in tradition, though, no doubt, as T. suggests, it is Lambert who was called after the Simnels. As a child I took the liberty to infer, in consequence, that Parkins (gingerbread of oatmeal instead of flour, and also common in the north of England) were called after Perkin Warbeck. I am aware of the superior claim of Peterkin now; but the coincidence may perhaps amuse your correspondents.

†

A Ship's Berth (Vol. iv., p. 83.). — I would suggest to your correspondent S. S. S. (2) another derivation for our word *berth*.

The present French *berceau*, a cradle, was in the Norman age written *berȝ*, as appears in a MSS. *Life of St. Nicholas* in the Bodleian Library. This Life has been printed at Bonn by Dr. Nicolaus Delius, 1850; but in the print the character ȝ has been represented by the ordinary z. This is a pity, because, as all know who are familiar with our MSS. of the twelfth and thirteenth centuries, this figure ȝ took not unfrequently the place of ȝ (th); and on this account it is a character which ought to be scrupulously preserved in editing. *Berȝ* then was probably pronounced *berth*, or possibly with a little more of the sibilant than is now found in the latter. How easily the *sibilant* and the *th* run into one another may be seen by the third person singular of our present Indicative:

saith	.	.	says.
doth	.	.	does.
hopeth	.	.	hopes.

J. E.

Oxford, August 2. 1851.

Suicides buried in Cross-roads (Vol. iv., p. 116.). — P. M. M. makes inquiry respecting a practice formerly observed of *burying murderers in cross-roads*. I have often heard that *suicides* were formerly interred in such places, and that a stake used to be driven through the body. I know of two places in the neighbourhood of *Boston* in Lincolnshire, where such burials are stated to have taken place. One of these is about a mile and a half south of Boston, on what is called the *low* road to Freiston; a very ancient *hawthorn tree* marks the spot, and the tree itself is said to have sprung from the stake which was driven through the body of the self-murderer. The tradition was told me sixty years since, and the interment was *then* said to have occurred *a hundred years ago;* the suicide's name was at that time traditionally remembered, and was told to me, but I cannot recall it. The tree exhibits marks of great age, and is preserved with care; it still bears "may," as the flower of the white-thorn is called, and *haws* in their season.

The second grave (as it is reported) of this kind is on the high road from Boston to Wainfleet, at the intersection of a road leading to Butterwick, at a place called *Spittal Hill;* near the site of the ancient hospital or infirmary, which was attached to the Priory of St. James at Freiston. This spot is famous in the traditions of the neighbourhood as the scene of the appearance of a sprite or hobgoblin, called the "*Spittal Hill* TUT;" which takes, in the language of the district, the shape of a SHAG *foal*, and is said to be connected with the history of the suicide buried there.

TUT is a very general term applied in Lincolnshire to any fancied supernatural appearance. Children are frightened by being told of *Tom Tut;* and persons in a state of panic, or unreasonable trepidation, are said to be *Tut-gotten.* P. T.

Stoke Newington, Aug. 30.

A Sword-blade Note (Vol. iv., p. 176.). — The sword-blade note, to which R. J. refers, was doubtless a note of the Sword-blade Company, which was intimately connected with the South Sea Company. In the narrative respecting the latter company, given in *The Historical Register* for 1720, is an account of a conference between the South Sea Directors and those of the Bank of England: therein is the following passage:

"And when it was urg'd that the *Sword Blade* Company should come into the Treaty; *By no means,* reply'd *Sir Gilbert* [Heathcote]; *for if the* South Sea *Company be wedded to the Bank, he ought not to be allow'd to keep a Mistress.* The Event show'd that the Bank acted with their usual Prudence, in not admitting the *Sword Blade* Company into a Partnership."— *Historical Register* for 1720, p. 368.

At p. 377. of the same work it is stated, that on the 24th of September the Sword-blade Company, "who hitherto had been the chief cash keepers to the South Sea Company," stopped payment, "being almost drain'd of their ready money."

Perhaps some of your correspondents may be able to elucidate the rise, transactions, and "winding up" of the Sword-blade Company.

C. H. COOPER.

Cambridge, Sept. 6. 1851.

Domesday Book of Scotland (Vol. iv., p. 7.). — Your correspondent ABERDONIENSIS is informed that what he is in quest of was published by the "Bannatyne Club," under the name of the "Ragman Rolls," in 1834, 4to. It is entitled, *Instrumenta Publica sive Processus super Fidelitatibus et Homagiis Scotorum Domino Regi Angliæ factis,* A.D. M.CC.XCI.—M.CC.XCVI.

"The documents contained in this volume have not been selected in the view of reviving or illustrating the ancient National Controversy as to the feudal dependence of Scotland on the English Crown. It has been long known that in these Records may be found the largest and most authentic enumerations now extant of the Nobility, Barons, Landholders and Burgesses, as well as of the Clergy of Scotland, prior to the fourteenth century. No part of the public Records of Scotland prior to that era has been preserved, and whatever may have been their fate, certain it is, that to these English Records of our temporary national degradation, are we now indebted for the only genuine Statistical Notices of the Kingdom towards the close of the thirteenth century."

*** "This singular document, so often quoted and referred to, was never printed *in extenso.*"

T. G. S.

Edinburgh.

Dole-bank (Vol. iv., p. 162.). — In processions on Holy Thursday, it was usual to *deal* cakes and bread to the children and the poor of the parish at boundary-banks, that they might be duly remembered. Hence the name. R. S. H.

Morwenstow.

The Letter "V" (Vol. iv., p. 164.).—If S. S. will turn again to my remarks on this letter, he will see that I did not state that *Tiverton* was ever pronounced *Terton.* I accede to what he has said of *Twiverton;* Devonshire was inadvertently written for Somersetshire. With regard to the observations of A. N. (p. 162.), he will find those remarks were confined to the *v* between two vowels, *i.e.* without any other consonant intervening; and, therefore, other forms of contraction did not fall within the scope of them. I refrained from adverting to any such words as Elvedon and Kelvedon (pronounced respectively Eldon and Keldon), because the abbreviation of these may be referable to another cause. In passing I would mention that I think there can be no reasonable doubt that the word *dool,* about which he inquires, is no other than the Ang.-Sax. *dāl,* a division, from *daelan,* to divide; and whence our words *deal* and *dole.* But to return to the letter *v,* if MR. SINGER be correct as to *devenisch* in the MS. of the *Hermit of Hampole* being written for Danish (p. 159.), it seems an example of the peculiar use of this letter to which I have invited attention, for the writer hardly intended it to be pronounced as three syllables if he meant Danish. However, if that MS. be a transcript, may not the supposed *v* have been originally an *n,* which was first mis-read *u,* and then copied as a *v*? W. S. W.

Cardinal Wolsey (Vol. iv., p. 176.).—The following anecdote, taken from a common-place book of Sir Roger Wilbraham, who was Master of the Requests in the time of Queen Elizabeth, appears to have some bearing on the subject referred to in the page of your publication which I have quoted above: —

"Cooke, attorney, at diner Whitsunday * ista protulit.

"Wolsey, a prelate, was flagrante crimine taken in fornication by S^r Anthony Pagett of y^e West, and put in y^e stokes. After being made Cardinall, S^r Anthony sett up his armes on y^e middle Temple gate: y^e Cardinall passing in pontificalibus, and spying his owne armes, asked who sett them up. Answare was made y^t y^e said Mr. Pagett. He smiled saying, he is now well reclaymed; for wher before he saw him in disgrace, now he honoured him."

W. L.

Nervous (Vol. iv., p. 7.).—*Nervous* has unquestionably the double meaning assigned to it in

* This was probably in 1598.

Mr. Bannel's Query. The propriety of the English practice, in this respect, may be doubted. *Nervous* is correctly equivalent to Lat. *nervosus;* Fr. *nerveux*, strong, vigorous. In the sense of *nervous weakness*, or, perhaps more correctly, *nervine weakness*, the word should probably be *nervish*, analogous to *qualmish*, *squeamish*, *aguish*, *feverish*, &c. In Scotland, though the English may regard it as a vulgarism, I have heard the word used in this form. F. S. Q.

Coleridge's Essays on Beauty (Vol. iv., p. 175.). —I have copies of the *Essays* referred to. They were republished about 1836 in Fraser's *Literary Chronicle*. Mortimer Collins.

Guernsey.

"*Nao*" *or* "*Naw*," *a Ship* (Vol. iv., p. 28.). — I have already answered Gomer upon the imaginary word *naw*, a ship: I beg now to remark on Mr. Fenton's *nav*. If *nav* was a ship at all, I am at a loss to know why it should be "a much older term." It would probably be subsequent to the introduction of the Latin noun, which it docks of its final *is*. The word or name is quoted from a Triad, the ninety-seventh of that series which contains the mention of Llewelyn ap Griffith, the last prince of Wales; and what makes it "one of the oldest" Triads, I have no idea. Nor do I know what ascertains the date of any of them; or removes the date of the composition of any one of them beyond the middle ages.

But *Nevydd* is no very uncommon proper name of men and women, derived from *nev*, heaven; and *nav neivion* is simply "lord of lords." It forms the plural like *mab*, *meibion*, and *march*, *meirchion*. Mr. Walters gives *nav* under no word but *lord*. David ap Gwelyn either mentions the navigation of the lords, the Trojan chieftains, to Britain; or else that of Nevydd Nav Neivion, cutting short his title. But the former is the plain sense of the thing. If Mr. Fenton will only turn to Owen's *Dictionary* (from which *naw*, a ship, is very properly excluded) he will there find the quotation from Gwalchmai; in which the three Persons of the Trinity are styled the *Undonion Neivion*, "harmonizing or consentaneous Lords." He will scarcely make bold to turn them into ships.

A. N.

Unde derivatur Stonehenge (Vol. iv., p. 57.). — Your correspondent P. P. proposes to interpret this word, *horse-stones*, from *hengst*, the Saxon for a horse; and to understand thereby large stones, as the words *horse-chesnut*, *horse-daisy*, *horse-mushroom*, &c., mean large ones. But, if he had duly considered the arguments contained in Mr. Herbert's *Cyclops Christianus*, pp. 162–4., he would have seen the necessity of showing, that in Anglo-Saxon and English the description can follow, in composition, the thing described; which it seems it can do in neither. In support of his stone-horse, he should have produced a chesnut-horse in the vegetable sense; a daisy-horse, or a mushroom-horse. Till he does that, the grammatical canon appealed to by that author, will remain in as full force against the stone-horse as against the stone-hanging. E. A. M.

Nick Nack (Vol. iii., p. 179.). — A rude species of music very common amongst the boys in Sheffield, called by them *nick-a-nacks*. It is made by two pieces of bone, sometimes two pieces of wood, placed between the fingers, and beaten in time by a rapid motion of the hand and fingers. It is one of the periodical amusements of the boys going along the streets.

"And with his right drew forth a truncheon of a white ox rib, and two pieces of wood of a like form; one of black Eben, and the other of incarnation Brazile; and put them betwixt the fingers of that hand, in good symmetry. Then knocking them together, made such a noise, as the lepers of Britany use to do with their clappering clickets; yet better resounding, and far more harmonious." — *Rabelais*, book ii. c. 19.

H. J.

Meaning of Carfax (Vol. iii., p. 508.). — E. J. S. says "Carfoix reminds me of Carfax in Oxford. Are the names akin to each other?" When at Oxford I used to hear that Carfax was properly Quarfax, a contraction for *quatuor facies*, four faces. The church, it will be remembered, looks one way to High Street, another to Queen Street, a third to the Cornmarket, and the fourth to St. Aldate's. H. T. G.

Hand giving the Benediction (Vol. iii., p. 477.). —Rabbi Bechai tells us of the solemn blessing in Numbers vi. 25, 26, 27., in which the name Jehovah is thrice repeated, that, when the high priest pronounced it on the people, "elevatione manuum *sic digitos composuit ut* Triada *exprimerent*."

W. Fraser.

Unlucky for Pregnant Women to take an Oath (Vol. iv., p. 151.). — I beg to inform Cowgill that Irishwomen of the lower order almost invariably refuse to be sworn while pregnant. Having frequently had to administer oaths to heads of families applying for relief during the famine in Ireland in 1847–8–9, I can speak with certainty as to the fact, though I am unable to account for the origin of the superstition. Bartanus.

Dublin.

Borough-English (Vol. iv., p. 133.). — *Burgh* or *Borough-English* is a custom appendant to *ancient* boroughs, such as existed in the days of Edward the Confessor and William the Conqueror, and are contained in the Book of Domesday. Taylor, in his *History of Gavelkind*, p. 102., states, that in the villages round the city of Hereford, the lands are all held in the tenure of Borough-English. There appears also to be a customary

descent of lands and tenements in some places called *Borow-English*, as in Edmunton: vid. *Kitchin of Courts*, fol. 102. The custom of *Borough-English*, like that of gavelkind, and those of London and York, is still extant; and although it may have been in a great measure superseded by *deed* or *will*, yet, doubtless, instances occur in the present day of its vitality and consequent operation. FRANCISCUS.

Date of a Charter (Vol. iv., p. 152.).—I suspect that the charter to which MR. HAND refers, is one of the time of Henry II., and not of Henry III. The latter sent no daughter to Sicily; but Joan, the daughter of the former, was married to William, king of Sicily, in the year 1176, 22 Henry II. In the Great Roll of that year (Rot. 13 b.) are entries of payments for hangings in the king's chamber on that occasion, and of fifty marks given to Walter de Constantiis, Archdeacon of Oxford, for entertaining the Sicilian ambassadors. See Madox's *Exchequer*, i. 367., who also in p. 18. refers to Hoveden, P. 2. p. 548. This may perhaps assist in the discovery of the precise date, which I cannot at present fix. Φ.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

The Jansenists: their Rise, Persecutions by the Jesuits, and existing Remnant; a Chapter in Church History: by S. P. Tregelles, LL.D., is an interesting little monograph, reprinted with additions from Dr. Kitto's *Journal of Biblical Literature*, and enriched with portraits of Jansenius, St. Cyran, and the Mère Angelique. The history of the Jansenist Church lingering in separate existence at Utrecht affords a new instance of Catholicity of doctrine apart from the Papal communion; and as such cannot fail to have a peculiar interest for many of our readers.

The long, brilliant, and important reign of Louis XIV. has had many chroniclers. The *Mémoires* written by those who figured in its busy scenes are almost innumerable; many, as may be supposed from the character of the monarch and the laxity of the court, being little calculated for general perusal. Mr. James therefore did good service when he presented the reading world with his historical view of *The Life and Times of Louis XIV.*, a work in which, while he has done full justice to the talents and genius of the monarch, and the brilliancy of the circle by which he was surrounded, he has not allowed that splendour so to dazzle the eyes of the spectator as to blind him to the real infamy and heartlessness with which it was surrounded. We are therefore well pleased to see Mr. James's history reprinted as the two new volumes of Bohn's *Standard Library*.

Mr. L. A. Lewis of 125. Fleet Street will sell on Friday next two extraordinary Collections of Tracts on Trade, Coinage, Commerce, Banks, Public Institutions, and Trade generally. The First, in 167 Vols., in fol., 4to., and 8vo., commences with Milles' *Customer's Replie*, 1604. The Second, in 20 Vols, collected upwards of a century since, commences with H. Gilbert's *Discourse of a Discoverie for a New Passage to Cataia*, 1576. Both series should be secured for a Public Library.

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*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MR. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

F. R. A. *The lines referred to by* DR. RIMBAULT (Vol. iv., p. 181.) *are not those quoted in that page by* A TEMPLAR *from the* Cobleriana, *but those beginning* —

"As by the Templars' holds you go,"

respecting which a Query appeared in our 3rd Vol. p. 450.

J. VARLEY, Jun. *The lines are quoted by Washington Irving, from Shakspeare's* Winter's Tale, Act IV. Sc. 3.

RT. *will perceive that his communications reach us in a very available form.*

O. T. D. *is thanked for his suggestions, which shall be adopted as far as practical. He will find that his communication respecting* Pallavicino *has been anticipated in our* 3rd Vol., pp. 478. 523.

PHILO, *whose Query appeared in our Number of July* 19*th, will find a letter at our Publisher's.*

ALTRON. *There is no Agent for the sale of* "NOTES AND QUERIES" *in Dublin. It will however no doubt be supplied by any bookseller there from whom it may be ordered.*

REPLIES RECEIVED. — *Dr. M. Sutcliffe — Description of a Dimple — Carli the Economist — Decretorum Doctor — Versicle — Querelle d'Allemand — Ellrake — Sir W. Raleigh in Virginia — M. Lominus Theologus — Pope's Translations — Wylc Cop — Collar of SS. — What constitutes a Proverb — Visiting Cards — Going the whole Hog — Lord Mayor a Privy Councillor — Inscription on a Claymore — Queen Brunéhaut — Cagots — Written Sermons — Tale of a Tub — Cowper Law — Murderers buried in Cross-roads — Thread the Needle — Borough English — Gopseberry Fool — Darby and Joan — Print Cleaning — Serpent with a Human Head.*

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London: GEORGE BELL, 186. Fleet Street.

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"When found, make a note of."—CAPTAIN CUTTLE.

VOL. IV.—No. 100.] SATURDAY, SEPTEMBER 27. 1851. { Price Sixpence. Stamped Edition, 7d.

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OUR HUNDREDTH NUMBER.

It is the privilege of age to be garrulous; and as we have this week reached our Hundredth Number—an age to which comparatively few Periodicals ever attain—we may be pardoned if, on thus completing our first *Century of Inventions*, we borrow a few words from the noble author of that well-known work, and beg you, Gentle Reader, "to cast your gracious eye over this summary collection and there to pick and choose:" and when you have done so, to admit that, thanks to the kind assistance of our friends and correspondents, we have not only (like Master Lupton) presented you with *A Thousand Notable Things*, but fulfilled the objects which we proposed in the publication of "NOTES AND QUERIES."

During the hundred weeks our paper has existed we have received from Sweden, Denmark, Germany, Holland, Belgium, and France—from the United States—from India—from Australia—from the West Indies—from almost every one of our Colonies—letters expressive of the pleasure which the writers (many of them obviously scholars "ripe and good," though far removed from the busy world of letters), derive from the perusal of "NOTES AND QUERIES;" and it is surely a good work to put to students so situated,

"—all the learning that our time
Can make them the receivers of."

And, on the other hand, our readers cannot but have noticed how many a pertinent Note, suggestive Query, and apt Reply have reached us from the same remote quarters.

Our columns have, however, not only thus administered to the intellectual enjoyment of our brethren abroad, but they have rendered good service to men of letters here at home: and We could set forth a goodly list of works of learning and research—from Mr. Cunningham's *Handbook of London Past and Present*, published when we had been but a few months in existence, down to Wyclyffe's *Three Treatises on the Church*, recently edited by the Rev. Dr. Todd—in which the utility of "NOTES AND QUERIES" is publicly recognised in terms which are highly gratifying to us.

We do not make these statements in any vain-glorious spirit. We believe our success is due to the manner in which, thanks to the ready assistance of zealous and learned Friends and Correspondents, we have been enabled to supply a want which all literary men have felt more or less: and believing that the more we are known, and the wider our circulation, the greater will be our usefulness, and the better shall we be enabled to serve the cause we seek to promote, We feel we may fairly invite increased support for "NOTES AND QUERIES" on the grounds of what it has already accomplished.

And so, wishing ourselves many happy returns of this Centenary — and that you, Gentle Reader, may be spared to enjoy them, We bid you heartily Farewell!

Notes.

NOTE ON THE CALENDAR.

What every one learns from the almanac, over and above Easter and its consequences for the current year, is that what happens this year is no index at all to what will happen next year. And even those who preserve their almanacs, and compare them in long series, never have been able, so far as I know, to lay hands upon any law connecting the Easters of different years, without having had recourse to the very complicated law on which the whole calendar is constructed.

Nevertheless there does exist a simple relation which reduces the uncertainty in the proportion of five to two; so that by means of one past almanac, we may name *two* Sundays, one or the other of which must be Easter Sunday. I have never seen this relation noticed, though I have read much (for these days) on the calendar: has any one of your readers ever met with it?

Let us make a *cycle* of the days on which Easter day can fall, so that when we come to the last (April 25), we begin again at the first (March 22). Thus, six days in advance of April 23, comes March 25; seven days behind March 24, comes April 21.

The following is the *rule*, after which come two cases of *exception*: —

Take any year which is *not* leap year, then, by passing over *eleven* years, we either leave Easter day unaltered, or throw it back a week; and it is nearly three to one that we have to leave it unaltered. Thus 1941 is not leap year, and eleven years more give 1952; both have April 13 for Easter day; but of 1943 and 1954, the first gives April 25, the second April 18.

Take any year which *is* leap year, then, by passing over *eleven* years, we either throw Easter one day forward, or six days back; and it is about three to two that it will be thrown forward. Thus 1852 (leap year) gives April 11, but 1863 gives April 5.

But when, in passing over eleven years, we pass over 1700, 1800, or any Gregorian omission of leap year, the common year takes the rule just described for leap year; while, if we begin with leap year, the passage over eleven years throws Easter *two* days forward, or *five* days back. There is another class of single exceptions, occurring at long intervals, which it is hardly worth while to examine. The only case which occurs between 1582 and 2000, is when the first year is 1970.

Any number of instances may be taken from my *Book of Almanacs*, and the general rule may be easily seen to belong also to the old style. Those who understand the construction of the calendar will very easily find the explanation of the whole.

A. DE MORGAN.

INEDITED LETTERS OF SWIFT.

[By the great kindness of a correspondent who has placed at our disposal two hitherto inedited letters written by Swift, we are enabled to present the following literal copies of them to our readers.

They are obviously addressed to Frances Lady Worsley, only daughter of Thomas Lord Viscount Weymouth, and wife of Sir Robert Worsley, Baronet, and the mother of Lady Carteret. In Sir Walter Scott's edition of Swift's *Works* (vol. xvii. p. 302.) will be found one letter from the Dean of St. Patrick to Lady Worsley; and in vol. xviii. p. 26. is the letter from that lady to the Dean which accompanied the escritoire alluded to in the second of the two letters which we now print. This appears from Swift's endorsement of it — "Lady Worsley, with a present of a writing-box japanned by herself."]

"Madam, — It is now three years and a half since I had the Honor to see Your Ladyship, and I take it very ill that You have not finished my Box above a Month. But this is allways the way that You Ladyes treat your adorers in their absence. However upon Mrs. Barber's account I will pardon You, because she tells me it is the handsomest piece of work she ever saw; and because you have accepted the honor to be one of her protectors, and are determined to be one of her principall recommenders and encouragers. I am in some doubt whether envy had not a great share in your work, for you were I suppose informed that my Lady Carteret had made for me with her own hands the finest box in Ireland; upon which you grew jealous, and resolved to outdo her by making for me the finest box in England; for so Mrs. Barber assures me. In short, I am quite overloaden with favors from Your Ladyship and your Daughter; and what is

worse, those loads will lye upon my Shoulders as long as I live. But I confess my self a little ungrateful, because I cannot deny Your Ladyship to have been the most constant of all my Goddesses, as I am the most constant of all your Worshippers. I hope the Carterets and the Worsleys are all happy and in health, and You are obliged to let Sir Robert Worsley know that I am his most humble Servant; but You need say nothing of my being so long his Rival. I hear my friend Harry is returning from the fiery Zone, I hope with more money than he knows what to do with; but whether his vagabond Spirit will ever fix is a question. I beg your Ladyship will prevail on S^r^ Robert Worsley to give me a Vicarage in the Isle of Wight; for I am weary of living at such a distance from You. It need not be above forty pounds a year.

"As to Mrs. Barber, I can assure you she is but one of four Poetesses in this town, and all Citizens' wives; but she has the vogue of being the best: yet one of them is a Scholar, and hath published a new edition of Tacitus, with a Latin dedication to My Lord Carteret.

"I require that Your Ladyship shall still preserve me some little corner in your memory; and do not think to put me off onely with a Box, which I can assure you will not contribute in the least to * . . . my esteem and regard for Your Ladyship . . . I have been always, and shall ever remain,

"Madam,
"Your Lady . . .
"Obedient and . .
humble .
JON^N^ . . . .

"Dublin, May 1^re^, 1731."

As Lady Worsley's letter serves to explain several allusions in Swift's letters, and is obviously the one to which the second letter we print is the reply, we here insert it.

"August 6th, 1732.

"Sir,—I flatter myself, that if you had received my last letter, you would have favoured me with an answer; therefore I take it for granted it is lost.

"I was so proud of your commands, and so fearful of being supplanted by my daughter, that I went to work immediately, that her box might not keep her in your remembrance, while there was nothing to put you in mind of an old friend and humble servant. But Mrs. Barber's long stay here (who promised me to convey it to you) has made me appear very negligent. I doubt not but you think me unworthy of the share (you once told me) I had in your heart. I am yet vain enough to think I deserve it better than all those flirting girls you coquet with. I will not yield (even) to *dirty Patty*, whom I was the most jealous of when you were last here. What if I am a great-grandmother, I can still distinguish your merit from all the rest of the world; but it is not consistent with your good-breeding to put one in mind of it, therefore I am determined not to use my interest with Sir Robert for a living in the Isle of Wight*, though nothing else could reconcile me to the place. But if I could make you Archbishop of Canterbury, I should forget my resentments, for the sake of the flock, who very much want a careful shepherd. Are we to have the honour of seeing you, or not? I have fresh hopes given me; but I dare not please myself too much with them, lest I should be again disappointed. If I had it as much in my power as my inclination to serve Mrs. Barber, she should not be kept thus long attending; but I hope her next voyage may prove more successful. She is just come in, and tells me you have sprained your foot, which will prevent your journey till next summer; but assure yourself the Bath is the only infallible cure for such an accident. If you have any regard remaining for me, you will shew it by taking my advice; if not, I will endeavour to forget you, if I can. But, till that doubt is cleared, I am as much as ever, the Dean's

"Obedient humble Servant,
"F. WORSLEY."

"Madam,—I will never tell, but I will always remember how many years have run out since I had first the honor and happiness to be known to Your Ladyship, which however I have a thousand times wished to have never happened, since it was followed by the misfortune of being banished from You for ever. I believe you are the onely Lady in England that for a thousand years past hath so long remembered a useless friend in absence, which is too great a load of favor for me and all my gratitude to support.

"I can faithfully assure your Ladyship that I never received from You more than one letter since I saw you last; and that I sent you a long answer. I often forget what I did yesterday, or what passed half an hour ago; and yet I can well remember a hundred particulars in Your Ladyship's company. This is the memory of those who grow old. I have no room left for new Ideas. I am offended with one passage in Your Ladyship's letter; but I will forgive You, because I do not believe the fact, and all my acquaintance here joyn with me in my unbelief. You make excuses for not sooner sending me the most agreeable present that ever was made, whereas it is agreed by all the curious and skilfull of both sexes among us, that such a piece of work could not be performed by the most dextrous pair of hands and finest eyes in Christendom, in less than a year and a half, at twelve hours a day. Yet Mrs. Barber, corrupted by the obligations she hath to you, would pretend that I over reckon six months, and six hours a day. Be that as it will,

* A small portion of the original letter has been lost.

* Where her husband, Sir Robert Worsley, possessed the estate of Appuldercombe.

our best virtuosi are unanimous that the Invention exceeds, if possible, the work itself. But to all these praises I coldly answer, that although what they say be perfectly true, or indeed below the truth, yet if they had ever seen or conversed with Your Ladyship, as I have done, they would have thought this escritoire a very poor performance from such hands, such eyes, and such an imagination. To speak my own thoughts, the work itself does not delight me more than the little cares you were pleased to descend to in contriving ways to have it conveyed so far without damage, whereof it received not the least from without: what there was came from within; for one of the little rings that lifts a drawer for wax, hath touched a part of one of the Pictures, and made a mark as large as the head of a small pin; but it touches onely an end of a cloud; and yet I have been carefull to twist a small thread of silk round that wicked ring, who promiseth to do so no more.

"Your Ladyship wrongs me in saying that I twitted you with being a great-grandmother. I was too prudent and carefull of my own credit to offer the least hint upon that head, while I was conscious that I might have been great-grandfather to you.

"I beg you, Madam, that there may be no quarrells of jealousy between Your Ladyship and My Lady Carteret: I set her at work by the authority I claymed over her as your daughter. The young woman showed her readynesse, and performed very well for a new beginner, and deserves encouragement. Besides, she filled the Chest with Tea, whereas you did not send me a single pen, a stick of wax, or a drop of Ink; for all which I must bear the charge out of my own pocket. And after all if Your Ladyship were not by I would say that My Lady Carteret's Box (as you disdainfully call it instead of a Tea-chest) is a most beautiful piece of work, and is oftener used than yours, because it is brought down for tea after dinner among Ladyes, whereas my escritoire never stirrs out of my closet, but when it is brought for a sight. Therefore I again desire there may be no family quarrells upon my account.

"As to Patty Blount, you wrong her very much. She was a neighbor's child, a good Catholick, an honest Girl, and a tolerable Courtier at Richmond. I deny she was dirty, but a little careless, and sometimes wore a ragged gown, when she and I took long walks. She saved her money in summer onely to be able to keep a Chair at London in winter: this is the worst you can say; and she might have a whole coat to her back if her good nature did not make her a fool to her mother and sanctifyed sister Teresa. And she was the onely Girl I coquetted in the whole half year that I lived with Mr. Pope in Twitenham, whatever evil tongues might have informed your Ladyship, in hopes to set you against me. And after this usage, if I accept the Archbishoprick of Canterbury from your Ladyship's hands, I think you ought to acknowledge it as a favor.

"Are you not weary, Madam? Have you patience to read all this? I am bringing back past times; I imagine myself talking with you as I used to do; but on a sudden I recollect where I am sitting, banished to a country of slaves and beggars; my blood soured, my spirits sunk, fighting with Beasts like St. Paul, not at Ephesus, but in Ireland.

"I am not of your opinion, that the flocks (in either Kingdom) want better Shepherds; for, as the French say, 'à tels brebis tel pasteur:' and God be thanked that I have no flock at all, so that I neither can corrupt nor be corrupted.

"I never saw any person so full of acknowledgment as Mrs. Barber is for Your Ladyship's continued favors to her, nor have I known any person of a more humble and gratefull spirit than her, or who knows better how to distinguish the Persons by whom she is favored. But I will not honor myself so far, or dishonor you so much, as to think I can add the least weight to your own naturall goodness and generosity.

"You must, as occasion serves, Present my humble respects to My Lord and Lady Carteret, and my Lady Dysert, and to S^r^ Robert Worsley.

"I am, and shall be ever, with the truest respect, esteem, and gratitude,

"Madam,
"Your Ladyship's most obedient
and most humble Servant,
"Jonath. Swift.

"Dublin, Nov. 4^re^, 1732.

"I know not where my old friend Harry Worsley is, but I am his most humble servant."

[On the back of the Letter is the following Postscript.]

"Madam,—I writ this Letter two months ago, and was to send it by Mrs. Barber; but she falling ill of the gout, and I deferring from day to day, expecting her to mend, I was at last out of patience. I have sent it among others by a private hand.

"I wish Your Ladyship and all your family many happy new years.

"Jan. 8^e^, 1732."

NINEVEH INSCRIPTIONS.

The accumulation of these treasures in London and Paris, leads to the belief that they will soon be decyphered. The following remarks are offered in promotion of so desirable an object. It must be premised that a printer, when requiring type from the type-founder for English books, does not order the same quantity for each letter; but, ac-

cording to a scale adapted to the requirements of printing, he orders only so many of each letter as he is likely to use. That scale may be nearly represented in the following way: the letter *z* being the one least used in English, he will require

Twice the number of	letter z	for letter	x
Twice also	—	—	j
$2\frac{1}{2}$ times	—	—	q
4 „	—	—	k
6 „	—	—	v
8 „	—	—	b
$8\frac{1}{2}$ „	—	—	p
$8\frac{1}{2}$ „	—	—	g
10 „	—	—	y
10 „	—	—	w
15 „	—	—	m
15 „	—	—	c
17 „	—	—	u
$20\frac{1}{2}$ „	—	—	l
21 „	—	—	f
22 „	—	—	d
31 „	—	—	r
32 „	—	—	h
40 „	—	—	s
40 „	—	—	n
40 „	—	—	o
$41\frac{1}{2}$ „	—	—	i
$42\frac{1}{2}$ „	—	—	a
45 „	—	—	t
60 „	—	—	e

Suppose now a person to write English in cypher, using unknown characters for the well-known letters; it would be easy to decypher his writing, *if of sufficient length* to make the general rule acted on in the printing trade applicable. The decypherer, by selecting each distinct unknown character, and numbering them respectively, would find that the character oftenest occurring was *e*, the next oftenest *t*, and so on to the character having the lowest number, being least used, which would of course be *z*. Persons accustomed to decypher European correspondence for diplomatic purposes, will pronounce best on the practicability of this method for the decyphering of modern languages.

It is proposed then to apply the same method in the several languages *supposed* nearest of kin to that of the Nineveh inscriptions. Without entering into the reasons for that opinion, it may suffice, for the present purpose of illustration, to assume that the language of these inscriptions is Chaldee. To apply this method the numbers of each letter occurring in the Targum of Onkelos on Genesis, or the whole Pentateuch, should be taken. This enumeration has been made as regards the Hebrew (see Bagster's *Family Bible*, at the end of Deuteronomy). The readiest mode of effecting such enumeration would be to employ twenty-two persons knowing the Chaldee letters, and to assign a letter to each, calling out to them each letter as it occurred in Onkelos, whilst each person kept count of his own letter on a tally, and summing up the total gave in the result to the reader *at the end of each chapter*. This would be necessary with a view to ascertain what *quantity* of unknown inscription was required to evolve the rule, as the proposed method is clearly inapplicable when the quantity of matter to be decyphered is inconsiderable.

Having gone over sufficient ground to satisfy himself of the *certainty* of the rule, the decypherer would next count the numbers of each distinct character in all the cuneiform inscriptions accessible to him, making allowance for *final* letters, also for vowel points which may be attached to the character, as in Ethiopic. Assuming the rule in Chaldee to be the same as in Hebrew (it is in fact very different), he would find the character oftenest occurring in the Nineveh inscriptions to be ו, the next מ, the rest in the following order as to frequency of occurrence, י, ה, ב, ת, נ, א, ל, ב, ש, ד, ת, ב, ח, ע, צ, ד, פ, ז, ק, ט, ם; the first letter, ו, *vau*, occurring nearly seven times as often as ט, *teth*. The order of the letters would, in fact, vary much from this in Chaldee; the servile letters being different would alone much disturb the assumed order, actually ascertained nevertheless, as respects the Hebrew letters, in the five books of Moses. One word as to the order in which the several languages should be experimented on. The Chaldee would be the first, and next in succession, (2) the Syriac, (3) the Ethiopic, (4) the Arabic, (5) the Hebrew (*die jungste Schwester**), and (6) the Pehlvi. The Indo-European languages would, in case of failure in the above, claim next attention: of these first the *Zend*, next (2) the Sanscrit, then (3) the Armenian, &c. &c.

The resemblance of many of the characters on the Babylonian bricks, as well as on the stones of Nineveh, is very great to the characters known in our Bibles as Hebrew, but which are in fact not Hebrew but Chaldee, and were introduced by the Jews subsequent to their Babylonish captivity: the original Hebrew character was that still existing on coins, and nearly approximates in many respects to the Samaritan character. In some MSS. collated by Kennicott, he found the tetragrammaticon "Jehovah" written in this ancient character, whilst the rest was Chaldee. The characteristic of the unknown letters is their resemblance to nails, to arrow-heads, and to wedges, from which, indeed, they are commonly designated. In the Chaldee (the Hebrew of our Bibles) this is also strikingly visible, notwithstanding the effect of time in wearing down the arridges: thus, in the oftenest recurring letter, ו, in the left leg of the ח, in ע, in צ, in ט, in ג, in מ, and especially in ש,

* Adelung in *Mithridates*.

the cuneiform type is most clearly traceable. One of the unknown characters, 𐤔, seems almost identical with ש, allowance being made for the cursive form which written characters assume after centuries of use.

The horn is very conspicuous on the heads of men in the Nineveh (Asshur) sculptures, still, as a fashion, retained in Ethiopia (Cush, Abyssinia*), the origin of the Chaldeans, through Nimrod the Cushite (Gen. x. 8.), who probably derived their chief sustenance from the river Tigris (Hiddekel). Subsistence from (1) fishing, (2) hunting (*e.g.* Nimrod), (3) grazing, and (4) agriculture, seems to have succeeded in the order named. The repeated appearance of *fish* on the same sculptures, is in allusion, doubtless, to the name Nineveh (= fish + habitation); and their worship of the half-man, half-fish (the fabulous mermaid or merman), to which many of the *Cetaceæ* bear a close resemblance (the sea-horse for example), common with them and the Phœnicians (in the latter tongue named Dagon), is probably allusive, in their symbolic style, to the abstract notion of *fecundity*, so general an element of veneration in all the known mythological religions of ancient and modern times. See Nahum *passim*.

From an attentive examination of these monuments in the British Museum, it appears highly probable that the writing is from left to right, as in the Ethiopic and Coptic, and in the Indo-European family generally, and is the reverse of all the other Shemitic tongues. This inference is derived from the fact that each line (with few exceptions) ranges with those above and below, as in a printed book, perpendicularly on the *left*, and breaks off on the *right* hand, as at the termination of a sentence, whilst some of the characters seem to stretch beyond the usual line of limit to the right, as if the sculptor had made the common error of not having *quite* space enough for a word not divisible.

The daguerreotype might be advantageously used in copying all the inscriptions yet discovered, of each of which three or four copies should be taken, to obviate mistakes and accidents. These being brought to England and carefully examined by the microscope, should be legibly engraved and stereotyped, and sent to all the linguists of Europe and elsewhere, and copies should also be deposited in all public libraries.

A comparison of the twelve cursive letters in Mr. Layard's *Nineveh*, vol. ii. p. 166., with Büttner's tables at the end of the first volume of Eichhorn's *Einleitung in das Alte Testament* (Leipzic, 1803), has led to an unexpected result. The particular table with which the comparison was instituted, is No. II. Class i. Phœnician, col. 2., headed "Palæstinæ in nummis;" any person therefore can verify it. This result is the following reading in the proper Chaldee character: —

רבקלבנו – וששׁ – דן

RaBKaLBeNO — VeSheeSh — DiN.

The meaning is "*Rabbi* (Mr.) *Kalbeno*"—"*And six*" — "*Judge*." Perhaps Kalbeno should be Albeno, the initial letter being obscure. The above is put forth as a curious coincidence, not by any means with the certainty which a much more extended examination than a dozen letters can afford.

T. J. Buckton.

Lichfield.

* Alexander the Great adopted the horns as Jupiter Ammon. See Vincent's *Periplus of the Erythrean Sea*, and frontispiece. The women of Lebanon have, it appears, retained the fashion. See *Pict. Bible* on Zech. i. 18.

INEDITED LETTER OF ALFIERI.

[The circumstances which led to Alfieri's hasty retreat from England in 1771, and to Lord Ligonier's successful application for a divorce, are doubtless familiar to all who have read the very amusing Autobiography of the Italian poet. At all events we must presume so, as they are scarcely of a nature to be reproduced in "Notes and Queries." Twenty years after that event, when about to embark for the Continent with the Countess of Albany, Alfieri, as he was stepping on board the packet, saw again for the first time since 1771 Lady Ligonier, who was on the quay. They recognised each other, but that was all.

Alfieri, after describing this event in the 21st chapter of his Autobiography, proceeds: — "Si arrivo a Calais; di dove io molto colpito di quella vista cosi inespettata le volli scrivere per isfogo del cuore, e mandai la mia lettera al Banchiere de Douvres, che glie la rimettesse in proprie mani, e me ne trasmettesse poi la risposta a Bruxelles, dove sarei stato fra pochi giorni. *La mia lettera, di cui mi spiace di non aver serbato copia* era certamente piena d' affetti, non gia d' amore, ma di una vera e profonda commozione di vederla ancora menare una vita errante e si poco decorosa al suo stato e nascita, e di dolore che io ne sentiva tanto più pensando di esserne io stato ancorche innocentement o li cagione o li pretesto."

The original letter of Alfieri (which we presume he would have inserted in his Autobiography, had he kept a copy of it, seeing that he has there printed Lady Ligonier's reply) is in the possession of a nobleman, a relative of the unfortunate lady; and we are enabled by the kindness of a correspondent to lay before our readers the following copy of it.

How far it bears out the writer's description of it we do not stop to ask; but certainly if the reader will take the trouble to turn to the conclusion of the chap-

ter to which we have referred, we think he cannot fail to be struck with the difference between the terms in which the quondam lover writes *of* the lady, and those which he addresses *to* her in the following Epistle.*]

"Calais, Mercredi, 24 Aout, 1792.

"Madam,—Mon silence en vous revoyant après vingt années d'absence, a été le fruit de l'étonnement, et non pas de l'indifférence. C'est un sentiment qui m'est inconnu pour les personnes qui m'ont intéressé une fois, et pour vous surtout, dont j'ai à me reprocher toute ma vie d'avoir été la principale cause de toutes vos vicissitudes. Si j'avois eu le courage de m'approcher de vous, ma langue n'auroit certainement jamais retrouvé d'expression pour vous rendre tous les mouvemens tumultueux de mon âme et de mon cœur à cette apparition si subite et si momentanée. Je n'aurois trouvé que des larmes pour vous dire tout ce que je sentais; et en vous le traçant confusement sur ce papier, elles viennent encore m'interrompre. Ce n'est pourtant pas de l'amour qui me parle pour vous, mais c'est un mélange de sentimens si tendres, de souvenirs, de regrets, et d'inquiétude pour votre sort présent et future, que vous pouvez seule comprendre ou diviner. Je n'ai dans le cours de ces vingt ans jamais sçu au juste de vos nouvelles. Un mariage d'inclination que j'appris que vous aviez fait, devoit faire votre bonheur. J'apprends à présent que cela n'a pas rempli vos espérances: je m'en afflige pour vous. Au nom de Dieu, faites-moi seulement sçavoir si vous êtes heureuse au moins; c'est là l'objet de mes vœux les plus ardents. Je ne vous parle point de moi; je ne sçais pas si mon sort peut vous intéresser de même; je vous dirai seulement que l'âge ne me corrige point du défaut de trop sentir; que, malgré cela, je suis aussi heureux que je puis l'être, et que rien ne manqueroit à ma félicité, si je vous sçavois contente et heureuse. Mais au cas que cela ne soit pas, adoucissez-moi du moins l'amertume de cette nouvelle en me disant expressément que ce n'est point moi qui en ai été la cause, et que vous ne désespérez pas d'être encore heureuse et d'accord avec vous-même.

"Je finis, parce que j'aurois trop de choses à vous dire, et que ma lettre deviendroit plustôt celle d'un père, que celle d'un ancien amant. Mais la cause de mes paroles étant dans la sensibilité de mon cœur, je ne doute point que la sensibilité du vôtre, dont j'ai été convaincu, ne les reçoive avec indulgence, et avec un reste d'affection que je n'ai pas mérité de perdre de votre part. Si vous voulez donc me dire quelque chose de vous, et que ma lettre ne vous a point déplu, vous pouvez addresser votre réponse à Bruxelles, poste restante. Si vous ne jugez point à-propos de me répondre, faites seulement sçavoir à la personne qui vous fera remettre celle-ci, que vous l'avez reçue. Cela me consolera un peu de la douleur que m'a causé le rétracement subit de vos infortunes, que votre vue a toute réveillées dans mon âme. Adieu, donc, adieu. Vittorio Alfieri."

* In the only edition of the *Vita* (12mo. 1809) to which we have an opportunity of referring, this event is represented as occurring in 1791: it will be seen that it really took place in 1792. The lady's reply is there dated (tom. ii. p. 193.) "Dover, 25th *April*," instead of 24th *August*.

STANZAS IN "CHILDE HAROLD."

There is a famous passage in one of Lord Byron's most famous poems, which I am ashamed to confess that, though I am English born, and a constant reader of poetry, I cannot clearly understand. It seems to present no difficulties to anybody else, for it has been quoted a thousand times over and over, without any intimation that it is not as clear as light. It is in the sublime Address to the Ocean at the end of Canto IV. of *Childe Harold*, stanza 182.:

"Thy shores are empires, changed in all save thee —
Assyria, Greece, Rome, Carthage, what are they?
Thy waters wasted them while they were free,
And many a tyrant since; their shores obey
The stranger, slave, or savage; their decay
Has dried up realms to deserts: — not so thou,
Unchangeable save to thy wild waves' play —
Time writes no wrinkle on thine azure brow —
Such as creation's dawn beheld, thou rollest now."

I have copied out to the end of the stanza; for in fact it is not easy to stop the pen when copying such stanzas as these: but my business is with the fourth and fifth lines only. In the fourth line, as you will observe, a semicolon is inserted after the word "since." I find it there in the first edition of the fourth canto of *Childe Harold*, published in 1818; it is there in the standard edition of Lord Byron's *Works*, issued by Murray about 1832; it is there in the splendid illustrated edition of *Childe Harold* published by Murray in 1841, — one of the finest books of the kind, if not the finest, that has yet done honour to the English press. This punctuation is found, therefore, in the earliest edition that was issued, and in those on which the most care has been bestowed. Yet what is the sense which the lines thus punctuated present?

"Thy waters wasted them [*i. e.* the empires] while
they were free,
And many a tyrant since."

Thy waters wasted many a tyrant? How, in the name of wonder? What sort of an occupation is this to assign to the majestic ocean? Does the poet mean to assert that anciently it wasted empires, and now it only wastes individuals. Absurd! Yet such is the only meaning, as far as

I see, that can be assigned to the lines as they stand.

If the punctuation be altered, that is, if the semicolon after "since" be removed, and a comma placed at the end of the line, the whole becomes luminous:

"Thy waters wasted them while they were free,
And many a tyrant since their shores obey."

That is (I beg pardon if I am unnecessarily explanatory), "The waters wasted these empires while they were free, and since they have been enslaved,"—an apt illustration of that indifference to human affairs which the poet is attributing to the ocean. The words, "the stranger, slave, or savage," which follow in the next line, are to be taken in connexion with the phrase "many a tyrant," and as an enumeration of the different sorts of tyrants to which these unhappy empires have been subjected.

This is my view of the sense of this famous passage: if any of your correspondents can point out a better, I can only say "candidus imperti," &c.

There was a very elaborate article on Lord Byron's Address to the Ocean in *Blackwood's Magazine* for October, 1848; but the writer, who dissects it almost line by line, has somehow, as is the wont of commentators, happened to pass over the difficulty which stands right in his way. To make up for this, however, he contrives to find new difficulties of his own. The following is a specimen:

"Recite," he says, "the stanza beginning,

'Thy shores are empires, changed in all save thee;'

and when the sonorous roll has subsided, try to understand it. You will find some difficulty, if we mistake not, in knowing who or what is the apostrophized subject. Unquestionably the world's ocean, and not the Mediterranean. The very last verse we were far in the Atlantic:

'Thy shores are empires.'

The shores of the world's ocean are empires. There are, or have been, the British empire, the German empire, the Russian empire, and the empire of the Great Mogul, the Chinese empire, the empire of Morocco, the four great empires of antiquity, the French empire, and some others. The poet does not intend names and things in this very strict way, however," &c.

What empires the poet *did* mean there is surely no difficulty in discovering, for those who wish to understand rather than to cavil. The very next line to that quoted is—

"*Assyria, Greece, Rome, Carthage*, what are they?"

and it would require some hardihood to assert that these empires were not on the shores of the Mediterranean.

After all, the best commentators are translators: they are obliged to take the difficulties by the horns. I find, in a translation of Byron's *Works* published at Pforzheim in 1842, the lines thus rendered by Dr. Duttenhofer:

"Du bleibst, ob Reiche schwinden an den Küsten,—
Assyrien, Hellas, Rom, Carthago—schwand,
Die *freien* könnte Wasserfluth verwüsten
Wie die Tyrannen; es gehorcht der Strand
Dem Fremdling, Sclaven, Wilden," &c.

Duttenhofer has here taken the text as he found it, and has given it as much meaning as he could; but alas for those who are compelled to take their notion of the poetry of *Childe Harold* from his German, instead of the original English! There is one passage in which the reader finds this reflection driven hard upon him. Who is there that does not know Byron's stanza on the Dying Gladiator, when, speaking of

"The inhuman shout which hail'd the wretch who won,"

he adds, in lines which will be read *till* Homer and Virgil are forgotten:

"He heard it, but he heeded not—his eyes
Were with his heart, and that was far away;
He reck'd not of the life he lost nor prize,
But where his rude hut by the Danube lay,
There were his young barbarians all at play,
There was their Dacian mother—he, their sire,
Butcher'd to make a Roman holiday—
All this gush'd with his blood—shall he expire
And unavenged? Arise, ye Goths! and glut your ire!"

There are two phrases in this stanza which seem to me to have never been surpassed: "young barbarians," and "all this *gushed with his blood*." How inimitable is "young barbarians!" The "curiosa felicitas" of Horace never carried him farther,—or perhaps so far. Herr Duttenhofer contents himself by saying—

"fern am Donaustrand
Sind seine Kinder, freuend sich am Spiel."

"Afar on the shore of the Danube are *his children*, diverting themselves at play." Good heavens! is this translation, and German translation too, of which we have heard so much? Again:

"wie sein Blut
Hinfliesst, denkt er an dies."

"As his blood flows away, he thinks of this!" What could Herr Duttenhofer be thinking of?

To my surprise, on turning to the passage this moment in Byron's poems, I find it stands—

"All this *rush'd* with his blood,"

instead of "*gush'd*." It is so in the original edition, in the *Works*, and in the splendid edition of 1841, all three. Can there be any doubt of the superiority of "gush'd?" To me there seems none; and, singularly enough, it so happens that twice in conversation with two of the most distinguished writers of this age—one a prosaist and the other a poet, whose names I wish I were at liberty to mention—I have had occasion to quote this passage, and they both agreed with me in ascribing

the highest degree of poetical excellence to the use of this very word. I wish I could believe myself the author of such an improvement; but I have certainly somewhere seen the line printed as I have given it; very possibly in Ebenezer Elliott the Corn-law Rhymer's *Lectures on Poetry*, in which I distinctly remember that he quoted the stanza. T. W.

"NOTES" ON THE OXFORD EDITION OF BISHOP JEWEL'S WORKS.

I send, with some explanation, a few Notes, taken from among others that I had marked in my copy of the edition of Bishop Jewel's Works, issued by the Oxford university press, 8 vols. 8vo. 1848.

Vol. ii. p. 352., l. 6., has, in Jewel's *Reply to Harding's Answer*, Article v., "Of Real Presence," seventh division, the following: "And therefore St. Paul saith, 'That I live now, I live in the flesh of the Son of God.'" To this the following is appended by the Oxford editor:

"[Galatians ii. 20. '. . . And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me?' It cannot be denied that Jewel is here guilty, to say the least, of very unjustifiable carelessness.]"

The true state of the case is, that Bishop Jewel, in the original *Reply to Harding*, published in his lifetime, 1565, had given the text with entire correctness—"That I live now in the flesh, I live in the faith of the Son of God:" but this, long after the Bishop's death, was misprinted in the editions of 1609 and 1611. The Oxford Jewel, moreover, of 1848 does not even profess to follow the editions of 1609 and 1611; and it is stated, vol. i. p. 130., that "this edition of the Reply in passing through the press has been collated with the original one of 1565." Still in this vital case, where the very question was, what Jewel himself had written, it is plain that the early edition of 1565 was never consulted. The roughness of the censure might surely in any case have been spared. It may be noted (vol. viii. p. 195. Oxf. edit.), that Jewel in 1568 wrote to Archbishop Parker: "I beseech your grace to give strait orders that the Latin Apology be not printed again in any case, before either your grace or some other have well perused it. *I am afraid of printers: their tyranny is intolerable.*"

In vol. iv. p. 92., l. 1. *et seq.*, in the *Recapitulation of Jewel's Apology*, the words of the original Latin, "quid de Spiritu sancto," marked in the following extract by Italics, are omitted in the Oxford edition: "Exposuimus tibi universam rationem religionis nostræ, quid de Deo Patre, quid de ejus unico Filio Jesu Christo, *quid de Spiritu sancto*, quid de ecclesia, quid de sacramentis . . . . sentiamus." And in vol. vi. p. 523., l. 6., where Bishop Jewel gives that passage as rendered by Lady Bacon, namely: "We have declared at large unto you the very whole manner of our religion, what our opinion is of God the Father, and of his only Son Jesus Christ, *of the Holy Ghost*, of the church, of the sacrament," the following is appended: —

"[In the Latin Apology no words occur here relating to the Third Person of the Blessed Trinity.]"

A similar notice is also given in vol. viii. p. 385. —The fact is, that the words "quid de Spiritu sancto" do occur in the Latin Apology, 1562, which was the first edition of that work, and, so far as I am aware, the only edition printed in Jewel's life, from which too the Oxford reprint professes to be taken, and a copy of which any one can consult in the British Museum. Those words will also be found, within six or eight pages of the end, in the various later editions, as for example those of Vautrollier, London, 1581; Forster, Amberg, 1606; Boler, London, 1637; and Dring, London, 1692 (which are in my own possession); as also in the editions of Bowier, 1584; Chard, 1591; and Hatfield, London, 1599. The editions of Jewel's works printed in 1609 and 1611, edited by Fuller, under the sanction of Archbishop Bancroft, did not contain the Latin Apology. There is not a shadow of authority for the omission. All the modern reprints too, with which I am acquainted, only excepting a small edition printed at Cambridge, 1818, p. 140., give the words in question. It would seem that the Oxford editor must have used the very inaccurate reprint of 1818, for supplying copy for the printer*; and reference either to that first edition of 1562, which the reprint of 1848 professes to follow, or to any early edition, even in this case, where the context clearly requires the omitted words, was neglected.

I have said that the Oxford Jewel of 1848 professes to follow the Latin Apology of 1562, as a copy of the Latin title, with the date 1562, is prefixed to the Oxford edition, vol. iv. p. 1.: but the colophon appended to that reprint, p. 95., is strangely dated 1567. Was there any Latin edition of the Apology printed in that year? And, if so, why are different dates given for the title and colophon of the Oxford reprint? One can only conclude that the date 1567 is itself an error.

The following is printed in vol. viii. p. 290., l. 11., from Lady Bacon's translation of Jewel's Apology, 1564, part ii. ch. 7. div. 5.: "As touching the Bishop of Rome, for all his parasites state

* I have observed another error in the Cambridge edition, 1818, p. 115., last line but five, "domum manere" instead of the original and classical reading, "domi manere." That misprint of 1818 is followed by the Oxford edition of 1848, vol. iv. p. 77. l. 12., Apol. pars vi. cap. 8. div. 1.

and ringly sing those words in his ears, 'To thee will I give the keys of the kingdom of heaven,'" &c. This case is different from those mentioned above, in the respect that the words "state and ringly" do occur in the printed edition of 1564; but it scarcely need be observed that the words "state & ringly" are a misprint for "flatteringly," when it is added that Jewel himself, in his revised edition of Lady Bacon's translation, in the *Defence of the Apology*, 1567 and 1570, reads: "for all that his flattering parasites sing these words in his ears." The original Latin is: "quamvis illi suaviter cantilentur illa verba a parasitis suis."

There are also various errors and several omissions in the Oxford Jewel, in the verification of the numerous references. Among various notes (I would however add) which are inaccurate, and several that appear to me superfluous, there are some which are most useful, as, for example, that in vol. ii. p. 195., on the Gloss in the Canon Law, "Our Lord God the Pope." COLET.

ANAGRAMS.

You have now completed the third volume of "NOTES AND QUERIES," and, to the no small surprise of all lovers of "jeux de mots," not a single specimen of the genus Anagram has found its way into your columns. To what are we to ascribe such a circumstance? The ancients were not ashamed to indulge in this intellectual pastime, and their anagrams, says Samuel Maunder, occasionally contained some happy allusion. The moderns have given unequivocal proofs of their fecundity in the same line, and the anagrammatic labours of the French nation alone would form several volumes. Indeed, to that nation belongs the honour of having introduced the anagram; and such is the estimation in which "the art" was held by them at one time, that their kings were provided with a salaried Anagrammatist, as ours are with a pensioned Laureate. How comes it then that a species of composition, once so popular, has found no representative among the many learned correspondents of your popular periodical? Has the anagram become altogether extinct, or is it only awaiting the advent of some competent genius to restore it to its proper rank in the republic of letters?

To me it is clear that the real cause of the prevailing dearth of anagrams is the great difficulty of producing good ones. Good anagrams are, to say the least of it, quite as scarce as good epic poems; for, if it be true that the utmost efforts of the human intellect have not given birth to more than six good epic poems, it is no less true that the utmost exertion of human ingenuity has not brought forth more than half a dozen good anagrams. Some critics are of opinion that we do possess six good epic poems. Now, where shall we find six good anagrams? If they exist, let them be *exhibited* in the pages of "NOTES AND QUERIES."

Indeed, it may be said that the anagram and the epic poem are the alpha and omega of literature. I am aware that by thus placing them in juxtaposition the contrast may have the effect of disparaging the anagram. The epic poem will naturally enough suggest the idea of the sublime, and the anagram, as naturally, that of the ridiculous: and then it will be said that between the two there is but a step. But let any gentleman make the experiment, and he will find that, instead of a step, the intermediate space will present to his astonished legs a surface co-extensive with the wide field of modern mediocrity. As for myself, I have ransacked in search of anagrams every hole and corner in ancient and modern literature, and have found very few samples worthy of the name. Reserving the ancients for future consideration, let us see what the moderns have to boast of in this respect.

And first, what says Isaac Disraeli? Anagrams being literary curiosities, one would naturally expect to meet with some respectable samples of them in that writer's *Curiosities of Literature*. Yet, what do we find? Among about a score which he quotes, there is not one that can be reckoned a tolerable anagram, while by far the greater number are no anagrams at all. An anagram is the change of a word or sentence into another word or sentence, by an *exact* transposition of the letters. Where a single letter is either omitted or added, the anagram is incomplete. Of this description are the following, cited by Disraeli:—

"Thomas Overburie,
"O! O! base murther."

"Charles James Stewart,
"Claims Arthur's Seat."

"Martha Nicholson,
"Soon calm at heart."

I next turned to Samuel Maunder and his *Scientific and Literary Treasury*, little suspecting that, in a repertory bearing so ambitious a title, I should fail to discover the object of my search. True, he quotes the anagram made by Dr. Burney after the battle of the Nile:

"Horatio Nelson,
"Honor est a Nilo."

And this, it must be confessed, is one of the best on record. The transposition is complete, and the allusion most apposite. But, with that exception, what does this pretended *Treasury* disclose? A silly attempt to anagrammatise the name of our beloved queen; thus:

"Her most gracious Majesty Alexandrina Victoria,
"Ah! my extravagant joco-serious radical Minister!"

coupled with the admission that nothing can be more ridiculous or inapplicable, and that one-half of the anagrams in existence are not a whit less absurd. And yet, for this piece of absurdity, as well as for another of the same calibre, on —

"His Grace the Duke of Wellington,
"Well fought, K—! no disgrace in thee,"

Mr. Maunder claims the merit of originality. In other words (which are no other than his own), he claims merit for being "puerile," "ridiculous," and "absurd." Alas! for the credit of anagrams! Alas! for the reputation of Galileo, Newton, and other philosophers, who could make great discoveries, and resort to anagrams to announce them to the world, but who were incapable of discovering that an anagram was an absurdity!

Finding matters at so low an ebb in our own literature, and that English anagrams are little better than Irish bulls, I directed my attention to the literary records of the French, among whom the anagrammatic bump is very prominent. From its character, and the process of its formation, the anagram is peculiarly adapted to the genius of that people. It is light and airy: so are they. It is conceited and fantastical: so are they. It seems to be what it is not: so do they. Its very essence is transposition, involution; what one might call a sort of Jump-Jim-Crow-ism: and so is theirs. Hence the partiality which they have always shown for the anagram: their Rebuses, Almanacs, Annuaires, and collections of trifles are full of them. One-half of the disguises adopted by their anonymous writers are in the shape of anagrams, formed from their names; and one of them has gone the length of composing and publishing a poem of 1200 lines, every line of which contains an anagram. The name assumed by the author (Gabriel Antoine Joseph Hécart) is L'Anagramme d'Archet; and the book bears the title of *Anagramméana, Poëme en VIII Chants, XCV^e^ Edition, à Anagrammatopolis, l'An XIV de l'Ere anagrammatique.* But it so happens that out of the 1200 anagrams not a single one is worth quoting. Quérard describes this poem, not inaptly, as a "débauche d'esprit;" and the author himself calls it "une ineptie;" to which I may add the opinion of Richelet, that "l'anagramme est une des plus grandes inepties de l'esprit humain: il faut être sot pour s'en amuser, et pis que sot pour en faire."

With such an appreciation of the value of anagrams, is it surprising that the French should have produced so few good ones? M. de Pixérécourt mentions two which he deems so unexceptionable, that they might induce us to overlook the general worthlessness of that kind of composition. They are as follows:

"Bélître, "Benoist,
Liberté." "Bien sot."

Now, the first is only true in France, where true liberty was never understood: and the second is true nowhere. *Benoist* is merely a vulgar name, and the adoption of it does not necessarily imply that the bearer is a "sot." M. de Pixérécourt might have quoted some better samples; the famous one, for instance, on the assassin of Henri III.: —

"Frère Jacques Clement,
"C'est l'enfer qui m'a créé."

Or the following Latin anagrams on the names of two of his most distinguished countrymen: —

"De la Monnoi,
"A Delio nomen."

"Voltaire,
"O alte vir!"

I was on the point of relinquishing in despair my search for anagrams, when an accidental circumstance put me in possession of one of the best specimens I have met with. Some time ago, in an idle mood, I took up a newspaper for the purpose of glancing at its contents, and as I was about to read, I discovered that I held the paper by the wrong end. Among the remarkable headings of news there was one which I was desirous of decyphering before I restored the paper to its proper position, and this happened to be the word "IRELAND". Instead, however, of making out the name from letters thus inverted, I found the anagram —

"Daniel R."

My first impression, on ascertaining this result, was one of horror at the treasonable "jeu de mots" I had so unwittingly perpetrated. Remembering, however, that Daniel O'Connell is dead, and that Irish loyalty has nothing to fear from Daniel the Second, I resolved to give the public the benefit of the discovery by sending it to you for "NOTES AND QUERIES." HENRY H. BREEN.

St. Lucia, August, 1851.

FOLK LORE.

Cure for Hooping Cough. — It is said by the inhabitants of the forest of Bere, East Hants, that new milk drank out of a cup made of the wood of the variegated holly is a cure for the hooping cough.

Cure for the Toothache. — In the village of Drumcondra, about a mile and a half on the northern side of Dublin, there is an old churchyard, remarkable as the burying-place of Gandon the architect, Grose the antiquary, and Thomas Furlong the translator of Carolan's Remains. On the borders of this churchyard there is a well of beautiful water, which is resorted to by the folks of the village afflicted with toothache, who, on their way across the graves pick up an old skull, which they carry with them to drink from, the

doing of which they assert to be an infallible cure. Others merely resort to the place for the purpose of pulling a tooth from a skull, which they place on or over the hole or stump of the grown tooth, and they affirm that by keeping it there for a certain time the pain ceases altogether. There is a young woman at this instant in the employment of my mother, who has practised these two remedies, and who tells me she knows several others who have done the same. C. HOEY.

Near Drumcondra, County Dublin.

Medical Use of Pigeons. —

" Spirante columba
Suppositu pedibus, revocantur adima vapores."

" 'They apply pigeons to draw the vapours from the head.'" — Dr. Donne's "Devotions upon Emergent Occasions," *Works*, vol. iii. p. 550. Lond. 1839.

Mr. Alford appends to the above-cited passage the following note:

"After a careful search in Pliny, Burton's *Anatomy of Melancholy*, and Sir Thomas Browne's *Vulgar Errors*, I can find no mention of this strange remedy."

I am inclined to suspect that the application of pigeons was by no means an uncommon remedy in cases particularly of fever and delirium. To quote one passage from Evelyn:

"Neither the cupping nor the *pidgeons*, those last of remedyes, wrought any effect." — *Life of Mr. Godolphin*, p. 148. Lond. 1847.

Some of your correspondents may possibly be able to furnish additional information respecting this custom; for I am confident of having seen it alluded to, though at the moment I cannot remember by whom. RT.

Warmington.

Obeism. — In the *Medical Times* of 30th Sept. there is a case of a woman who fancied herself under its influence, in which the name (in a note) is derived from Obi, the town, district, or province in Africa where it was first practised; and there is appended to it the following description of one of the superstitions as given by a witness on a trial:

"Do you know the prisoner to be an Obeah man? — Ees, massa; shadow catcher true.

"What do you mean by shadow catcher? — Him hab coffin [a little coffin was here produced]; him set to catch dem shadow.

"What shadow do you mean? — When him set Obeah for somebody him catch dem shadow, and dem go dead."

The derivation of the name from a place is very different from the supposition so cleverly argued in the Third Vol. connecting it with Ob; but I cannot find in any gazetteer to which I at present have had access, any place in Africa of the name, or a similar name. I do not remember in the various descriptions I have read of the charms practised, that one of catching the shadow mentioned. E. N. W.

NOTES ON JULIN, NO. II.

(Vol. ii., pp. 230. 282. 379. 443.; Vol. iv., p. 171.)

I resume the chain of evidence where I left off in my last communication.

The account given by Pomerania's best and most trusty historian, Thomas Kanzow, Kantzow, Kamzow, Kansow, Kahnsow, Kantzouw, or Cantzow * (born 1505; died 25th September, 1542), of Stralsund, in his *Pomerania* (ed. Meden, p. 405., 1841, W. Dietze, Anclam.), of Wollin, only previously alluded to by your correspondents, is as follows:

"*Of Wollin.*—Wollin was before, as it appears from heretofore written histories, a powerful city; and one yet finds far about the town foundations and tokens that the city was once very great; but it has since been destroyed, and numbers now scarcely 300 to 400 citizens.† It has a parish church and nunnery (*jungfrauenkloster*), and a ducal government. It lies on a piece of marshland, on the Dievenow, called the Werder. The citizens are customed like the other Pomeranians, but they are considered somewhat awkwarder (*unhandlicher* = unhandier). It is a curious custom of this land and city that generally more inhuman things take place there than anywhere else; and that I may relate something, I will tell of a dreadful occurrence that lately happened there.‡ Of Wollyn there is nothing more to be written, except that the revered Master Doctor Joannes Buggenhagen was born in this city, who is no insignificant ornament both of the holy New Testament and of his fatherland."

On Vineta he writes (*High German Chronicle*, ed. Meden, lib. ii. pp. 32—35.):—

"Not long after this Schwenotto threw off Christianity, and set himself against his father Harald, king in Denmark, and drove him from the kingdom. So Harald fled to Wollyn, in Pomerania. There the Wends, notwithstanding that he was a Christian, and they still of the ancient faith, received him kindly, and, together with the other Wends and Pomeranians, fitted out ships and an armament, and brought him with force back into his kingdom, and fought the whole day with Schweno, so that it was uncertain who had or had not won there. Then the next day they arose and made a smiting §, and in the fray Harald was shot by a Dane, and perhaps by his son's command. Then brought the Wollyners him to their ships, and carried him away to their city that there they might doctor (*artzten*) him. But he died of the wound, and was buried there, after he had reigned about fifty years, about the thousandth year after the birth of Christ. So writeth Saxo. But Helmold writes, that he came

* The publication of whose works in English I strongly recommend.

† In later times, however, the population has become greater.

‡ Not to be found.

§ I have in the translation adopted the phrase of Holy Writ, "made a smiting."

to Vineta: these holp him into his kingdom again, and when he was shot in the skirmish, they brought him back to their town, where he died* and was buried. And that I myself believe; for though Wollyn was a mighty state at that time, still Vineta was much mightier; and it is therefore to be concluded that he fled to Vineta, rather than to Wollyn, and that Vineta was on that account afterwards destroyed: and as we are come to Vineta, we will say what Helmold writes thereof, which is this:—

"Vineta has been a powerful city, with a good harbour for the surrounding nations; and after so much has been told of the city which is totally (*schyr*=sheerly) incredible, I will relate this much. It is said to have been as great a city as any which Europe contained at that time, and it was promiscuously inhabited by Greeks, Slavonians, Wends, and other nations. The Saxons, also, upon condition of not openly practising Christianity, were permitted to inhabit with them; for all the citizens were idolaters down to the final destruction and fall of the city. Yet in customs, manners, and hospitality there is not a more worthy nation, or so worthy a one, to be found. The city was full of all sorts of merchandize (*kaufwahr*) from all countries, and had everything which was curious, luxurious (*lustig*=lustful), and necessary; and a king of Denmark destroyed them a great fleet of war. The ruins and recollection of the town remain even to this day, and the island on which it lay is flowed round by three streams, of which one is of a green colour, the other greyish, and the third dashes and rushes by reason of storm and wind. And so far Helmold, who wrote about 400 years ago.

"And it is true that the remains exist at the present day: for when one desires to go from Wolgast over the Pene, in the country of Usedom, and comes by a village called Damerow, which is by [about] two miles † from Wolgast, so sees one about a long quarter way into the sea (for the ocean has encroached upon the land so much since then), great stones and foundations. So have I with others rowed thither, and have carefully looked at it. But no brickwork is there now; for it is so many hundred years since the destruction of the city, that it is impossible that it can have remained so long in the stormy sea. Yet the great foundation-stones are there still, and lie in a row, as they are usually disposed under a house, one by the other; and in some places others upon them. Among these stones are some so great, in three or four places, that they reach ell high above the water; so that it is conjectured that their churches or assembly-houses stood there. But the other stones, as they still lie in the order in which they lay under the buildings (*geben*), show also manifestly how the streets went through the length and breadth (*in die lenge und übers quer*) of the city. And the fishermen of the place told us that still whole paving-stones of the streets lay there, and were covered with moss ‡ (*übermoset*), so that they could not be seen; yet if one pricked therein with a sharp-pointed pole or lance, they were easily to be felt. And the stones lay somehow after that manner: and as we rowed backward and forward over the foundations, and remarked the fashion of the streets, saw we that the town was built lengthways from east to west. But the sea deepens the farther we go, so that we could not perceive the greatness of the city fully; but what we could see, made us think that it was very probably of about the size of Lübeck: for it was about a short quarter * long, and the breadth broader than the city Lübeck. By this one may guess what was the size of the part we could not see. And according to my way of thinking, when this town was destroyed, Wisbu in Gottland was restored."

Wisby, *en passant*, may be described as a merchant town of great importance in the mediæval period, and whence we have derived our navigation laws. It has now about 4000 inhabitants, and has many ruined buildings and sculptured marble about it.

So far Kantzow in the *High German Chronicle:* in the *Low German Chronicle* (ed. Böhmer, Greifswald, 1832), I find nothing bearing on the subject.

Indistinct and wavering is Kantzow in his account, but thus much is to be gathered from it.

1. That the *soi-disant* Vineta lay east and west; Julin or Wollin lies north and south.

2. That the destruction of Wollin ensued on its aiding an enemy against Denmark.

3. That in the mind of Kantzow the two towns were not confounded, and that he had heard both legends, but had not sufficient critical sagacity to disentangle the mess.

The oldest MSS. of Helmold have not this error. I have myself, as previously stated, seen one uncorrupted. The closing words of Kantzow seem to make it necessary to search for the date of the rebuilding of Wisby, which I have not at present the means of doing, though I will take an early opportunity of settling this, oddly enough, contested point.

Von Raumer emphatically brands the legend of Vineta as a fable; as also my friend M. de Kaiserling. And I myself am forcibly reminded of an old Irish legend I read long ago somewhere or other, of the disappearance of a city in the Lake of Killarney, of which, my authority stated, the towers were occasionally to be perceived. Another legend, of which the scene was laid in Mexico, I recollect, was to the same effect; and in this I am confirmed by a friend, who has traveled much in that country. I must myself totally deny the

* This shows that the MSS. of Helmold were corrupted at a very early period. I have seen one uncorrupted. A list of them would be a thing desirable.

† German, answering to about eight English.

‡ I have translated *übermoset* as above, though nothing at the bottom could be covered with moss. I suspect the true lection to be *übermodert*, as *moder* exists in the present German, answering to our word "mother."

* This expression, as well as a previous one, alludes to the distance. "Of a mile" is, in both cases, to be understood.

existence of Vineta, except as the capital city of the Veneti, when I would place it in Rügen.

I may as well add that M. de Kaiserling dug up his coins in the north-western corner of Wollin, near the Rathhaus.

The Salmarks are in the neighbourhood of the town, the Greater one to the north, the Lesser to the south.

I will now close the paper, already too long, and hope for elucidations and remarks from abler pens.

KENNETH R. H. MACKENZIE.

September 25. 1851.

Minor Notes.

Curious Epitaph in Dalkeith Churchyard.—The following inscription is on the tombstone of one Margaret Scott, who died in the town of Dalkeith, February 9, 1738, aged 125 years: —

"Stop, passenger, until my life you read:
The living may get knowledge by the dead.
Five times five years I lived a virgin's life:
Ten times five years I was a virtuous wife:
Ten times five years I lived a widow chaste;
Now, weary'd of this mortal life, I rest.
Between my cradle and my grave have been
Eight mighty kings of Scotland and a queen.
Four times five years the Commonwealth I saw;
Ten times the subjects rose against the law.
Twice did I see old Prelacy pull'd down;
And twice the cloak was humbled by the gown.
An end of Stuart's race I saw: nay, more!
My native country sold for English ore.
Such desolations in my life have been,
I have an end of all perfection seen."

I thought that the above instance of what might be termed "historical longevity" was worthy of a place in your pages, along with others proving how "traditions from remote periods may come through few hands." BLOWEN.

Device of SS. — However doubtful may be the derivation of our English "Collar of Esses," there is a pretty explanation given of a similar device granted to a Spanish nobleman.

It is said that Gatierre de Cardenas was the first person who announced to the young Princess Isabella of Castile the approach of her future husband, Ferdinand of Aragon (after his romantic journey to Valladolid in 1469), exclaiming, "Esse es, esse es," — "This is he!" He obtained permission to add to his escutcheon the letters SS. to commemorate this circumstance. O. P. Q.

Lord Edward Fitzgerald. — Having seen in "NOTES AND QUERIES" a remark about Lord Edward Fitzgerald, I wish to add the following.

The body of Lord Edward Fitzgerald has never been removed by his relatives, but has lain in an outside vault or passage, under the parish church of St. Werburgh, Dublin, until very lately, when (I believe within the last year) Lady Campbell, widow of General Sir Guy Campbell, Bart., and daughter of Pamela, caused it to be placed in an oak coffin, the old one being greatly decayed. It is now removed into what is called the chancel vault. L. M. M.

The Michaelmas Goose. — Why it is that here in England —

"——— by custom (right divine)
Geese are ordained to bleed at Michael's shrine,"

is a mystery still unsolved by English antiquaries. For, even if the story that Queen Elizabeth was eating a goose on Michaelmas Day when she received the news of the defeat of the Spanish Armada, rested on unquestionable authority, it would not explain the origin of the custom, since Brand has shown, by a reference to Blount's *Jocular Tenures*, that it existed as early as the tenth year of Edward IV. If we seek an illustration from the practice of our continental neighbours, we shall fail; or only learn that we have transferred to the Feast of St. Michael a practice which is observed abroad on that of St. Martin, the 11th November: indeed, St. Martin's Bird is a name by which the goose is known among many of the continental nations. In the Runic Calendar the 11th November is marked by a goose. In the old *Bauern Practica* (ed. 1567), *Wintermonat* or November boasts, in one of the Rhymes of the Month, —

"Fat geese unto the rich I sell."

And in the curious old Story Book of Peter Leu, reprinted by von der Hagen in his *Narrenbuch*, one of the adventures commences:

"It fell upon St. Martin's Day,
When folks are wont goose-feasts to keep."

A learned German, however, Nork (*Festkalender*, s. 567.), sees in our Michaelmas Goose the last traces of the goose offered of old to Proserpina, the infernal goddess of death (on which account it is that the figure of this bird is so frequently seen on monumental remains); and also of the offerings (among which the goose figured) formerly made to Odin at this season, a pagan festival which on the introduction of Christianity was not abolished, but transferred to St. Michael.

WILLIAM J. THOMS.

Gravesend Boats (Vol. ii., p. 209.).—In a letter from Sir Thomas Heneage to Sir Christopher Hatton, dated 2nd May, 1585, given in Nicolas's *Memoir of the Life and Times of Sir Christopher Hatton* (p. 426.), is this passage:

"Her Highness thinketh your house will shortly be like a Gravesend barge, never without a knave, a priest, or a thief," &c.

"Her Highness" was Queen Elizabeth, and the purport of the letter was to convey "her High-

ness's pleasure" touching one Isaac Higgins, then in the custody of Sir Christopher Hatton.

C. H. COOPER.

Cambridge, Sept. 19. 1851.

Skull-cups.—There are so very few consecutive and methodical readers left, that it is not surprising that Mr. Blackwell, the editor of Bohn's *Mallet*, should have adopted the groundless charge of one Magnusen against Olaus Wormius, who understood Ragnar's death-song much better than certain ironical dilettanti of Cockneyland. Charlemagne's secretary, Paul Warnefrid, the Lombard deacon of Aquileia, swears that, about 200 years after the event, King Ratchis had shown him *the cup made out of Cunimund's skull*, in which Queen Rosamund, his daughter, refused to drink, in the year 574.* (*Paul. Diac.* ii. 8.) Open the *Acta Sanctorum* for the 1st of May, and they will tell you that the monks of Triers had enchased in silver the skull of St. Theodulf, out of which they administered fever-drink to the sick. Moreover, when, in the year 1465, Leo von Rozmital came to Neuss, he saw a costly tomb wherein lay the blessed Saint Quirinus, and he drank out of his skull-cup. St. Sebastian's skull at Ebersberg, and St. Ernhart's at Ratisbonne, had also been converted into chalices.

I refer the reader to Jacob Grimm's *Geschichte der Deutschen Sprache*, pp. 143. 146., for further details: he shows that to drink ale out of *buigvidum hausa*, can only mean out of "hollow skulls," literally "*vacuitas* curva."

To prove the antiquity of the custom, Grimm alleges likewise a passage of the Vilkinasaga, in which Völundr, the smith, our Belenger†, or Will o' the Wisp, enchases in silver the amputated skulls of Nidads' two boys.

GEORGE MÉTIVIER.

Minor Queries.

168. *Elizabeth, Equestrian Figure of.*—Doubtless many of your readers have seen in the Exhibition a large equestrian figure of Elizabeth; it is in the N.W. gallery, in one of the large plate cases. Now the horse is described as pacing, which the explanation states was a step taught the horses belonging to the ladies of that period. Query, where a description of pacing, or rules for teaching horses to pace, amble, &c., may be found? for what appears so extraordinary in the figure is, that the fore and hind legs of the same side of the horse are extended together, or simultaneously. I have in the *Graphic Illustrator* a picture of Elizabeth hawking (the figure in the Exhibition may have been copied from the original), where the horse is in the same attitude. I feel anxious to know if that unnatural gait is possible, or whether it is a part or the whole of the pacing step.

THOS. LAWRENCE.

Ashby de la Zouch.

169. *Indian Ants.*—Is there any foundation for Pliny's account of the Indian ants, which were, according to Herodotus, "not so large as a dog, but bigger than a fox?" A. C. W.

170. *Passage in Geo. Herbert.*—What is the meaning of the following? (Herbert's *Poems*, "Charms and Knots," ver. 8.):—

> "Take one from ten, and what remains?
> Ten still: if sermons go for gains."

H. T. G.

171. "*The King's-way*," *Wilts.*—Mention of this road, in the neighbourhood of Malmsbury, occurs in two charters of the Saxon kings Athelstan and Eadwig, Nos. 355. & 460. Cod. Dipl. Aevi. Sax. The road is said to be known in Wiltshire as King Athelstan's Way. Can any of your correspondents oblige me by pointing out its course, and the immediate purpose for which it was constructed? There is a King's-way Field (Cyngwey-ffeld) mentioned in the ancient terriers of Bampton, Oxon, and still known there. B. W.

172. *Marriages within ruined Churches.*—I have heard of marriages solemnized within *ruined* churches in Ireland within the last twenty years. What is the origin of this custom; was it general, and is it still observed? R. H.

173. *Fees for Inoculation.*—In an old Account Book of a Sussex county gentleman I find the following items:—

"1780. I paid for the inoculation of William and Polly Parker, £5 15*s.* 6*d.*"

and again in 1784:

"Paid towards R. Stephen's inoculation, £1 11*s.* 0*d.*"

from which it would appear that the process was a very expensive one in those days. I should feel obliged to any of your correspondents to give me some information on this point. R. W. B.

174. "*Born in the Eighth Climate.*"—Can any of your readers explain the allusion contained in the following extract from Sir Thomas Browne?

"*I was born in the eighth climate*, but seem for to be framed and constellated unto all."—*Religio Medici*, ii. 1.

Will the notions of astrology throw any light upon it? N. H.

175. *Aubry de Montdidier's Dog.*—Who was the King of France that subjected the Chevalier Macaire to the ordeal by combat with this famous

* See Grotius's valuable Collection of Gothic and Lombard Historians.

† Fœu *Bélenger*, in one of the dialects of the Low-Norman Isles.

dog? In some of the authorities it is said to be Charles VI., and in others "Le Roi Jean," meaning, I presume, John II. HENRY H. BREEN.

St. Lucia.

176. *Sanford's Descensus.* — Can any of your correspondents say if Sanford's *Descensus* has ever been published separately? It is spoken of in the 2nd vol. of Gale's *Court of the Gentiles*, and was published in the works of a bishop who survived him. A copy of that prelate's works is in the Bodleian Library, and contains the *Descensus*. What is the bishop's name? ÆGROTUS.

177. *Parish Registers — Briefs for Collection.* — What acts of parliament since the reign of George I. affect parish registers?

On what authority were collections made in churches *by brief*; in what year was that mode of collection decreed; and when did it cease?

J. B. (A Subscriber.)

178. *Early Printing Presses, Sticks, and Chases.* — I am a compositor, and have read with great interest the "Notes" on Caxton and Printing in your valuable publication. May I venture to put a Query which has often crossed my mind, especially when I went to see Mr. Maclise's great painting at the Royal Academy. What kind of press did Caxton and his successors use? Also, is anything known of the shape of their "sticks" and "chases?" Mr. Maclise seems to have taken a modern pattern for all of these, especially the two last. EM QUAD.

179. *Bootikins.* — Horace Walpole speaks in many of his letters of the great benefit he had experienced from the use of *bootikins* in his attacks of gout. In a letter to George Montagu, Esq., dated July 31, 1767, he says:

"Except one day's gout, which I cured with the *bootikins*, I have been quite well since I saw you."

Eight years afterwards his expectations of *cure* from them were not so high. In a letter to the Rev. Mr. Cole, dated June 5, 1775, he remarks:

"I am perfectly well, and expect to be so for a year and a half. I desire no more of my *bootikins* than to curtail my fits."

Dr. E. J. Seymour (*Thoughts on the Nature and Treatment of several severe Diseases of the Human Body*, i. 107.: London, 1847), says that —

"The *bootikins* were simply a glove, with a partition for the thumb, but no separate ones for the fingers, like an infant's glove, made of oiled silk."

Can any of your readers shed light on this matter? R. D.

Philadelphia.

180. *Printers' Privilege.* — I have heard it confidently stated that printers have the privilege, if they are disposed to use it, to wear on all occasions a sword dangling at their sides. If it be so, whence does it arise? I have heard two explanations, one, bearing *primâ facie* evidence of incorrectness, a special grant as a mark of favour; the other, which is the only reasonable way of accounting for such a totally unsuitable privilege, that when the act passed forbidding arms to be commonly worn, all kinds and manner of people were mentioned by the name of their trades, businesses, &c., except printers, who were accidently omitted. How much of truth might there be in all this? What is the act alluded to? TEE BEE.

181. *Death of Pitt.* — What authority is there for the accompanying statement respecting the death of Mr. Pitt?

"Among the anecdotes of statesmen few are more interesting than that which records the death of Pitt. The hand which had so long sustained the sceptre of this country found no hand to clasp it in death. By friends and by servants he was alike deserted; and a stranger wandering on from room to room of a deserted house, came at last by chance to a chamber untended but not unquiet, in which the great minister lay, alone and dead."— See *Edinburgh Review* for July, 1851, p. 78., on the *Poems and Memoir of Hartley Coleridge*.

NATHANIEL ELLISON.

182. "*A little Bird told me.*"— C. W. wishes to know if any of the readers of "NOTES AND QUERIES" can tell him the origin of the proverb, "A little bird told me."

C. W. has an idea that the origin is from the *Koran*, where is an account of all the birds being summoned before Solomon. The lapwing absents himself. Upon being questioned why he did not immediately obey, he says he has been at the court of the Queen of Sheba, who has resolved upon visiting Solomon. On the hint, Solomon prepares for the queen's reception. The lapwing sets off to Ethiopia, and tells the Queen that Solomon wishes to see her. The meeting, as we know, took place.

Not having the *Koran*, C. W. cannot refer to it to see if it is right or wrong.

183. *Baroner.*—At page 105. of the volume of *Bury Wills* published by the Camden Society, is the will of William Place, priest, Master of the Hospital of St. John Evangelist without the south gate of Bury St. Edmunds, dated 21st July, 1504, whereby he willed that "Damp" William Carsey (elsewhere in the same will called Karsey), "Baroner" of the Monastery of Bury St. Edmunds, should assign two children to say *De profundis* at his grave for his soul every day from his burying day till his thirtieth day be past, and they to have each day for their labour one penny betwixt them. Mr. Tymms's notes to the above publication are copious and valuable, but he omits to explain the term "Baroner;" and the object of this Query is to ascertain if he, or any of your numerous correspondents, can do so. I conjecture that the

Baroner was the master of the children (or song school), but I am not aware of any other instance of the use of the word as denoting a monastic officer. C. H. COOPER.

Cambridge, Sept. 19. 1851.

184. *William the Third at Exeter — History of Hawick.* — 1. Mr. Macaulay, in describing the entrance of William of Orange into Exeter, mentions that he was preceded, amongst others, by three hundred gentlemen of English birth. Can any of your correspondents inform me whether the names of these gentlemen are known, and, if so, where the roll may be met with?

2. I remember to have read an extract from a work called the *History of Hawick* in Teviotdale, but I have never met with any one acquainted with the work. Is the book now extant, and, if so, where can it be seen? If any of your correspondents should have seen this volume, perhaps he can inform me whether it narrates an altercation between the abbot of Melrose and a neighbouring baron, which ended in the death of the former? H. L.

Maen-twrog, North Wales.

185. *Johannes Lychtenberger.*—The "Pronosticatio," or "prophecies," which bear this name, have been often reprinted since what I believe to be the first edition was published in the year 1488. In giving an account of the copies of it in the Lambeth Library, I stated that I knew of no other copy of this edition, except one in the Douce collection in the Bodleian. Eight years have elapsed since that time, and I have not heard of any; and as circumstances have lately led to my being engaged about the book, I shall be glad if you will allow me to ask whether any of your many learned correspondents know of a *prior* edition, or of any other copies of *this* one of 1488? S. R. MAITLAND.

Gloucester.

186. *Lestourgeon the Horologist.*—I have in my possession an apparently very old, though very elegant and very excellent, eight-day clock, with the maker's name on its face, *Thomas Lestourgeon, London.* Some years ago there was found among the apparatus of the Natural Philosophy class, in the University of Edinburgh, what is called in the inventory "an old watch, maker's name Lestourgeon, London." Can any of your readers tell me when that excellent horologist flourished? I know the history of the clock for about a century, but how much older it may be I should like to know. JAMES LAURIE.

187. *Physiological Query.* — Can any of your correspondents mention the work of any physiologist in which the *cause* is given why all herbivorous animals suck in what they drink, and all carnivorous animals lap it up by the action of the tongue? Also, what naturalists have specified that broad distinction, and whether it has been mentioned in any other work? ÆGROTUS.

188. *De Grammont's Memoirs.* — Is there an earlier edition of De Grammont's *Memoirs* than that in 12mo. printed at Cologne in 1713? PETER CUNNINGHAM.

189. "*Frightened out of his seven Senses.*" — Can this expression be met with in any author; or what is its origin?

Is it simply synonymous to the more usual phrase, "To be frightened out of one's wits?"

Is there any other passage in the language where the possession of more than *five* senses is implied? G. T. H.

Acton.

190. *Fides Carbonaria.* — What is the *origin* of a phrase known to readers of a certain Latinity, "Fides Carbonaria?" The French have an expression apparently equivalent, "Foi de Charbonnier;" but *what* originated either? A QUERIST.

191. *Bourchier Family.* — I would be very much obliged to any correspondent who could tell me either the inscriptions on any monuments to the "Bourchier" family, or in what church they are to be found. I believe there are some in Northamptonshire. L. M. M.

Dublin.

192. *Warnings to Scotland.*—

"Warnings to Scotland, of the Eternal Spirit, to the City of Edinburgh, in Scotland, by the mouths of Thomas Dutton, Guy Nutt, John Glover, in their Mission by the Spirit to the said City, as they were delivered in the year 1709, and faithfully taken down in writing as they were spoken. London printed in the year 1710."

The trio also gave "warnings" to the sinful city of Glasgow, &c.

I would be glad if any of your correspondents could give me any information regarding this *agitation*, and if it produced any sensation at the time? ELGINENSIS.

193. *Herschel anticipated.* — Can one of your correspondents mention the name, and any other particulars, of the man who anticipated Herschel relative to the sun's motion; and was declared to be mad for entertaining such opinions? ÆGROTUS.

194. *Duke of Wellington.* — Where can a copy of the petition, presented by the Lord Mayor and Common Council, setting forth the insufficiency of the Duke of Wellington as a general, and his obvious incapacity, and begging his immediate recall, be obtained, and the date of it? It is a droll historical document, which should not sink into oblivion. ÆGROTUS.

Minor Queries Answered.

An early Printer.—I have seen an old black-letter book of homilies in Latin, with the following imprint:—

"Sermones Michaelis de Ungaria prædicabiles per totū annum licet breves. Et sic est finis sit laus et gloria trinis Impressū suburbiis sācti germani de praetis per Petrū Leuet, anno dñi millesimo quadringēte sino nonagesimo septimo primo die vero. xiij. Novembris."

I should be glad if any of your correspondents could furnish any information regarding the printer. ABERDONIENSIS.

[Petrus Levet was one of the early Paris printers, and several of the works printed by him are noticed in Gresswell's *Annals of Parisian Typography*, pp. 96. 100. 104. At p. 178. will be found his device, copied from the *Destructorium Vitiorum*, anno 1497.]

Nimble Ninepence.—What is the origin of this expression? P. S. KG.

["A nimble ninepence is better than a slow shilling." —*Old Proverb.*]

Prince Rupert's Balls.—Why are the glass balls filled with floating bubbles called Rupert balls? Was the prince a glass-blower? ↑

[The earliest experiments upon glass tears were made in 1656, both in London and Paris; but it is not certain in what country they were invented. They were first brought to England by Prince Rupert, and experiments were made upon them by the Right Hon. Sir Robert Moray, in 1661, by the command of his Majesty. An account of these experiments is to be found in the Registers of the Royal Society, of which he was one of the founders. See *Edinburgh Encyclopædia*, vol. x. p. 319.]

Knock under.—To *knock under*, in the sense of succumb, yield: *unde derivatur?* NOCAB.

["From the submission expressed among good fellows by knocking under the table."—*Johnson.*]

Freemasons.—Where can be found a good account of the origin of freemasons? And is there any truth in the story that Lord Doneraile made his daughter, the Honorable Miss E. St. Leger, a freemason? ↑

[For a circumstantial account of the origin of Freemasons, see a curious pamphlet published in 1812, entitled *Jachin and Boaz; or an authentic Key to the Door of Freemasonry, both Ancient and Modern*, &c.; also, Oliver's *Antiquities of Freemasonry*. A very interesting historico-critical inquiry into the origin of the Rosicrucians and Freemasons, from the pen of the English Opium-eater, who in it has abstracted, arranged, and in some respects re-arranged the German work of J. G. Buhle, *Ueber den Ursprung und die vornehmsten Schicksale der Orden der Rosenkreuzer und Freymaurer*, will be found in the *London Magazine* for January and February, 1824.

We believe it is perfectly true that the Hon. Miss E. St. Leger was made a mason, and that she always accompanied her lodge in its processions.]

Replies.

CONQUEST OF SCOTLAND.

(Vol. iv., p. 165.)

In an article of A. C. in "NOTES AND QUERIES" for 30th August last, under the head "Plowden of Plowden" from Burke's *Landed Gentry*, I find this paragraph:

"The names of the followers of William the Conqueror are often alluded to; but the 'comers over' at the CONQUEST of Wales, SCOTLAND, and Ireland are but seldom thought of, though they lend to their descendants' pedigree a degree of historical interest."

I do not read this paragraph without pain, mingled with indignation. Who ever before heard of the conquest of Scotland? It is true, that, on repeated occasions, the English made successful inroads into that kingdom, sometimes of a larger, sometimes of a less extensive character; but the Scottish nation never did "lie at the proud foot of a conqueror."

Though Edward I., by means of intrigues unworthy of his high character, did for a short period, during the interregnum consequent on the death of the Maid of Norway, assume the government of the Scottish realm, and put to death some of the most distinguished of her defenders, yet his successor paid the penalty of this unjust assumption in the battle of Bannockburn; a battle having justice on the side of the victorious party, and regarded by all Scotsmen as to be ranked in military prowess with those of Cressy, Poictiers, and Agincourt.

It is not generally known, that upon the marriage of Mary to the Dauphin in 1558, Scotsmen were naturalised in France by an *ordonnance* of Henry II.; and that, in like manner, by an act of the parliament of Scotland, all Frenchmen were naturalised in that country. The ordonnance granting these privileges to Scotsmen within the realm of France, is printed in the Scottish statute-book along with the Scottish act granting similar privileges to Frenchmen within Scotland.

One of the most distinguished writers on the law of Scotland, when dedicating his work to King Charles II., reminds him of the inscription on the palace of Holyrood: "Nobis hæc invicta miserunt centum sex Prouvi."

When, in 1707, Scotland treated of an incorporating union with the realm of England, she treated as an independent and sovereign power, and the Treaty of Union was concluded with her in that character: a treaty which was at least as beneficial to England as it was to Scotland, by precluding in all time to come the intrigues of France with the Scottish sovereign and nation.

That Scotland was able for so many centuries to defend her liberties and independence against the powerful kingdom of England, does her great honour. There is no problem of more difficult solution than this: What might have happened, if some other great event had happened otherwise than it did? When England had overcome the kingdom of France, if Scotland had not afforded the means of annoyance to England, the seat of government might have been removed to France, and the great English nation have been absorbed in that country: but Providence ruled otherwise; England lost her dominion in France, and Scotland remained independent.

SCOTUS OCTOGENARIUS.

BOROUGH-ENGLISH.

(Vol. iv., p. 133.)

W. FRAZER's Query, which are the towns or districts in England in which Borough-English prevails, or has prevailed, and whether there are any instances on record of its being carried into effect in modern times, would require more knowledge than any individual can be expected to possess of local customs throughout the country to give a full answer to; but if all your legal correspondents would contribute their quotas of information on the subject, a very fair list might be made, which would not be uninteresting as illustrative of this peculiar custom. I do not know any work in which the places where the custom prevails are collected together. But I send you a short list of such manors and places as I know of and have been able to collect, in which the custom of Borough-English is the rule of descent, hoping that other correspondents will add to the list which I have only made a commencement of:—

Manors and Places where the Custom of Borough-English prevails.

The Manor of Lambeth - - } Surrey.
„ Kennington - - }
„ Hoo (qy.) - - Kent.

Reve *v.* Maltster, Croke's *Reports, Trin. Term*, 11 Chas. I.

The Manor of Tottenham - - } Middlesex.
„ Edmonton - - }

Termes de la Ley, Kitchin, fo. 102.

Turnham Green - - - - Middlesex.

Forester's *Equity Reports*, 276.

The Manor of Bray - - - Berks.

Co. Litt. Sec. 211.

I am informed that the custom also prevails in some of the Duchy manors in Cornwall, but I cannot at present give you the names.

I may be able to add to this list in a future communication, and I hope to see in your pages some considerable additions to this list from other correspondents.

As to the continuance of the custom to modern times, nothing can alter it but an act of parliament; so that where the custom has prevailed, it is still the law of descent: and I have had under my notice a descent of copyhold property, in the manors of Lambeth and Kennington, to the youngest brother within the present century.

G. R. C.

There is a farm of about a hundred acres in the parish of Sullescombe in Sussex, which is held by this tenure; but whether the adjoining land is so, I am not aware. In case of the owner dying intestate, the land would go to the younger son; but I am not aware of an instance of this having occurred.

E. H. Y.

PENDULUM DEMONSTRATION OF THE EARTH'S ROTATION.

(Vol. iv., pp. 129. 177.)

Your correspondent A. E. B. appears, by his suggestion regarding Foucault's theory, to have rendered confusion worse confounded, mystery more mysterious. He says:

"If the propounders of this theory had from the first explained, that they do not claim for the plane of oscillation an exemption from the general rotation of the earth, but only the difference of rotation due to the excess of velocity with which one extremity of the line of oscillation may be affected more than the other, it would have saved a world of fruitless conjecture and misunderstanding."

This supposition makes an effect, which it is difficult to believe in, into one utterly impossible to conceive. It is hard enough to credit the theory, that the plane of oscillation of a pendulum is partially independent of the rotatory motion of the earth, but still not impossible, considering that the effect of the presumed cause is not inconsistent with the results of *à priori* calculation. For instance, during the swing of a two-seconds pendulum, the angular motion of the earth will have been 1′, or thereabouts, which, supposing the oscillation to be independent, would produce an appreciable angle on an index circle placed concentric with the pendulum, and at right angles to its plane of oscillation.

But as to A. E. B.'s theory, which supposes the variation of the pendulum's plane to be "due to the excess of velocity with which one extremity of the line of oscillation may be affected more than the other," it appears to me quite untenable for a moment. Let him reduce it to paper, and find what difference of velocity there is on the earth's surface at the two ends of a line of ten feet, the assumed length of the arc of a two-seconds pendulum, — a larger one, I presume, than that used by

Foucault in his cellar,—and I believe he will find it to be practically nothing.

I confess I have had no faith in this theory from the first; the effect, if any and constant, I believe to be magnetic. The results of experiments have been stated from the first very loosely, and the theory itself has been put forth very indistinctly, and not supported by any name of eminence, except that of Professor Powell.

In the meantime, and until some competent authority has pronounced on the point, I propose that such of your readers as are interested in the question make experiments for themselves, dividing them into four classes, viz., with the plane of oscillation E. and W., N. and S., N.E. and S.W., N.W. and S.E.; take the mean of a great many, and communicate them to the editor of "NOTES AND QUERIES;" and I venture to say that such a collection will do more towards confirming or disproving the theory absolutely, than all the papers we have yet seen on the subject.

I am myself about to make experiments with a twenty-five feet pendulum. H. C. K.

——— Rectory, Hereford, Sept. 8. 1851.

LORD MAYOR NOT A PRIVY COUNCILLOR.

(Vol. iv., pp. 9. 137. 180.)

In p. 180. I find some observations respecting the rank of the Lord Mayor of London, which seem to require further elucidation. But I should not trouble you except for one passage, which leads me to think that the writer is under some little mistake. He seems to think that upon the occasion of a new king's accession, only Privy Councillors are summoned. This is not so. I remember upon the accession of George IV., that I received a summons, being then a member of the House of Commons and holding an official appointment; and some other private gentlemen were also summoned. I *think* that the summonses were issued from the Home Office, but of this I am not certain; nor do I know if the same practice has been adopted upon the subsequent accessions. I remember that we all met at Carlton House; that we all signed some document, recognising the new sovereign, which I apprehend to be the authority for the proclamation; but that the *Privy Councillors only* went in to the presence.

I understand that the theory for summoning me and others was that some persons of various ranks and grades of society should concur in placing the new king upon the throne.

All this is, however, mere speculation of my own. The *fact* of my summons is certain. As to the Lord Mayor being Right Honorable, why need we look for other authority than usage? Usage only gives the title of Right Honorable to a Privy Councillor being a Commoner. Usage only gives that title to a Peer. Excuse this gossip.

DN.

COLLARS OF SS.

(Vol. iv., p. 147.)

I have the pleasure to add to the early examples of the collar of SS. given by MR. EDWARD FOSS, the names of some personages whose monuments are either represented or described in Blore's *Monumental Remains*, Dugdale's *History of St. Paul's*, Gough's *Sepulchral Monuments*, and Stothard's *Monumental Effigies*.

1. On the effigy of Sir Simon Burley, engraved by Hollar for Dugdale, is a collar apparently marked, but very indistinctly, with SS. Sir Simon was a Knight of the Garter, Chamberlain to Richard II., and was beheaded in 1388.

2 and 3. Sir Robert Waterton and his wife, in Methley church, Yorkshire. The collar was issued to this knight, when he was an esquire, out of the great wardrobe of Henry Earl of Derby, in the 20th year of Richard II.

4. Sir William Ryther, in Harwood church, Yorkshire: he lived in the time of Richard II.

5. John Beaufort, Earl of Somerset, in the cathedral at Canterbury. He was Chamberlain of England, and Captain of Calais in the reign of Henry IV., and died in 1410.

6. Thomas Fitz-Alan, Earl of Arundel, in Arundel church, Sussex; Chief Butler of England at the coronation of Henry IV., who with his queen was present at the earl's wedding in 1404; temporary Marshal of England in 1405. Died in 1416, the 4th of Henry V.

7 and 8. Sir Edmund de Thorpe and his wife, in Ashwell-Thorpe church, Norfolk. Two persons of this name, Mon' Esmond Thorp and Mon' Esmon de Thorp, were summoned to a great council held at Westminster in the 2nd of Henry IV. It is considered that this Sir Edmund is the person called Lord Thorpe, who was slain in Normandy in 1418; that his wife is Joan, daughter of Sir Robert Norwood, and widow of Roger Lord Scales; and that she is the Lady Thorpe who died in 1415.

9. Thomas Duke of Clarence, second son of Henry IV., President of the Council, and Lieutenant General of the Forces. He died in 1421. Monument in Canterbury cathedral.

10, 11, and 12. Ralph Nevill, Earl of Westmorland, and his two wives, in Staindrop church, co. Durham. He was created Earl of Westmorland by Richard II., made Earl Marshal of England by Henry IV., present at the battle of Agincourt with Henry V., and died in the 4th of Henry VI., 1425.

Margaret, his first wife, was the daughter of Hugh Earl of Stafford; and his second wife was Joan de Beaufort, only daughter of John of Ghent, Duke of Lancaster, by Catherine Swinford.

13. John Fitz-Alan, Lord Maltravers and Earl of Arundel, in the church at Arundel, Sussex. He distinguished himself by the capture of many towns and fortresses in Normandy in the year of his death, 1434.

14. William Phelip Lord Bardolf, in Dennington church, Suffolk. Treasurer of the household of Henry V., Knight of the Garter, and Chamberlain to Henry VI. Died in the 19th year of this reign, 1440.

15 and 16. John Beaufort Duke of Somerset, and his wife, in Wimborne Minster, Dorset, Knight of the Garter, created Duke of Somerset and Earl of Kendal, and at the same time made Lieutenant and Captain-General of Aquitaine, France and Normandy. Died in 1444.

17. Robert Lord Hungerford, who served in the wars in France and Guienne, and died in 1453. His effigy is drawn by Stothard (*Mon. Eff.* p. 98.).

18. Sir John Nevill, in Harwood church, Yorkshire. Died 22nd Edward IV., 1482.

I presume that Mr. Edward Foss would refer to the curious passage in the printed *Rolls of Parliament*, vol. iii. p. 313., wherein it appears that Richard II., in the 20th year of his reign, formally declared that he *assumed*, bore, and used, and that by his leave and wish persons of his retinue also bore and used, the livery of the collar of his uncle, the Duke of Lancaster.

Mr. John Gough Nichols, in the *Gent. Mag.* for 1842, quotes the principal part of this passage, and produces some interesting evidence in favour of the view that the livery of the collar of the Duke of Lancaster was the collar of SS.

Llewellyn.

WRITTEN SERMONS.

(Vol. iii., pp. 478. 526.; Vol. iv., pp. 8. 41.)

The statement that the reading of sermons did not prevail in the early ages of Christianity not having been called in question, although irreconcileable with the practice of the Fathers, as ascertained from their own writings, I am induced to observe that in *Ferrarius de Ritu Sac. Concionum*, evidence is adduced that extemporaneous preaching was occasionally superseded by more elaborate and written discourses, sometimes committed to memory, sometimes recited, that is, read.

"Narrat Gregorius (Hom. 21. ex Libro Quadraginta Homiliarum) solemne ibi fuisse dum Concionem haberet, per Dictatum loqui; additque, Ob languentem stomachum jam *legere* se non posse quæ dictaverat; ac proinde velle se Evangelicæ Lectionis explanationem non amplius per Dictatum, sed per familiares collocutiones pronunciare. Per Dictatum autem loqui nihil aliud fuit Gregorio quam de scripto dicere ex eo perspicuum fit, quod verbo Dictare pro Scribere passim usi sunt Veteres Auctores, Sidonius Epistola septima Libri primi, undecima quarti, ultima septimi, sexta octavi, tertia noni; Aldhelmus *de Laudibus Virginitatis*, cap. vii., Gregorius Magnus, lib. x. *Epistolarum*, Ep. xxii. "ad Joannem Ravennæ Subdiaconum," et "Epistola ad Leonardum;" quæ præmittitur Expositioni in Job, et alii: usu nimirum ex prisco more petito quo Auctores olim, ut est apud Plinium in Epistolis non uno loco, Notariis dictare consueverant. Vox præterea Legere qua usus est Gregorius hoc ipsum aperte confirmat; ea enim dumtaxat legere possumus quæ scripta sunt et ante oculos posita."—Ferrarius, *ut suprà*, lib. ii. 15.

Fabricius, in his *Bibliothecaria Antiquaria* (cap. xi., De Concionibus Christianorum), thus refers to this passage:

"Conciones plerasque dictas ex memoria, quasdam etiam de scripto recitatas, observatum Ferrario, lib. ii. cap. 15."

It may therefore be inferred that he knew of no other testimony equally pertinent, but surely we may surmise that other fathers, *e.g.* Gregory Nazianzen (who, in the words of Bellarmine, "sapientiam mirificè cum eloquentia copulavit") occasionally were unable to commit to memory the numerous discussions which they had so diligently prepared.

I have been requested by the Rev. Richard Bingham, Jun., to state that he has in his possession autograph sermons by his illustrious ancestor, in some of which are notes only or heads of subjects, and which are therefore unfavourable to the suspicion expressed (p. 42.), that the author of the *Antiquities of the Christian Church* was prejudiced against extempore preaching.

Bibliothecarius Chethamensis.

Replies to Minor Queries.

The Authoress of "A Residence on the Shores of the Baltic" (Vol. iv., p. 113.).—As in a publication such as "Notes and Queries" the most precise correctness, even in matters of secondary importance, is, above all things, to be desiderated, I am sure J. R. will be glad to be corrected in a statement made by him, in the concluding sentence of his interesting communication, "Traditions from remote Periods through few Hands," concerning the above accomplished lady. This elegant writer was not "one of *four* congenital children," though it is quite true that such a birth occurred in her family. The following account of so unusual an occurrence is taken from Matchett's *Norfolk and Norwich Remembrancer and Vade Mecum*, a work compiled principally from the columns of *The Norfolk Chronicle*, of which Mr. Matchett was for many years a co-proprietor and assistant editor:—

"August 15, 1817. At Dr. R.'s house, at Framingham (a small village four miles from Norwich), Mrs. R., who in 1804 had first brought him twins, was safely delivered of four living children, three sons and a daughter, who were privately baptized by the names of Primus John, Secundus Charles Henry, Tertius Robert Palgrave, and Quarta Caroline. They were weighed with their shirts on by Dr. Hamel, physician to the Grand Duke Nicholas of Russia, who paid Dr. R. a visit a few days after the quadruple birth, and were found to be 21 lbs. 2 oz. One lived eighteen days; the other three from eight to ten weeks. Dr. R. being a grandfather at the time, the children were born great-uncles and a great-aunt."

They are buried in Framingham Earl churchyard, where is a table monument over their remains, setting forth the above particulars in full, with the respective periods of their deaths.

Dr. R. was Mayor of Norwich in 1805, and, as J. R. states, an eminent physician of that city. He was the author of *An Essay on Animal Heat, On the Agriculture of Framingham and Holkham*, and of other works on Midwifery, Medicine, and Agriculture. He died Oct. 27, 1821, aged seventy-three years.

COWGILL.

Winifreda (Vol. iii., p. 27.; Vol. iv., p. 196.).—Notwithstanding the MS. note referred to by DR. RIMBAULT in a recent number, I cannot think that G. A. Stevens was the author of "Winifreda," as he had barely attained his sixteenth year when that song was first printed in 1726. Neither is it easy to imagine that the commonplace lines quoted in Reed's *Biographia Dramatica*, vol. i. p. 687., from Stevens's poem called "Religion, or the Libertine Repentant," and "Winifreda," could have been the production of the same person. We learn also from Reed, that, owing to a pirated edition of Stevens's songs being published at Whitehaven, he in 1772 printed a genuine collection of them at Oxford. This book I never met with. Should it contain Winifreda, I shall be satisfied: if not, we may still say of the mysterious author, "Non est inventus."

BRAYBROOKE.

Querelle d'Alleman (Vol. iii., p. 495.), not *d'Allemand*, as your correspondent MR. BREEN has written it; this saying deriving its origin from the *Allemans*, a powerful family of the Dauphiné, in the thirteenth and fourteenth centuries, and having no reference whatever to the national character of the Germans, as will appear by the following extract from the *Revue Historique de la Noblesse*, *voce* ALLEMAN:—

"Durant le 13e et le 14e siècle, la région montagneuse qui s'élève entre le Drac et l'Isère était presque en totalité le domaine d'une immense famille de seigneurs qui portaient tous le nom *d'Alleman*. . . . Jamais souche féodale ne produisit plus de rameaux, et nulle part les membres d'une même famille ne se groupèrent autour de leurs chefs avec un soin plus jaloux. . . . Ils se mariaient entre eux, jugeaient entre eux leurs différends, et en toute circonstance se prêtaient les uns aux autres un infaillible appui. Malheur à l'imprudent voisin qui eût troublé dans son héritage ou dans son honneur le plus humble des *Alleman*. Sur la plainte de l'offensé, un conseil de famille était réuni, la guerre votée par acclamations, et l'on voyait bientôt déboucher dans la plaine de Grenoble les bandes armées qui guidaient au châtiment de l'agresseur les bannières d'Uriage et de Valbonnais."

Hence, from the ardour with which this family avenged the smallest injury, came the saying, "*Faire une querelle d'Alleman*;" to which Oudin, in his *Curiosités Françoises*, gives the following interpretation:—

"*Querelle d'Alleman*, fondée sur peu de sujet et facile à appaiser."

Having reference to the same family was also the proverb, known in the Dauphiné, "*Gare la queue des Alleman*," applied to those entering upon some difficult enterprise; in other words, "mind the consequences."

In Le Roux de Lincy's *Livres des Proverbes Français*, vol. ii. p. 15., I find the following:

"Arces, Varces, Granges et Comiers,
Tel les regarde qui ni les ose ferier,
Mais gare la queue d'Alleman et des Brangiers."

PHILIP S. KING.

Coins of Constantius II. (Vol. ii., pp. 42. 254.).—Not being exactly satisfied with my former reply to MR. WITTON on this subject, I have made further search on the subject in numismatic works, and I would refer him to the following note in Banduri, vol. ii. p. 418.:—

"Galli numismata Antiquarii olim cum nummis Constantii Augusti confundebant; sed Erud. Harduinus numismata omnia Constantii Cæsaris (Galli) in quibus FEL. TEMP. REPARATIO. item ea in quibus CONSTANTIVS. IVN. appellatur, aut FL. CL. CONSTANTIVS, ad Gallum nostrum pertinere ostendit; in quibus omnibus cum eadem effigies expressa sit a Constantii Augusti effigie plurimum diversa, et caput nudum semper sit; omnia numismata in quibus et caput nudum, et idem qui in cæteris vultus conspicitur, ad eundem Gallum retulimus, tametsi eorum numismatum nonnulla FL. IVL. Constantium appellent. Haud dissimulandum tamen descripta ab Occone fuisse numismata duo Constantii Augusti, in quibus FL. CL. Constantius nominatur, quæ inter numismata illius Principis ex ære incerti moduli exhibuimus suprà. Cæterum hujus Principis nummi omnes ex argento rari sunt, et desiderantur in Mediobarbo, excepto hoc, quem perperam (licet ex Tristano) inter æreos recenset laudatus Mediobarbus, et duobus sequentibus."

On the whole, therefore, I conclude, that we may more safely assign to Gallus the *bare* head; the legends "CONSTANTIVS IVN." and "FL. CL. CONSTANTIVS," and the *diademed* head, and the legends, "FL. IVL. CONSTANTIVS," and "CONSTANTIVS AVG.," to Constantius II. Those with "FL. VAL.

CONSTANTIVS" would seem more properly to belong to Constantius Chlorus. I may add, that all those coins of Constantius which bear an A behind the portrait, certainly belong to Gallus.

E. S. TAYLOR.

Proverb; what constitutes one? (Vol. iv., p. 191.).—There can be no doubt that, according to modern usage, any short sentence which is commonly used, whether by way of enunciating a principle, foretelling a consequence, describing a situation, or recommending a course of action, &c., is a proverb. Brevity is an essential: that is, we apply the term *proverb* to nothing but apophthegms. In truth, nothing but what is said in few words can be frequently said by all. Accordingly a proverb, in the nineteenth century, is a commonly known and frequently cited apophthegm. But it was not always so. The *proverb* was only *one* of a class which we may cite under the name of *adage*, because the various folio collections of them generally have this word in the title, as descriptive of all. These works contain proverbs properly so called, sentences (*sententiæ*, pieces of *sententiousness*), parables, apologues, aphorisms, witticisms, apophthegms, &c. &c., many of the instances having a right to two or more of these names. According to Erasmus, all the definitions which he had met with of the *paræmia* or *proverb* might be contained under one or other of the following:—

"Proverbium est sermo ad vitæ rationem conducibilis, moderata quadam obscuritate multam in sese continens utilitatem."

"Proverbium est sermo, rem manifestam obscuritate tegens."

The old proverb then has a soul of utility, and a body of obscurity: the modern one has a soul of brevity, and a body of notoriety. This distinction will be held obscure enough for an old proverb, but not brief enough for a new one. M.

Dr. Matthew Sutcliffe (Vol. iv., p. 152.).—Your learned correspondent MR. CROSSLEY is right in his conjecture that this celebrated controversialist was of a family settled at Mayroyd in the parish of Halifax in Yorkshire. According to a pedigree certified in 1624 by Sir William Segar, Garter, he was the second son of John Sutcliffe of Melroyd, in the county of York, gent., by his wife Margaret, daughter of —— Owlsworth of Ashley in the same county. The Doctor married Ann, daughter of John Bradley of Louth, co. Lincoln, Esq., and had issue an only daughter Ann, the wife of Mr. Halls or Halse, of the county of Devon. The Doctor had four brothers, viz. Adam, Solomon, Luke, and John. Adam, the eldest, lived at Grimsby, co. Lincoln, and had an only daughter, Judith. Solomon was of Melroyd and of Grimsby; he married Elizabeth, daughter of John Bradley of Louth, Esq., by Frances his wife, daughter of —— Fairfax of Denton, co. York, and had issue four daughters, and also one son, viz. John Sutcliffe, one of the esquires of the body to King James. His wife was Alice, daughter of Luke Woodhouse of Kimberley, co. Norfolk, Esq., and he had issue one daughter, Susan. Segar granted arms to this gentleman in 1624. Of the other brothers of the Dean, Luke died unmarried, and John married a daughter of Jo. Kirton of Lincolnshire. F. R. R.

Milnrow Parsonage.

Pope's Translations, or Imitations of Horace (Vol. i., p. 230.; Vol. iv., pp. 58. 122. 139.).—Having every wish to accede to the request of your correspondent C., I have made a search, but am unable to lay my hand at present on the publication by Curll. There can be no doubt that I shall ultimately meet with it; and when I do, it will be quite at his service. Having compared it not very long ago with the folio edition by Boreman of this Imitation, which I suppose was the first in its complete state, I can be under no mistake as to the existence of the prior publication. It occurs in a thin 8vo. published by Curll in 1716, containing poetical miscellanies, which in my copy are bound up with other tracts. It is headed "By Mr. P——e," and contains only a portion of that subsequently printed. Curll afterwards reprinted the Imitation, as published by Boreman, in one of the volumes, I think the third of the collection, which he styles "Letters of Mr. Pope."

That the Imitation is by Pope, though I am not aware of any express acknowledgment of it by him, there can be no doubt, and as little that it found its way to the press, as published by Boreman, with his privity. Curll even says, if any weight be due to the assertions of such a miscreant, that Pope received a sum of money for it from Boreman. But I do not consider that Pope can be deemed to have affiliated it by its publication in Dodsley's edition in 1738; which is, as far as I have always understood, a mere bookseller's collection. The only collection of his works which can be called his own, and for which he is fairly responsible, is that in 2 vols., folio and 4to., 1717–35, to each volume of which a preface or notice by him is prefixed; and in the latter of these volumes, though previously published, he has not included this Imitation, which seems to indicate that he did not feel disposed to acknowledge it publicly, and indeed he had good reason to be ashamed of it. JAS. CROSSLEY.

M. Lominus, Theologus (Vol. iv., p. 193.).—The exact title of the work inquired for is, *Blachloanæ Hæresis, olim in Pelagio et Manichæis damnatæ, nunc denuo renascentis, Historia et Confutatio.* This 4to. volume consists of 332 pages, exclusive of the dedicatory epistle and the appendix; and a "printed account" of the author may be

seen in Sir James Ware's *Writers of Ireland* (ed. Harris, pp. 191–3), and in Dodd's *Church History of England*, vol. iii. pp. 284–5.: Brussels, 1742. It is to be hoped that in the Bodleian Catalogue something further has been stated respecting this curious and very rare book than that it was written by "M. Lominus, Theologus," who was merely an imaginary divine. The real author was the famous PETER TALBOT, brother of "Lying Dick Talbot" (the Duke of Tyrconnel and Viceroy of Ireland), almoner to Catharine, queen of Charles II., and titular Archbishop of Dublin. R. G.

The work referred to, entitled *Blackloanæ Hæresis, olim in Pelagio et Manichæis damnatæ, nunc denuo renascentis, Historia et Confutatio*, Gand. 1675, 4to., I have a copy of. It is written against the Blackloists, the leaders of whom were Thomas White, the follower of Sir Kenelm Digby, and John Sargeant, the voluminous Roman Catholic writer. The real author of the book was Peter Talbot, the brother of Richard Talbot, Duke of Tyrconnel. He also published the *History of Manicheism and Pelagianism, in which it is shown that Thomas White and his Adherents have revived those Heresies:* Paris, 1674, 8vo. JAS. CROSSLEY.

Corpse passing makes a Right of Way (Vol. iii., pp. 477. 507. 519.; Vol. iv., p. 124.).—This belief is common in East Anglia, and such paths are called *Bierways*. When the common lands at Alby in Norfolk were enclosed, much difficulty was experienced in stopping one road, on account of its being an ancient bierway. In Norwich the passage through a part of the city called the Bull Close, is accounted public for this reason; and a very few years since a gentleman at Whittlesey, in Cambridgeshire, prevented a funeral from taking a shorter road through his grounds, through fear of its being afterwards esteemed a public thoroughfare. E. S. TAYLOR.

Horology (Vol. iv., p. 175.).—H. C. K. will probably find all he requires in the *Penny Cyclopædia* (Articles "Horology" and "Pendulum"), or in a two-shilling volume published by Weale last year, Denison *on Clocks, Chimes, &c.*, or in the other works enumerated below:—Ellicott *on regulating Clocks*, 4to., 1753; Vulliamy's *Considerations on Public Clocks*, 4to., 1828; Derham's *Artificial Clock Maker*, 12mo., 1734; Berthoudi's *Essai sur l'Horlogerie*, 4to., 2 vols. 1763. H. T. E.

Clyst St. George.

Curfew (Vol. ii., p. 103.).—In Charleston, the capital of the state of South Carolina, a bell is tolled twice every evening, at eight and ten o'clock in summer, and at seven and nine in winter: this custom dates from early times. At the ringing of the *second* bell the watch for the night is set, and our servants are prohibited from being abroad after that hour without a permit from their masters; the first bell subserves no purpose, and is merely rung in conformity to ancient usage. I am inclined to think that our ancestors had this bell rung in order to keep up the old custom of the curfew bell of their cherished mother-country. It is still a custom when "the first bell rings" for the younger children of the family to say "Good night," and retire to bed. This is the only practical use to which this early ringing is put, and a capital custom it is, though rather distasteful to the young folks when they are anxious to sit up a little longer. H. H. B.

Monte Cavallo, South Carolina.

"*Going the whole Hog*" (Vol. iii., p. 250.).—A querist asks information as to the origin of the American figure of speech "to go the whole hog." I apprehend its parentage belongs less to America than to Ireland, where a "hog" is still the synonym for a shilling, and a "tester" or "taster" for a sixpence. Previously to the assimilation of the currency of the two countries in 1825, a "white hog" meant the English shilling or twelve pence, and a "black hog" the Irish shilling of thirteen pence. To "go the whole hog" is a convivial determination *to spend the whole shilling*, and the prevalence of the expression, with an extension of its applications in America, can be readily traced to its importation by the multitudes of emigrants from Ireland. M. R***SON.

Belfast.

John Bodley (Vol. iv., p. 59.).—"——Burleigh, M. A." who is mentioned by S. S. S. as one of the translators of the Bible in 1611, must have been a different person to John Bodley, the father of the celebrated Sir Thomas Bodley. In the very interesting "History of English Translations and Translators" prefixed to Bagster's *English Hexapla*, "Mr. Burgley of Stretford" is mentioned as one, with this note:—

"In the Lambeth MS. it is 'Mr. Henry Burleigh.' It is added, one of that name was B.D. in 1594, and D.D. in 1607."—P. 104.

Townley, however, in his *Illustrations of Biblical Literature*, 1821, vol. iii. p. 293., supposes him to have been the Francis Burleigh, D.D., who, according to Newcourt, became vicar of Stortford, or Bishop Stortford, in 1590. See *Repertorium*, vol. i. p. 896. JOHN I. DREDGE.

Among my matches in and about London (which I shall always be glad to search for your correspondents) is the following:

"23 July 1608, *John Bodleigh*, Aldgate, printer, B 34, free of the stationers and a freeman; and *Elizabeth Hemp* of Paul's Wharf, Sp. 30. St. Brides."

J. S. B.

Ancient Egypt, Language of (Vol. iv., p. 152.).—In Adelung's *Mithridates* the titles of the best

works explanatory of this language will be found. To these must be added those of Dr. Thomas Young and Champollian Junior. There are some recent German works on the subject; your correspondent will, however, be very little benefited after mastering all the writers, for they have really but little to tell. The method to be pursued with a feasible prospect of success is, to acquire the Coptic-Egyptian language from the New Testament and De Woide, with the special object of mastering the roots, about 200 in number, of that language. Next, some knowledge of the Chinese language should be obtained, so far at least as is necessary to comprehend the *hieroglyphic principle*, whereby 214 letter-keys are made to do duty in representing 5000, or more, distinct ideas. The next matter, which admits of a very simple explanation, is to ascertain how the Chinese *dissevers* the *idea* of a character (hieroglyphic) from its *sound*, and makes his ideas (hieroglyphic characters) stand for syllables alone, by prefixing the character *more* (mouth) to indicate that the characters next following are to be read as *sounds* and not as *ideas*. In the Egyptian hieroglyphic such characters (representing the names of places and persons) are inclosed in a sort of lozenge or parallelogram. Having found out certain *sounds* in the Egyptian hieroglyphic, *e. g. Cle-o-pa-tra*, turn to the *Coptic Lexicon* and ascertain what *idea* (thing) *cle* represents in Coptic, and so on with *o*, with *pa*, &c., and all other with syllable sounds. Here Champollian Junior stuck fast, and little has been done since his day in the way of *translation;* and the reason is evident—the separate characters representing sounds found in these lozenges are too few in number to give any hope that the Egyptian hieroglyphics will ever be rendered generally intelligible; their object, however, has been far more effectually secured by the paintings and representations of objects and actions, which supply an infinitely better means of knowing what was interesting in Egypt than mere words, sounds, or ideas (hieroglyphics) could convey. J. BUCKTON.

Lichfield.

The late William Hone (Vol. iii., p. 477.; Vol. iv., pp. 105, 106.). — If E. V. will take the trouble to apply to the Rev. Thomas Binney, of the Weigh House Chapel, London, he will be in the way of receiving the most authentic information concerning the happy conversion, and triumphant death, of William Hone, who adorned the doctrine of God his Saviour for some years previous to his decease in communion with a congregation of Protestant Dissenters. O. T. D.

The interesting letter of the late William Hone, published in Vol. iv., pp. 105, 106., scarcely throws any discredit upon an anecdote I often have heard as to the means of his *first awakening* to a better mind, somewhat as follows: — that, asking a drink of milk of a little child, and observing a book in her hand, he inquired what it was? She answered, "A Bible:" and, in reply to some depreciatory remarks of his, added, "I thought everybody loved their Bible, Sir." I hope that this may not be contradicted, but confirmed. C. W. B.

Bensley (Vol. iv., p. 115.). — The "Bensley tragedy" was no doubt the sudden death, in April or May, 1765, by a fall from his horse, of *James Bensley*, Esq., of Lincoln's Inn; probably an early acquaintance of Hill and Cowper. The melancholy death of another friend of theirs, poor Lloyd (which Southey also calls a *tragedy*), had happened three or four months earlier. C.

John Lilburne (Vol. iv., p. 134.). — The name of John Lilburne occurs in Cleveland's *Poems* more than once, *e. g.* "The General Eclipse:" —

> "Thus 'tis a general eclipse,
> And the whole world is *al-a-mort;*
> Only the House of Commons trips
> The stage in a Triumphant sort,
> Now e'en *John Lilburn* take 'em for't."
>
> *Works*, p. 57. Lond. 1687.

And again, "On the Inundation of the River Trent," p. 294.:

> "One herd and flock in one kind hill found mercy,
> Like *Lilburn* (and his wool) in the Isle of *Jersey*."

RT.

Warmington.

School of the Heart (Vol. iii., p. 390.; Vol. iv., p. 141.). — Is your correspondent aware of Benedict Haeften's *Schola Cordis*, from which Harvey's *School of the Heart* was imitated? It was published at Antwerp in 1635. The copy I now have before me is dated 1699, but I will give its full title:

"Schola Cordis, sive aversi a Deo Cordis ad eumdem reductio, et instructio. Auctore Benedicto Haefteno, Reformati Monast. Affligeminsis, Ordinis S. Benedicti, præposito. Antverpiæ, apud Henricum et Cornelium Verdurrin, MDCXCIX."

P. S. The *emblems* are fifty-five in number.

RT.

Warmington.

Sir W. Raleigh in Virginia (Vol. iv., p. 190.). — That Mr. Hallam should have forgotten to correct an incidental allusion is natural enough; and that Raleigh in person discovered Virginia *was* commonly believed. Sir Walter Scott, for instance, believed it, as appears by a passage at the end of *Kenilworth*. But the very title-page of Hariot's account of the discovery of Virginia (whether in the English of 1588, or the Frankfort Latin of 1590), negatives the idea of Raleigh assisting in person. And the *Biographia Britannica*, or, I believe, any similar work of authority, will

show that no biographer of note has affirmed it. It was an expedition *fitted out* by Raleigh which discovered Virginia. M.

It appears by the *Historie of Travaile into Virginia Britannia*, by Strachey, so ably edited by Mr. Major for the Hakluyt Society, that Sir Walter Raleigh sent out his first expedition to Virginia in 1584, under Captain Amadas; in 1585 a fleet under Sir R. Grenville, which he intended to have commanded in person, but jealousy at court prevented him. In 1587 a second fleet was sent to Roanoak under Captain White, in 1590 supplies by Captain White, and in 1602 he sent Samuel Mace. Neither Oldys nor Cayley mention his having gone there; and as they carry on the events of his life pretty clearly year by year, I think, in reply to the Query of Mr. Breen, that there is pretty good evidence to show that he never was there. E. N. W.

Southwark.

Siege of Londonderry (Vol. iv., p. 162.). — Can B. G. give any information respecting the list of persons who received grants of land in the county of Londonderry after the conclusion of the war in 1691? Also, whether he knows of an old ballad (cotemporary I believe) called "The Battle of the Boyne?" I have an old history of the siege of Derry, by Mr. George Walker, 1689. I should be glad to know what the pamphlet contains, and whether the family of Downing are mentioned in it. A. C. L.

Cowper Law (Vol. iv., p. 101.). — For the satisfaction of your correspondent C. de D., I transcribe from Jamieson's *Dictionary* the following:

"Cowper Justice, trying a man after execution: the same with *Jeddart*, or *Jedburgh justice** [See Jeddart Justice.]

'Yet let the present swearing trustees
Know they give conscience *Cowper Justice*,
And by subscribing it in gross,
Renounces every solid gloss.—
And if my judgement be not scant,
Some lybel will be relevant,
And all the process firm and fast,
To give the counsel *Jedburgh cast*.'

Cleland's *Poems*, pp. 109, 110.

"This phrase is said to have had its rise from the conduct of a Baron-bailie in *Coupar*-Angus, before the abolition of heritable jurisdictions."

Charles Thiriold.

Cambridge, Sept. 8. 1851.

Decretorum Doctor (Vol. iv., p. 191.). — The precise meaning of this term is Doctor of the Canon Law. A doctor of laws was a doctor of *both the laws* (that is, the Civil Law *and* the Canon Law). The University of Cambridge was forbidden to grant degrees in Canon Law in 1535; and soon afterwards these degrees were discontinued in Oxford, in consequence of the repudiation of the Papal authority, although three or more persons took the degree of Bachelor of Decrees there in the reign of Queen Mary. Further details respecting the Canon Law, and the graduates in that faculty, will be found in Fuller's *History of the University of Cambridge*, ed. Priskett and Wright, pp. 220. 225.; Wood's *History and Antiq. of the University of Oxford*, ed. Gutch, vol. i. pp. 63. 359.; vol. ii. pp. 67. 79. 768, 769, 770. 902.; Hallam's *Middle Ages*, 9th ed. vol. ii. p. 2.; *Peacock on Statutes of the University of Cambridge*, Appendix A. xlix. n. 1. C. H. Cooper.

Cambridge, Sept. 13. 1851.

Nightingale and Thorn (Vol. iv., p. 175.), by A. W. H.:—

"Every thing did banish moan,
Save the nightingale alone:
She, poor bird, as all forlorn,
Leaned her breast up-till a thorn,
And there sung the dolefull'st ditty,
That to hear it was great pity."

Shakspeare: *Passionate Pilgrim*, xix.

W. J. Bernhard Smith.

Temple.

The earliest allusion to this fable, that I know of, occurs in the *Passionate Pilgrim*, Sect. xix.

Ovid, in his version of the fable of Tereus, does not introduce the thorn; so probably the allusion is not classical.

Apollodorus also gives this myth, but I have him not to refer to. H. E. H.

Carli the Economist (Vol. iv., p. 175.). — Alpha will find in a very excellent work, entitled *Storia della Economia Pubblica in Italia, &c., di Giuseppe Pecchio*, Lugano, 1829, 8vo., the information he requires regarding the first work on political economy, by an Italian writer, who seems to have been Gasparo Scaruffi; and also learn that Gian Rinaldo Carli died in 1795. F. R. A.

Tale of a Tub (Vol. i., p. 326.; Vol. iii., p. 28.). — It is no wonder that Henry VIII.'s chancellor Sir Thomas More should have heard of an extraordinary tale about a tub, since its earliest form — the model of so many copies — is in Apuleius, at the beginning of the 9th book. It forms likewise the argument of the second novel of Boccacio's *Seventh Day, ove* "Peronella mette un suo amante in un doglio." Girolamo Morlino told the same objectionable story in Latin; and Agnolo Firenzuola, the Italian translator of Apuleius, seems to have adopted the witty Florentine's imagery, forgetting the original which he professed to follow. See Manni, *Istoria del Decamerone*, Firenze, 1742,

* Also "*Jedwood* Justice." See Scott's *Fair Maid of Perth*, vol. xliii. p. 304.

pp. 466. 472. "Tale of a tub," like Conte de peau l'âne, Conte de la Cigogne, Conte de la Mère Oie, lenotes a marvellous or cock and bull story — Conte gras, Conte pour rire. There is no doubt that Jean-Jaques' miniature French opera, *Le Tonnelier*, was founded, though through certain strainers well refined, on the wicked Milesian fiction of the African jester :

"Un tonnelier vieux et jaloux
Aimait une jeune bergère :
Il voulait être son époux,
Mais il n'avait pas su lui plaire :
Travaillez, travaillez, bon tonnelier !
Raccommodez votre cuvier !"

GEORGE MÉTIVIER.

Wyle Cop (Vol. iv., p. 116.). — May not Wyle Cop be derived from the Anglo-Saxon *wylle*, well or fountain, and *cop*, head or top? SALOPIAN can perhaps judge whether "*Fountain Hill*" or "*Well Head*" would be at all applicable to the Wyle Cop in Shrewsbury. THOS. LAWRENCE.

Ashby de la Zouch.

Visiting Cards (Vol. iv., pp. 133. 195.). — 'Marriage à-la-Mode," Plate IV., supplies an additional proof of playing cards having done duty as Visiting Cards and Cards of Invitation during the middle of the last century. There are several lying on the floor, in the right-hand corner of the picture. One is inscribed — "Count Basset begs to no how Lade Squander sleapt last nite."

C. FORBES.

Temple.

Absalom's Hair (Vol. iv., p. 131.). — Your correspondent P. P. remarks in the number of "NOTES AND QUERIES" for August 23, that "Absalom's long hair had nothing to do with his death; his head itself, and not the hair upon it, having been caught in the boughs of the tree." Even allowing the silence of Scripture upon the matter, the tradition has certainly the basis of respectable antiquity to rest on. Bishop J. Taylor thus writes in his *Second Sermon upon St. Matthew*, vi. 26. *ad finem* : —

"The Doctors of the Jews report that when *Absalom hanged among the oaks by the hair of the head*, he seemed to see under him Hell gaping wide ready to receive him; and he *durst not cut off the hair that intangled him*, for fear he should fall into the horrid Lake, whose portion is flames and torment, but chose to protract his miserable life a few minutes in that pain of posture, and to abide the stroke of his pursuing enemies. His condition was sad when his arts of remedy were so vain."

RT.

Warmington, Sept. 3. 1851.

MS. Book of Sentences (Vol. iv., p. 188.). — The name of the Durham monk referred to by W. S. W. is more probably "Swallwell" than "Wallwell," because the former is the name of a township or vill in Durham county. E. S.

The Winchester Execution (Vol. iv., p. 191.). — The narrative related from memory by M. W. B. bears on its face strong indications of fiction: according to that statement a sheepstealer was "some years ago" condemned to death; a "warrant" for his execution was made out, but mislaid, by whom does not appear. After the lapse of years, during which the prisoner had been employed in "executing commissions in distant places" for the gaoler, and in obtaining a high character for his amiable and moral conduct, the fatal warrant arrives, and is "forwarded to the high sheriff, and to the delinquent himself," who is forthwith hanged.

Any one acquainted with the course of practice at assizes at the period to which this anecdote refers, must be aware that no "warrant," in the sense in which the word is here used, was ever made out in such cases. The prisoner is legally in the custody of the sheriff when sentence is passed in court, and he leaves the court in that same custody. The judgment so pronounced is itself the warrant, though a short memorandum or note of it is officially made at the time; unless the judge reprieves or suspends the sentence, no sheriff waits for any further authority, and as for the unfortunate delinquent, no judge, sheriff, or gaoler ever supposed that any copy of a warrant was to be handed to the prisoner himself! During the interval between sentence and execution, if there be no reprieve or release from imprisonment by the authority of the executive, the prisoner is, and always has been, kept by the sheriff *in salvâ et arctâ custodiâ* in the county gaol. The idea of an employment for years in rambling about the country on the gaoler's errands, is a preposterous figment, composed by some novelist who was unacquainted with the needful machinery for giving an air of verisimilitude to his story. The legend seems to be a version of the fate of Sir W. Raleigh adapted to low life; as in his case the scene is laid at Winchester, but the machinery and decorations are not contrived with a due regard to probability.

"Quodcunque ossendis mihi sic, incredulus odi."

E. S.

Locke's MSS. (Vol. iii., p. 337.). — A good account of Locke's MSS. is to be found in Blakey's *History of Metaphysics*. They were in the possession of the Forster family, whose representative, Dr. Forster, M.D., is now, or was very lately, residing at Bruges. ÆGROTUS.

Peal of Bells (Vol. i., p. 154.). — The definition of a *peal*, viz., "a performance of above 5,000 changes," was recently confirmed to me by the two following inscriptions, which I read in the belfry of the curfew tower at Windsor : —

"Feb. 21, 1748, was rung in this steeple a complete 5,040 of union trebles, never performed here before."

"College Youths.—This society rung in this steeple, Tuesday, April 10, 1787, *a true and complete peal* of 5,040 grandsire triples in three hours and fourteen minutes."

A stone tablet in the bell chamber of Ecclesfield church records, that a few months ago "was rung in this tower *a peal* of Kent treble bob major, consisting of 5,024 changes in three hours and five minutes." ALFRED GATTY.

Pope's "honest Factor" (Vol. iv., p. 6.). — If any one ever made a rational guess at who this *factor* may have been, he must have been still more likely to have known who was meant by *Sir Balaam*, at whose identity I have never yet heard a guess. I suppose that both *factor* and *knight* were fancy characters. C.

Bells in Churches (Vol. iv., p. 165.). — The judgment stated to have been given by Lord Chief Justice *Campbell*, was given by Lord Chief Justice *Jervis*. C. H. COOPER.

Cambridge.

Virgil, Passage from (Vol. iii., p. 499.). — The line of Virgil (*Georg.*, lib. iv. 87.) quoted,

"Pulveris exigui jactu compressa quiescunt,"

and the preceding line,

"Hi motus animorum atque hæc certamina tanta,"

have been happily applied to the contrasted quiescence of *Ash*-Wednesday, immediately succeeding the tumultuous carnival in Roman Catholic countries, when the cross marked by *ashes* on the forehead lulls to quiet the turbulent spirits of the previous weeks. J. R.

Duke of Berwick (Vol. iv., p. 133.). — The Duke of Berwick, born in 1671, and so created the 19th of March, 1687, by his father (natural) James II., was indeed a Spanish grandee, which he was made by Philip V., after his victory of Almanza, in 1707; but the title was Liria, not Alva, which belonged to the great house of Toledo, and was rendered famous (or infamous) by its bearer under Philip II. Berwick, however, transferred this Spanish title of Liria to his son James, by his first wife Honera de Burgh, daughter of William, seventh Earl of Clanrickard, with the annexed territory, or *majorat*. She was the widow of Patrick Sarsfield, Earl of Lucan, who conducted 14,000 Irish refugees to France in 1691, after the surrender of Limerick to Ginkle. She died of consumption, still young, at Montpelier, in 1698. The Duke of St. Simon, in his *Mémoires*, tome ii. p. 92., describes her as "belle, faite à peindre, touchante — une nymphe enfin;" but, though personally acquainted with her, he names her the daughter, instead of the widow, of Lucan. Berwick afterwards married Miss Buckley, one of the Queen Mary d'Este's maids of honour, by whom he had several children, who assumed the name of Fitz-James. Their descendants were colonels or proprietaires of the Irish Brigade regiment, called, after their founder, Berwick. The Spanish branch still maintains its rank and estates. Berwick was killed at the siege of Philpsburg, in Baden, the 12th June, 1734. His military talents were of acknowledged superiority; so far more resembling his uncle Marlborough than his father, whose dastardly flight at the Boyne he indignantly witnessed. His *Mémoires*, in two volumes 12mo., were published from his manuscript by his grandson, the Duke of Fitz-James, in 1778. J. R.

Cork.

Nullus and Nemo (Vol. iv., p. 153.). — The interpretation of "M.'s" woodcut will be found in Ulrich von Hutten's elegiac verses, which are exhibited in his OTTIΣ, NEMO. Your correspondent's amusing conjecture about "nobody's child" was quite correct, as these lines prove:

"Quærendus puero pater est: Nemo obtigit. At tu,
Si me audis, alium stulta require patrem."

I suspect that "M.'s" old 4to. tracts bear a somewhat earlier date than 1520–30; but probably, this matter might be determined by Burckhard's *Commentarius de Ulrici ab Hutten fatis e meritis*, or by his *Analecta* (Cf. Freytag, *Adpar Lit.* iii. 519.), or by means of Münck's collection o De Hutten's works. I happen to have copies o two editions of the *Nemo*, which, though they ar undated, must appertain to the year 1518. Thi was not, however, the period of the first publi cation of the poem; for the author, in a lette addressed to Erasmus in October, 1516, mention it as having then appeared (Niceron, *Mémoires* xv. 266.): but the original impression of thi satirical performance is without the prefator epistle to Crotus Rubianus [Johan Jager], wh is believed to have had no inconsiderable shar in the composition of the celebrated *Epistolæ ob scurorum Virorum*. R. G

Grimsdyke (Vol. iv., p. 192.).—I can mention a all events one other earthwork named Grimsdyk in England — the great earthwork, viz., south o Salisbury, which is called Grimsdyke. Mr. Gues has stated his belief that it was not a Belgic work but a boundary line made by the Welsh after th treaty of the Mons Badonicus. W. S. G

Newcastle-upon-Tyne.

Coke, how pronounced (Vol. iv., pp. 24. 9 138.).—Respecting the pronunciation of the nam of Coke at page 138., I recollect having some dis cussion on it in 1812 with the late Mr. Andre Lynch, Master in Chancery, then a student at th Temple, when he corrected me for calling it *Cook* which he maintained should be called *Coake*. W happened to dine that day at Mr. Charles Butler'

future father-in-law, and agreed to refer the tter to him who had been associated with Har- ve in publishing Sir Edward Coke's *Commen- ies on Littleton* (1809, 7 vols. 8vo.). Mr. Butler once decided the question in my favour, adding t he had never heard the name otherwise pro- unced, and that *Coake* was quite a novelty, ich he should never adopt — indeed, I am sure is so, though now I find it generally prevalent.

J. R.

Cork.

Marcus Ælius Antoninus (Vol. iv., p. 152.). — hink that your correspondent will not readily ertain the owner of this pseudonyme; but, in e presumed absence of any opposing evidence, would suggest that the mask may belong to arc-Antonio Flaminio. Melancthon's excellent *esponsio ad scriptum quorundam delectorum à ero secundario Coloniæ Agrippinæ*, 4to., Franc- rdiæ, 1543, is now before me, but it does not ude to the *Querela* set forth in the same year. is said that the framer of the Cologne *Judicium ainst* Bucer was the Carmelite Eberhardus llicus; and TYRO may be assured that he is tunate if he be a possessor of the tract by the titious Antoninus; for, in the words of Secken- rf, —

'Ex scriptis reliquis, occasione Reformationis Colo- nsis tunc publicatis, plurima in oblivionem fere vene- it, nec facile hodie inveniuntur, typis licet olim usa."— *Comm. de Luther.* lib. iii. sect. 27. § cvii. 437. Francof. 1692.

R. G.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

The sculptures which have been preserved with com- atively little injury for upwards of six centuries on western front of the venerable cathedral of Wells e long excited the wonder and curiosity, as well as iration, of all who looked upon them. All have n ready to recognise in them the expression of some nd design; but it has been reserved for Professor kerell to penetrate, through the quaintness of the e and the dilapidations of centuries, into their noble and purpose, and to describe at length this "ex- ive but hitherto unedited commentary in living pture of the thirteenth century, upon our earliest asties, our churchmen, and religious creed." This has done in a handsome and richly illustrated me, lately published by Mr. Parker under the of *Iconography of the West Front of Wells Cathedral, an Appendix on the Sculptures of other Mediæval rches in England:* and the work will be found of highest interest, not only for its valuable illustration is "kalender for unlearned men," which we owe he piety and love of art of Bishop Trotman, and ch Flaxman speaks as "*the earliest specimen* of magnificent and varied sculpture united in a es of sacred history that is to be found in western Europe," but also for the light it throws upon the history of art in this country. For not only have we in these pages the results of Professor Cockerell's studies of the extensive and important series of sculp- tures which form the immediate subject of them; but also his criticisms and remarks upon the cognate objects to be found at Exeter, Norwich, Malmesbury, Canter- bury, Rochester, York, Beverley, Lichfield, Worcester, Lincoln, Gloucester, Salisbury, Peterborough, Croy- land, and Bath. And who can speak with greater authority upon such points? whose opinion would be received with greater respect?

Surely Rome must have been styled the *Eternal City* because there is no end to the books which are published respecting it:

"For every year and month sends forth a new one;"

yet the subject never seems exhausted. Now it is a high churchman who gives a picture of this "Niobe of nations," tinted *couleur de rose;* now a low church- man, who talks of nothing but abominations of a deeper dye; now some classical student tells how —

"The Goth, the Christian, time, war, flood, and fire
Have dealt upon the seven hill'd city's pride;"

now some worshipper of art, who unfolds the treasures garnered within its walls; now a politician loud in his praises of Young Italy, or his condemnation of foreign interference. The Chevalier de Chatelaine is none of these, or rather, he is almost all of them by turns; and consequently his *Rambles through Rome, descriptive of the Social, Political, and Ecclesiastical Condition of the City and its Inhabitants*, is a volume of pleasant gossip, more amusing to the reader than flattering to the character of the Roman people or those who govern them.

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Notices to Correspondents.

MR. J. F. HARKINS *will find the information he wishes respecting the dramatic works of Bishop Bale, &c., in Mr. Collier's* History of Dramatic Poetry. The Arraignment of Paris *is printed in Peele's works; and the plays attributed to Shakspeare, in a supplement to Knight's* Pictorial Shakspeare. *The other Queries shall appear very shortly.*

A. N. *The communication referred to shall be found* if possible; *but the number of papers we receive is not* small, *as our correspondent supposes.*

J. B. C.'s *communication was certainly intended for insertion. It shall be looked out and printed, with as little delay as possible.*

REPLIES RECEIVED. — *Marriage of Bishops — Names of Vermin and Payments for destroying — Suicides buried in Cross Roads — Tobacco used by Elizabethan Ladies — Ball that killed Nelson — Serpent with a Human Head — Bidding Weddings — White Rose — Annals of the Inquisition — Pope and Flatman — Quotation from Bacon — Story referred to by Jeremy Taylor — Lord Mayor not a Privy Councillor — Borough-English — The Sun Feminine — Sacre Cheveux — Blessing by the Hand — Nao a Ship — Illumination in 1802 — Miserrimus — Tennyson — St. Francis — Whig and Tory — Simnels — Devenisch — Discovery of the Drowned — Forthfare — Royal Library, &c. — Antiquity of Kilts — Caguts — Burton Family — Fire unknown — Mad as a March Hare — Grimsdyke — Freedom from Serpents.*

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Erratum. — Vol. iii., p. 522., after the last word in the article on MOSAIC, add "by Alex. de La Borde."

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Notes.

BATTLE OF BRUNANBURGH.

It is remarkable that the site of this great battle, the effects of which were so important to the Anglo-Saxon power, remains to this day undetermined.

The several chroniclers who describe it give various names to the locality, though modern authors generally adopt the name of Brunanburgh, or "Town of the Fountains." Not however to insist on such variations in the name as Brunandune, Bruneberik, Bruneford, and Brumby, Simeon of Durham describes the battle as occurring at a place named Wendune, otherwise Weondune, to which moreover he assigns the further name of Ethrunnanwerch. The locality has been sought for in most improbable places, — in Northumberland and Cheshire. There can, however, be little or no doubt that this Waterloo of the Anglo-Saxons, as it has been called, is really to be found in the immediate neighbourhood of the Humber; though, whether on the northern or southern bank of that river seems quite uncertain: so far at least as the evidence hitherto adduced affords us the means of judging. In the Winchester volume of the British Archæological Association, MR. HESLEDEN states his belief that he has traced the site of this battle on the south of the Humber, near Barton in Lincolnshire; but the evidence on which he grounds this opinion, whilst demanding for this locality further consideration, seems to me far from conclusive. MR. HESLEDEN describes some curious earth-works in this situation, and thinks he has discovered the site of Anlaff's camp at Barrow, and that of Athelstan at Burnham (formerly, as he informs us, written "Brunnum"), where is an eminence called "Black Hold," which he thinks was the actual seat of the battle. At Barrow are places called "*Barrow Bogs*" and "*Blow Wells.*" Does MR. HESLEDEN think we have here any reference to the "fountains" giving their name to Brunanburgh?

It is very desirable, in a topographical and historical point of view, that the site of this remarkable contest between the Anglo-Saxons and the allied Scandinavians and British *reguli* under Anlaff, should be determined on satisfactory data; and the allusion to it by MR. HESLEDEN, in a recent communication to "NOTES AND QUERIES" (Vol. iv., p. 180.), induces me to call the attention of your readers, and of that gentleman in particular, to some mention of this battle, topographically not unimportant, which is to be found in Egil's *Saga;* the hero of which was himself a combatant at Brunanburgh, under the standard of Athelstan, and which appears to have escaped the observation of those who have discussed the probable site of this deadly encounter. The circumstantial account to be found in the *Saga*, chap. lii. and liii., has not been overlooked by

Sharon Turner, who however does not quote the passages having a special topographical interest. It is remarkable that the name of Wendune, for which among Anglo-Saxon writers there appears the single authority of Simeon of Durham, is confirmed by the testimony of the *Saga:* at least there can be little doubt, that the *Vinheida* of the *Saga* is but a Norse form for the Wendun or Weondune of the Anglo-Saxon chronicler. The natural and other features of the locality are not neglected by the author of the *Saga*, who describes it as a wild and uncultivated spot, surrounded by woods, having the town of *Vinheida* not far distant on the north. These particulars I take from the Latin of the *Saga;* but the reader of the Icelandic would possibly find more minute characteristics, which may have been lost in the process of translation. As, by his residence in the neighbourhood, Mr. Hesleden is favourably situated for the further prosecution of this inquiry, I should be glad to find whether his conclusion as to the site of the battle received confirmation, or otherwise, from the passages of the *Saga* to which I have now ventured to direct attention.

I may here observe, that if we consider the situation of *Jorvik*, or York, the capital of the then Norse kingdom of Northumbria, we shall perhaps conclude that it was on the Yorkshire rather than on the Lincolnshire side of the Humber, that —

> " Athelstan, king,
> of earls the Lord,
> of heroes the bracelet-giver,
> And his brother eke,
> Edmund etheling,
> life-long-glory
> in battle won
> with edges of swords
> near Brumby."

This conclusion is to some extent confirmed, when we connect with the above the tradition or historical fact, whichever we regard it, that it was after this battle that Athelstan, in redemption of a previous vow, made various costly offerings on the altar of St. John of Beverley, and endowed that church with great privileges, the memory of which exists to the present day. It must however be admitted, that such a presumption is anything but conclusive in regard to a topographical question of this description. In conclusion, I would suggest that the Domesday Book for Yorkshire and Lincolnshire should be carefully examined, in order to ascertain whether the place in question, under any of the names assigned to it, is there to be found. John Thurnam, M. D.

Devizes.

THE CAXTON COFFER.

" Sans titres on fait des romans; pour écrire l'histoire il faut des preuves authentiques, des monumens certains."—J. J. Oberlin, *Annales de la vie de Jean Gutenberg.*

Gratified by the approbation with which my suggestion of a *Caxton memorial* has been received, both publicly and privately, and acquiring fresh confidence in its success, it is my intention to make a second appeal to the lovers of literature when the excitement of the present year shall have passed away, and home-subjects shall reassume their wonted powers of attraction.

In the mean time, I recommend an assemblage of notes on the life and works of Caxton, designed to correct current errors; to expose baseless conjectures; to indicate probable sources of information, or to furnish such novel information as research may produce; and to assist in establishing the principles on which such a memorial as that suggested should be prepared and edited.

In justification of this advice, I must express my belief that there have been few men of celebrity on whose life and labours so many erroneous statements, and inadmissible conjectures, have been published in works of general repute.

Requesting the favour of contributions to *The Caxton coffer* from such persons as may take an interest in the success of the enterprise, I now proceed to set an example:—

" I have a great number of books printed by Caxton, and in very good condition, except a very few. I think the number is forty-two. Have you any notes relating to that good honest man? I think he deserves those titles, and I may add industrious too."—Edward, earl of Oxford, to Thomas Hearne, 1731.

" In Osborne's shop-catalogue for 1749, No. 5954, occurs the 'Catalogue of the late E. of Oxford's library, as it was purchased, (being the original) inlaid with royal paper, in 16 vols. 4to. with the prices prefixed to each book—pr. 10. 10. 0.—N. B. There never was any other copy of this catalogue with the prices added to it.'—The same article, at the same price, is repeated in his cat. for 1750, No. 6583, and for 1751, No. 6347—after which, being discontinued in his subsequent cats. it was probably sold. Quy. to whom and where is it now?"—Richard Heber, c. 1811.

The first of the above notes is copied from *Letters written by eminent persons*, London [Oxford], 1813. 8°. The second note, which concludes with a *query*, forms part of some manuscript memoranda, now in my possession, on the matchless library to which it refers. Bolton Corney.

ACCURACY OF PRINTING.

Much of the *copy* forwarded by the contributors to "Notes and Queries" contains quotations from old books; which I presume are accurately given, without alteration of spelling or punctuation.

The difficulty is this; that the printer, or perhaps even the editor, may sometimes alter what he supposes to be a *contributor's* error of copying. Thus, in Query 93. (Vol. iv., p. 151.), there is *medulla grammaticæ*, where I wrote *grammatice*, as in my authority: but the vile punctuation of the subsequent extract (which is also that of the original) is duly preserved. It would be desirable to have some symbol by which to call attention to the fact that some glaring error is real quotation, and is to be preserved in printing. For example, an indented line (~~~~) drawn under the words in question, or at the side, would warn the printer that he is not to correct any error, however gross. If you would suggest this, or any other method, and request your contributors generally to adopt it, an increased degree of confidence in the quotations would result.

"Nec [sic] intersit nisi dignus vindice nodus
Inciderit."

M.

[We are quite alive to the importance of our correspondent's suggestion. The excuse for such corrections by compositors and readers is, that copy frequently comes into their hands in such a state, that if they did not exercise a power somewhat beyond the strict limit of their duty, they would commit greater sins, and give more offence both to writers and readers. It may be feared that some compositors would not know what was meant by an indented line, and would (especially if it was not carefully made) take it as a direction for *Italics*. The object may, however, probably be attained by the writer's placing in the margin, or in the line, or between the lines, so as to be either above or below the particular word or phrase to which it is meant to refer, the word "sic," with a line completely round it. All persons concerned in the practical part of printing understand, that "matter" which is thus circumscribed or circumlineated, is not to be printed, but is a private communication for the benefit of such readers of the written copy as it may concern. If there are many lines which require this caution, it will generally be enough to mark one or two of the first instances, for that will suffice to show that the writer knows that he is doing, and means to do, what looks as if it wanted correction.

We are inclined to add one suggestion, for which this seems to be a good opportunity, because it is peculiarly inapplicable to the correspondent who has drawn from us these remarks. It is this, that as those who know that they are telling a story which is likely to excite doubt, take more than usual care to put on a grave and honest countenance, so those who know that they are writing what is bad or questionable in grammar, spelling, &c., should use the precaution of being peculiarly legible.]

FOLK LORE.

Discovering the Bodies of the Drowned (Vol. iv., p. 148.). — It is curious that a similar practice to that of discovering the bodies of the drowned by loading a loaf with mercury, and putting it afloat on the stream, extracted from the *Gent. Mag.*, seems to exist among the North American Indians. Sir James Alexander, in his account of Canada (*L'Acadie*, 2 vols., 1849), says, p. 26.: —

"The Indians imagine that in the case of a drowned body, its place may be discovered by floating a chip of cedar wood, which will stop and turn round over the exact spot: an instance occurred within my own knowledge, in the case of Mr. Lavery of Kingston mill, whose boat overset, and the person was drowned near Cedar Island; nor could the body be discovered until this experiment was resorted to."

S. W.

Liverpool, Sept. 1851.

Tom Chipperfeild, &c. — In Herrick's *Works* (W. and C. Tait, Edinburgh, 1823), p. 216., are the following lines:

"*To his Booke.*

The dancing frier, tatter'd in the bush,
Those monstrous lies of little Robin Rush;
Tom Chipperfeild, and pritty lisping *Ned*,
That doted on a maide of gingerbred.
The *flying pilcher*, and the *frisking dace*,
With all the rabble of *Tim Trundell's* race,
Bred from the dunghils and adulterous rhimes,
Shall live, and thou not superlast all times?"

Can any of your correspondents versed in the folk lore of the West of England give me any explanation of *Tom Chipperfeild* and Co.? E. N. W.

Southwark.

East Norfolk Folk Lore (Vol. iv., p. 53.).—Cure for Ague. The cure mentioned by Mr. E. S. Taylor above, I have just learnt has been practised with much success by some lady friends of mine for some years past amongst the poor of the parishes in which they have lived. From the number of cures effected by them, I have sent the same application (with the exception of using ginger instead of honey) to a relative of mine in India, who has been suffering from ague acutely, and am anxiously waiting to hear the result. It would be satisfactory to have the medical nature of the remedy, as well as its effects, accounted for; but I fear this would be considered as out of your province. W. H. P.

SERMON OF BISHOP JEREMY TAYLOR.

I have a 12mo. volume entitled —

"Christ's Yoke an easy Yoke, and yet the Gate to Heaven a straight Gate: in two excellent Sermons, well worthy the serious Perusal of the strictest Professors. By a Learned and Reverend Divine. Heb. xi. 4.: *Who being dead yet speaketh.* London, printed for F. Smith, at the Elephant and Castle, near the Royal Exchange in Cornhill, 1675."

Pp. 92., exclusive of Preface.

Facing the title-page is a portrait of Bishop Taylor, engraved by Van Hove. The Preface, without mentioning the author's name, informs the reader that the two sermons following, "by means of a person of Honour yet living, are now come into the press for public use and benefit." The first sermon is on Matt. xi. 30.: "For my Yoke is easy, and my Burthen is light;" and is contained in Taylor's *Life of Christ* (Eden's edit. of his *Works*, vol. ii. pp. 515—528.). The second sermon is on Luke xiii. 23, 24., and begins: "The life of a Christian is a perpetual contention for mastery;" and ends, "If we strive according to his holy Injunctions, we shall certainly enter, according to his holy promises, but else upon condition." This sermon does not appear, as far as I have been able to discover, in any collection of Taylor's Works, nor amongst his Sermons in the new edition; nor do I find the volume itself noticed by any of his biographers. It would be extraordinary if, when so much has been printed as part of his works which did not belong to him, a sermon indisputably his should have been omitted by all his various editors; a sermon, too, which every reader will allow to be a fine one. Perhaps the rev. editor of the new edition of Taylor's *Works* can explain the reason of this omission. I shall be glad to be corrected if I have overlooked the sermon in any part of the Bishop's collected Works.

JAMES CROSSLEY.

COWLEY AND GRAY, NO. II.

Gray, when alluding to Shakspeare, in his Pindaric ode on "The Progress of Poesy," had probably Cowley in memory:

> "Far from the sun and summer gale,
> In thy green lap was Nature's Darling laid,
> What time, where lucid Avon stray'd.
> To him the mighty mother did unveil
> Her awful face: *the dauntless child*
> *Stretch'd forth his little arms and smil'd.*"

Wakefield, in one of his notes, remarks on this —

> "An allusion, perhaps, to that verse of Virgil,
> 'Incipe, parve puer, risu cognoscere matrem.'"

Instead of Virgil, I suspect that Gray was thinking of the first Nemean Ode of Pindar, wherein the infant Hercules is described as strangling the snakes sent to destroy him by Juno:

> "δ δ' ὀρ-
> θὸν μὲν ἄντεινεν κάρα,
> πειρᾶτο δὲ πρῶτον μάχας,
> δισσαῖσι δοιοὺς αὐχένων
> μάρψας ἀφύκτοις χερσὶν ἑαῖς ὄφιας."

Let me give a portion of Cowley's translation:

> "The big-limb'd babe in his huge cradle lay,
> Too weighty to be rock'd by nurse's hands,
> Wrapt in purple swaddling bands;
> When, lo! by jealous Juno's fierce commands,
> Two dreadful serpents come.
> All naked from her bed the passionate mother lept
> To save, or perish with her child,
> She trembled, and she cry'd; the mighty infant smiled:
> The mighty infant seem'd well pleased
> At his gay gilded foes,
> And as their spotted necks up to the cradle rose,
> *With his young warlike hands on both he seiz'd.*"

The stretching forth of the child's hands he found in Pindar and Cowley; his "smiling" in Cowley alone, for there is no trace of it in the original. While speaking of Gray, one scarcely likes alluding to that great *whetstone*, Dr. Johnson; for certainly the darkest shade on his well-merited literary reputation arises from his unjust, ill-natured, and unscholarlike criticisms upon a poet whose sole transgression was to have been his cotemporary. But Johnson eulogises Shakspeare, as did Gray, and I cannot help thinking that he, as well as Gray, was indebted to Cowley: *e. g.* Johnson writes:

> "When Learning's triumph o'er her barb'rous foes
> First rear'd the stage, immortal Shakspeare rose;
> Each change of many-colour'd life he drew,
> Exhausted worlds, and then imagin'd new:
> Existence saw him spurn her bounded reign,
> *And panting Time toil'd after him in vain.*"
> *Prologue spoken by Mr. Garrick at the opening of the Theatre Royal, Drury Lane*, 1747.

> "He did the utmost bounds of knowledge find;
> He found them not so large as was his mind,
> But, like the brave Pellaean youth, did mone
> Because that art had no more worlds than one.
> And when he saw that he through all had past,
> He dy'd, lest he should idle grow at last."
> Cowley, *On the Death of Sir Henry Wootton*, page 6.: Lond. 1668, fol.

And with Dr. Johnson's sixth line —

> "Panting Time toil'd after him in vain,"

we may, I think, compare Cowley's description of King David's earlier years:

> "Bless me! how swift and growing was his wit!
> *The wings of Time flag'd dully after it.*"
> *Davideis*, lib. iii. p. 92.

But to return to Gray, Ode VI. "The Bard:"

> "With haggard eyes the poet stood;
> Loose his beard, and hoary hair
> *Stream'd, like a meteor, to the troubled air.*"

Wakefield quotes *Paradise Lost*, lib. i. 535.:

> "The imperial ensign, which full high advanc'd,
> Shone *like a meteor streaming to the wind.*"

Campbell, in *The Pleasures of Hope*, Part I., *does* borrow from Milton in the above passage:

> "Where Andes, giant of the western star,
> With *meteor standard to the winds unfurl'd*;"

but Gray is alluding to *hair*, and not to a standard; to the original derivation of the word *comet* (κόμη), and possibly to a different passage in Milton, viz. *Par. Lost*, ii. 706.:

"on the other side,
Incens'd with indignation, Satan stood
Unterrified: and like a *comet* burned,
That fires the length of Ophiuchus huge,
In the arctic sky, and from his horrid *hair*
Shakes pestilence and war."

Or as Virgil before him, *Æneid*, lib. x. 270.:

"*Ardet apex capiti, cristisque a vertici* flamma
Funditur, et vastos umbo vomit aureus ignes:
Non secus, ac liquida si quando nocti *cometæ*
Sanguinei lugubre rubent, aut Sirius ardor," &c.

One of the meanings of κόμη is, "the luminous tail of a comet;" and Suidas mentions from the LXX, καὶ ἔσπερον τὸν ἀστέρα ἐπι κόμης αὐτοῦ ἄξεις αὐτον (Job xxxviii. 32.). See Scott and Liddell's *Lexicon*, at the words Κόμη, and Πώγων and Πωγωνίας, which latter words are used in reference to the *beard* of a comet.

Gray must now speak for himself. He says in a note:

"The image was taken from a well-known picture of Raphael, representing the Supreme Being in the Vision of Ezekiel. There are two of these paintings, both believed originals, one at Florence, the other at Paris."

And Mr. Mason adds, in a note to his edition of Gray, vol. i. p. 75. Lond. 1807:

"Moses breaking the Tables of the Law, by Parmegiano, was a figure which Mr. Gray used to say came still nearer to his meaning than the picture of Raphael."

I cannot help thinking that Cowley too was not forgotten. Speaking of the angel Gabriel, he says:

"An harmless flaming *meteor* shone for *haire*,
And fell adown his shoulders with loose care."

Indeed, I must give the entire passage, however fantastic or unconnected with my purpose; for the last four lines, which describe the angel's *wings*, appear beyond measure dreamy and beautiful:

"When Gabriel (no blest spirit more kind or fair)
Bodies and cloathes himself with thicken'd air,
All like a comely youth in life's fresh bloom;
Rare workmanship, and wrought by heavenly loom!
He took for skin a cloud most soft and bright,
That ere the mid day sun pierc'd through with light:
Upon his cheeks a lively blush he spread,
Wash't from the morning's beauties deepest red.
An harmless flaming meteor shone for haire,
And fell adown his shoulders with loose care.
He cuts out a silk mantle from the skies,
Where the most sprightly azure pleas'd the eyes.
This he with starry vapours spangles all,
Took in their prime ere they grow ripe and fall.
Of a new rainbow ere it fret or fade,
The choicest piece took out, a scarf is made.
Small streaming clouds he does for wings display,
Not virtuous lovers' sighs more soft than they.
These he gilds o'er with the sun's richest rays,
Caught gliding o'er pure streams on which he plays."
Davideis, lib. ii. ad finem.

Again, in a verse which was inserted in the *Elegy* as it originally stood (and the subsequent rejection of which we must ever grieve over, as it almost surpasses any verse of the entire poem; and besides would have saved it from the imputation of having been written as a heathen poet would have written it), the words "sacred calm" occur, which are not unfrequent in Cowley:

"Hark how the *sacred calm* that breathes around
Bids every fierce tumultuous passion cease;
In still small accents whispering from the ground,
A grateful earnest of eternal peace."—*Gray.*

"They came, but a new spirit their hearts possest,
Scattering a *sacred calm* through every breast."
Davideis, lib. i. ad finem.

"All earth-bred fears and sorrows take their flight;
In rushes joy divine, and hope, and rest;
A *sacred calm* shines through his peaceful breast."
Davideis, lib. ii. ad finem.

Again, does not Mr. Gray's *Ode to Spring* —

"Methinks I hear," &c.

remind one a little of Cowley's "Anacreontic to the Grasshopper?"

"To thee of all things upon earth,
Life is no longer than thy mirth.
Happy insect, happy thou,
Dost neither age nor winter know.
But when thou'st drunk, and danc'd, and sung
Thy fill, the flowery leaves among
(Voluptuous and wise withal,
Epicurean animal!)
Sated with thy summer feast
Thou retir'st to endless rest."

or the following lines?

"Their raptures now that wildly flow,
No yesterday nor morrow know;
'Tis man alone that joy descries
With forward, and reverted eyes."
Gray's *Ode on the Pleasure arising from Vicissitude.*

In his notes to "Spring," Wakefield gets quite pathetic at the words —

"Poor moralist, and what art thou?
A solitary fly," &c.

I have always believed that Gray was imitating Bishop Jeremy Taylor:

"Marriage is the mother of the world, and preserves kingdoms, and fills cities, and churches, and heaven itself. *Celibate, like the fly in the heart of an apple*, dwells in a perpetual sweetness, but sits alone, and is confined and dies in singularity." — Sermon XVII. *The Marriage Ring*, Part I.

If these random notes be interesting to any of your readers, they are only a portion out of many I could send; and any one who doubts Gray's partiality for Cowley may compare his second verse of the "Ode to Spring" with Cowley's lines on "Solitude," found amongst his *Essays*, especially verses 4. and 5.:

"Here let me careless and unthoughtful lying
Hear the soft winds above me flying,
With all their wanton boughs dispute,
And the more tuneful birds to both replying,
Nor be my self too mute.

"A silver stream shall roll his waters near;
Gilt with the sunbeams here and there,
On whose enamel'd bank I'll walk,
And see how prettily they smile, and hear
How prettily they talk."

And —

"Soft-footed winds with tuneful voices there
Dance through the perfumed air,
There silver rivers through enamel'd meadows glide,
And golden trees enrich their side."

Translation of Pindar's Second Olympic Ode.

Or let him compare Gray's Latin and English verses upon the death of his friend Mr. West with Cowley's upon the death of Mr. William Harvey and Mr. Crashaw:

"Hail, Bard Triumphant! and some care bestow
On us the Poets Militant below," &c.
Cowley *on Mr. Crashaw.*

"At Tu, sancta anima, et nostri non indiga luctus," &c.
Gray.

To these lines on Crashaw Pope is indebted for a sentiment which in his hands assumes a very infidel form:

"For modes of faith let senseless bigots fight;
His can't be wrong whose life is in the right."

Crashaw had become a Roman Catholic, and was a canon of Loretto when he died; but Cowley's Protestant feelings could not blind him to his worth, and he says:

"His *Faith* perhaps in some nice tenets might
Be wrong; his *Life*, his soul were *in the Right*."

How much the two last-mentioned poems of Gray's owe to Milton's "Lines to Mansus" and his "Epitaphium Damonis," any one acquainted with them may remember. I have only been alluding to Gray's reproductions of Cowley. Rr.

Warmington.

Minor Notes.

Remains of Sir Hugh Montgomery (Vol. iv., p. 206.).—Allusion has been made to the following stanza from "Chevy Chase:" —

"Against Sir Hugh Montgomery,
So right his shaft he set,
The grey goose wing that was thereon
In his heart's blood was wet."

Having lately visited the sea-bathing town of Largs, my attention was attracted to a building in the churchyard forming the present burying ground. In this building, bearing date of erection 1636 by Sir Robert Montgomery (ancestor of the present Earl of Eglinton), there is an elaborately carved tomb of mason work, beneath which is a strongly arched stone vault, where, besides the founder and others, tradition has placed the remains of the brave Sir Hugh Montgomery. It is difficult to reconcile this with the long prior date of the battle of Chevy Chase, unless the vault, which has certainly a very ancient look, can be substantiated to have existed before the above building. Taking matters as they go, the remains of the warrior now appear in the most humiliating condition — reduced to a hard, dry bony skeleton deprived of legs and thighs, with the singular appearance of the skull having been cloven (most likely) by a battle-axe, the skull being held together by some plate or substance and rude stitching. The body is said to have been originally embalmed, and enclosed in a lead coffin, which was barbarously torn off some forty years ago, as sinks for fishing nets. The building, tomb, and vault, taken altogether, present perhaps one of the finest specimens of this species of architecture in Scotland, and are additionally curious from the cone roof of the building being highly ornamented with descriptive paintings in a tolerable state of preservation. It is understood that some historical notices of the whole have been privately printed by a Scotch antiquarian, of which some of your learned readers may be aware, and may furnish more ample details than the foregoing.

G.

Glasgow, Sept. 23. 1851.

Westminster Hall. — The following extract from the *Issue Roll of Michaelmas Term*, 9 Hen. VII. 1493, may be interesting to some of your readers, and will perhaps lead to a speculation on the nature of "the disguisyings" alluded to: —

"To Richard Daland, for providing certain spectacles, or theatres, commonly called scaffolds, in the great hall at Westminster, for performance of 'the disguisyings,' exhibited to the people on the night of the Epiphany, as appears by a book of particulars; paid to his own hands, £28. 3*s.* 5¾*d.*" — Devon's *Issue Roll*, 516.

Possibly the next entry, which is in Michaelmas in the following year, of a payment of five marks yearly "to John Englissh, Edward Maye, Richard Gibson, and John Hamond, 'lusoribus Regis,' otherwise called in English the players of the king's interludes, for their fees," — has some connexion with "the disguisyings." Dessawdorf.

Meaning of "Log-ship." — If you have a spare corner, can you grant it to me for the origin of a word which describes an article used in every sailing and steam vessel in the world, and yet perhaps not one sailor in a thousand knows whence it is derived. I allude to the word "log-ship," the name of the little wooden float (quadrant-shaped) by which, with a line attached, the vessel's speed is ascertained. Before the invention of the line with "knots" on it, a "chip," or floating-scrap,

was thrown overboard forward, and the "master," or whoever it might be, walked aft at the rate which the vessel passed the "chip," judging of his pace from experience. Hence the term "log-ship," or "chip," which is its true name. A. L.

West Indies, Aug. 11. 1851.

The Locusts of the New Testament.—While in Greece last year, I was talking one day with a highly intelligent person on the English translation of the New Testament. In the course of our conversation he said, that in the third chapter of St. Matthew's Gospel we had got an entirely wrong meaning for the verse in which we are told the food of St. John the Baptist, viz. "locusts and wild honey." I have not at this moment a Testament in ancient Greek by me; but in the Romaic the paragraph alluded to runs thus:

Verse 4. . . . . "Καὶ ἡ τροφὴ του ἦτον ἀκρίδες, καὶ μέλι ἄγριον."

He said that the word ἀκρίδες, which we have translated "locusts," means rather the "young and tender parts of plants." Since that time I have looked into various Lexicons and Dictionaries both of the ancient and modern Greek, but have been unable to find anything to assist me in fixing this meaning. In that of Hedericus, it is thus given: "Ἀκρὶς, ἴδος, ἡ, Locusta." There is also, however, "Ἄκρις, ιος, ἡ, Summitas, cacumen montis. Ab ἄκρος, summus." Whether there may be any confusion between these two words I know not; and here, possibly, I may be assisted by some obliging reader. I have consulted, along with a clergyman who is well skilled in Greek literature, and who is perfectly acquainted with Romaic, many commentaries; but in every one we found this passage either entirely passed over, or very unsatisfactorily noticed. Βορέας.

Queries.

COINAGE OF VABALATHUS, PRINCE OF PALMYRA.

A great boon would be conferred on numismatists if some of your correspondents would endeavour to elucidate the puzzling legend sometimes found on coins of this prince.

Vabalathus, or Vhabalathus, Athenodorus (which Mionnet and Akerman make to be the Greek translation of Vabalathus), was the son of the celebrated Zenobia, by an Arab prince, and was raised to the imperial dignity by his mother. His sway extended over some parts of Syria and Egypt, A.D. 266—273.

Aurelian gave to Vabalathus a petty province of Armenia, of which he made him king, though perhaps this arose from the mistake of Occo and Salmasius (*in Vopisc.* p. 380.) in reading APMENIAC for AYT . EPMIAC on his Egyptian coins (Vide infra).

His portrait appears on the reverse of coins of Aurelian, with the legend VABALATHVS. VCRIMDR. Frölich and Corsini have unsuccessfully attempted the interpretation of this word. Père Hardouin, considering VCRIMOR as the correct reading, divides it V. C. R. IM. OR., i.e. *Vice Cæsaris Rector Imperii Orientis;* but, as Banduri rightly observes, the existence of this legend is extremely doubtful, VCRIMDR being the authorised one, and is undoubtedly so in a specimen in my cabinet; and though the worthy Jesuit remarks, "Barbaram vocem aliquam arbitrari sub hisce Notis Latinis latere, frigidum genus exceptionis est, ac desperantium," I am inclined to think that the true interpretation is to be sought in the Syriac, or some of the Oriental languages.

I have two others in my collection, of the rude third brass of the Egyptian mint: Obv. AURELIAN, &c.

Rev. OYABAΛΛAΘOC . AΘHNOY . AYT . EPMIAC
I . AY . OYABAΛΛAΘOC . AΘHNY . A . EP

The first and three final letters of this last legend are very indistinct, and I should much like a correct reading of it, as it is, I believe, inedited. Other legends are given by Banduri: VABALATHVS . alii REX . VCRIM . P.P. — VABALATVS . VCRIMOR . — VABALATHVS . ITER . IMP . R . — IM . C . VHABALATHVS . AVG . — A . EPMIAC . OYABAΛΛAΘOC . AΘHNY . — AY . K . EPMIAC . OYABAΛΛAΘOC . AΘHNOY . OYABAΛΛAΘOC . AΘHNOY . AYT . EPMIAC.

E. S. Taylor.

Minor Queries.

195. *Chaucer, how pronounced.* — What is, or was, the original pronunciation of the name of the poet Chaucer? Was, or was not, the *ch* in his day a guttural? And was not the name *Hawker* or *Howker?* James Laurie.

196. *The Island of Ægina.*—Having occasion to make some inquiry about the island of Ægina, in Greece, I have been sadly perplexed by the discrepancies of the modern authorities I have had an opportunity of consulting. The principal of these relates to the site of the temple of Jupiter, or Zeus Panhellenios, which Dr. Smith's *Classical Dictionary*, and M'Culloch's and Fullerton's *Gazetteers*, place in the N. E. part of the island; Fullerton, however, saying also that Mount St. Elias lies in *the south part*, though he does not say that the temple is built on that mount. But Blaikie's *Gazetteer* says that the temple stands on *Mount St. Elias*, which, according to Fullerton, is in the *south*. With this agrees the map in the *Topographisch-historisch Atlas von Hellas*, &c. von H. Kiepert, Berlin, 1846, which distinctly places the "Tempel von Zeus Panhellenios" in the *south* part of the island; while the temple in the *north-east* is called "Tempel von Athena." The Atlas

to Anacharsis' *Travels* places it also in the *south*. Which of these authorities is right? or, can any of your readers tell me, from personal knowledge, in what part of the island the said Temple of Zeus Panhellenios really stands? JAMES LAURIE.

197. *Statute of Limitations Abroad.* — With so many foreigners sojourning among us, I should be glad if you could, by throwing out a hint in your paper, obtain from them what is the statute of limitations of the several countries to which they belong. CURIOSUS.

198. *Tapestry Story of Justinian.* — There is a series of ancient tapestries in Bamburgh Castle, Northumberland, representing certain events in the life of the emperor Justinian. One of these exhibits him in the act of making his celebrated Digest of Law, surrounded by his lawyers; in a second, he is manumitting slaves before the temple of Janus, at the time, I presume, when he proclaimed the *eternal peace*, which lasted two years; in a third, he appears crowned, on his knees, swearing, it should seem, to observe the *Lex Romana*, which is held up to him in an open book by two lictors; in the fourth, he is seen in a wild country, with a hunting spear in his hand, coming, as it were by surprise, and in great alarm, upon two hounds in the agonies of death. A dish, from which they may have taken poison, lies on the foreground; and a stream, which may possibly have been poisoned, gushes from a neighbouring rock. Figures in the background seem to be slinking away from the scene here represented.

I shall be much obliged to any of your correspondents who can point out to me the ancient author in whose writings the circumstance alluded to in the last-mentioned picture is detailed.

W. N. DARNELL.

199. *Praed's Works.* — Can any reader of "NOTES AND QUERIES" inform me if there be a collected edition of the works of Praed? Many of your readers are familiar with his fugitive pieces published in Knight's *Quarterly Magazine*, *The Etonian*, and other periodicals. And all, I am sure, who are acquainted with him, would be glad to see his graceful and elegant productions published in a collected form. K. S.

200. *Folietani.* — Who founded the order of *Folietani*, or leaf-eaters (to the exclusion of all grain and meat)? where and when? What Pope dissolved the order, and is the Bull extant?

A. N.

201. *Berlin Mean Time.* — In the *Nautical Almanac* the day is supposed to commence at noon, according to the custom of English astronomers. Foreigners, however, ordinarily commence the astronomical day at midnight; at least those of France, Germany, Italy, and Spain do. But can you or any of your correspondents tell me whether it is from the midnight succeeding, or the midnight preceding our noon of the same number? For instance, taking the longitude of Berlin to be $0^h\ 53^m\ 35^s{\cdot}5$ East, would the present moment, which is September 17, $3^h\ 40^m\ 30^s$ Greenwich mean time, if expressed in Berlin mean time, be September 17, $16^h\ 34^m\ 5^s{\cdot}5$, or would it be September 16, $16^h\ 34^m\ 5^s{\cdot}5$? (I have reckoned the days by ordinals, as, 1st, 2nd, 3rd, &c., without a 0-day, which, however, the foreigners generally use, employing a cardinal number, the hours, minutes, and seconds being considered as a fraction to be added.) I ask this question because so many things now are announced in Berlin mean time.

Dx.

202. *De Foe's House at Stoke Newington.* — About the year 1722 De Foe built here a large and handsome house for his own residence. Is it still standing, and where? Many mansions in the neighbourhood appear to have been erected about that time. SPERIEND.

203. *Oxford Fellowships.* —

"Upon this occasion I might repeat what I have observed before, page 33. of these *Annals*, where the highest fellowships in Oxford in 1534 or 1535 did not exceed 6*l.* 13*s.* 4*d.*, nor the lowest fall under 3*l.*, and that was in Brazen Nose College; at which time New College fellowships were but rated at 3*l.* 9*s.* 4*d.*, nor any of Magdalen fellowships (*except two for Yorkshire that were obliged to go and preach in the countries abroad*) above 3*l.* 15*s.* 4*d.*, as may be found in Mr. Twine's MS." —Smith's *Annals of Univ. Coll.*, p. 372.

Can any of your correspondents throw any light upon the parenthetical clause printed in Italics?

E. H. A.

204. *Leonard Fell and Judge Fell.*—Mr. Josiah Marsh, in *A popular Life of George Fox*, 8vo., London, 1847, p. 83., mentions "Leonard Fell of Becliff, a brother of the judge."

I shall be obliged by a reference to the authority on which this statement rests. George Fox frequently mentions both Leonard Fell and Judge Fell; but I cannot find in his *Journal* the slightest hint that they were in any way connected. Fell is a common name in the north of Lancashire. Leonard Fell was one of the preachers who sometimes accompanied George Fox in his wanderings. Judge Fell was a staunch member of the Church of England. LLEWELLYN.

205. "*Cleanliness is next to Godliness.*" — Will you, or one of your correspondents, have the goodness to inform me whence is derived the quotation "Cleanliness is next to Godliness?"

A MUSSULMAN.

206. *Davies Queries.*—I shall feel much obliged by a correct description of the monument erected to Sir John Davys, Davis, or Davies, the celebrated lawyer and poet, in St. Martin's church,

London, and particularly of the arms, crest, and motto (if any) which are on it.

I wish to know also the *correct blazon* of the following coats of arms: Thos. Davies, a fess inter three elephants' heads erazed; and Davis of London, on a bend cotissed inter six battle-axes three daggers: there is some mention of these arms in the Har. MSS., but I wish to know the correct colours of the shields and their charges?

Llaw Gyffes.

Minor Queries Answered.

Poet referred to by Bacon.—To what poet does Bacon refer in the following passage of the *Advancement of Learning?*—

"The invention of one of the late poets is proper, and doth well enrich the ancient fiction: for he feigneth that at the end of the thread or web of every man's life there was a little medal containing the person's name, and that Time waited upon the shears; and as soon as the thread was cut, caught the medals, and carried them to the river of Lethe; and about the bank there were many birds flying up and down that would get the medals, and carry them in their beak a little while, and then let them fall into the river," &c.—Vol. ii. p. 112. in B. Montagu's edition of Bacon.

E.

[We are inclined to think that Bacon's reference was to the *Mirror for Magistrates*, and will probably be found in connexion with the following lines:

"A little wren in beake with laurell greene that flew,
Foreshew'd my dolefull death, as after all men knew."]

The Violin.—Which is the best work hitherto published on the history and construction of the violin?

Musicus.

[Certainly the best work on the history of this favourite instrument is the amusing little volume published by Mr. George Dubourg, in 1836, under the title of *The Violin, being an Account of that leading Instrument, and its most eminent Professors, from its earliest Date to the present Time: including Hints to Amateurs*, &c.]

Sir Thomas Malory, Knt.—I should feel obliged if any of your correspondents could give me any information relative to Sir Thomas Malory, Knt., who translated into English *The most Ancient and Famous History of the renowned Prince Arthur, King of Britaine?* Also any particulars relative to the original author of that work?

M. P. S.

Inverness.

[Consult Herbert's edition of Ames's *Typographical Antiquities*, vol. i. pp. 59—61. 134.; Dibdin's *Typographical Antiquities*, vol. i. pp. 241—255.; and Wharton's *History of English Poetry*.]

Archbishop of Spalatro.—In a note to the account of Chelsea College, in Lysons' *Environs of London*, which contains a list of the first fellows of the college, called by Archbishop Laud "Controversy College," of which Dr. Sutcliffe was founder and provost, I read—

"Many vacancies having occurred by the promotion of some of the fellows above-mentioned to bishoprics, and by the death of others, King James, by his letters patent, Nov. 14, 1622, substituted others in their room, among whom was *the celebrated Archbishop of Splalato, then Dean of Windsor.*"

I wish to ask who this archbishop was? and should be glad to learn any further particulars respecting him, especially as to whether he ever acted as a bishop in England? *Splalato* is, I presume, an error of the press for *Spalatro*.

W. Frazer.

[Mark Antony de Dominis, born about 1561, was educated among the Jesuits, and was Bishop of Segni, and afterwards Archbishop of Spalatro. Bishop Bedell met with him at Venice, and corrected, previous to publication, his celebrated work *De Republica Ecclesiastica*. When Bedell returned to England, Dominis came over with him. Here he preached and wrote against the Romanists, and the king gave him the Deanery of Windsor, the Mastership of the Savoy, and the rich living of West Ildesley in Berkshire. De Dominis's wish seems to have been to re-unite the Romish and English churches. He returned to Rome in 1622, where he abjured his errors; but on the discovery of a correspondence which he held with some Protestants, he was thrown into prison, where he died in 1625. He was a man of great abilities and learning, although remarkable for a fickleness in religious matters. He was author of a work entitled *De Radiis Visus et Lucis in Vitris Perspectivis et Iride Tractatus*, and was the first person, according to Sir Isaac Newton, who had explained the phenomena of the colours of the rainbow. We are also indebted to him for Father Paul's *History of the Council of Trent*, the manuscript of which he procured for Archbishop Abbot.—See Chalmers's *Biographical Dictionary*, *s. v.* Dominis.]

Play of "The Spaniards in Peru."—John Heywood.—Who was the author of *The Cruelty of the Spaniards in Peru, expresst by Instrumentall and Vocall Musick, and by Art of Perspective in Scenes*, &c., said to have been represented in the Cock Pit, in Drury Lane, at three in the afternoon punctually, 1658? Thus it stands in Jacob, but is not mentioned by Langbaine. The author of the *British Theatre*, however, mentions a remarkable circumstance in regard to it, which is, that Oliver Cromwell, who had prohibited all theatrical representations, not only allowed this piece to be performed, but even himself actually read and approved of it.

Also, what are the exact dates of the birth and death of John Heywood, in Henry VIII.'s time?

James F. Haskins.

[Sir William Davenant was the author of *The Spaniards in Peru*, which was subsequently incorpo-

rated in his piece, *Playhouse to be Let.* See his *Works*, fol. 1673, p. 103.; also Genest's *Account of the English Stage*, vol. i. p. 38.]

Selion.—I have frequently met with the word "selion" in deeds relating to property in various parts of the Isle of Axholme, co. Lincoln. The term is used in the description of property; for instance, "All that *selion* piece or parcel of land situate, &c." It does not signify any particular quantity, for I have known it applied to fields of all sizes, from five acres down to a quarter of an acre. Will some of your numerous correspondents furnish an explanation of the word, and from whence derived? L. L. L.

North Lincolnshire.

[Selion of land, or *selio terræ*, is derived from the French *seillon*, a ridge of land, or ground arising between two furrows, and contains no certain quantity, but sometimes more or less. Therefore Crompton says, that a selion of land cannot be in demand, because it is a thing uncertain.]

Replies.

PROPHECIES OF NOSTRADAMUS.

(Vol. iv., pp. 86. 140.)

Mr. H. C. de St. Croix may be assured that the first edition of the Prophecies of Nostradamus is not only in the National Library, but in several others, both in Paris and elsewhere. It is now, however, very rare, though until lately little valued; for at the Duc de la Vallière's sale, in 1783, it produced no more than seven livres ten sols,—not quite seven shillings. De Bure makes no mention of it: nor was it in the library of M. Gaignat, or various other collectors; so little sought for was it then. Printed at Lyons "chès Macé Bonhomme, M:D:L:V.," it thus closes—"Achevé d'imprimer le iiii iour de Mai, M.D.L.V." It is a small octavo of 46 leaves, as we learn from Brunet, and was republished the following year at Avignon, still limited to four centuries; nor was a complete edition, which extended to ten centuries, with two imperfect ones, published till 1568, at Troyes (en Champagne), in 8vo. Numerous editions succeeded, in which it is well known that every intervenient occurrence of moment was sure to be introduced, always preceded by the date of impression, so as to establish the claim of prophecy. I have before me that of J. Janson, Amsterdam, 1668, 12mo., which is usually associated with the Elzevir collection of works, though not proceeding from the family's press either in Leyden or Amsterdam. Several attempts at elucidating these pretended prophecies have been made, such as *Commentaires sur les Centuries de Nostradamus*, par Charigny, 1596, 8vo.; *La Clef de Nostradamus*, 1710, 12mo.; and one so late as 1806, by Théodore Bouys, 8vo. The distich "Nostra damus," &c. was the playful composition, according to La Monnoye, of the celebrated Genevan reformer Théodore de Béze. By others it is attributed to the poet Jodelle: but the author is still uncertain. Nostradamus, born in Provence, died in July, 1566, aged sixty-eight. His second son published the Lives of the Poets of his native province in 1575, 8vo.

Among those impositions on public credulity, one of the most famous is that referred to by Bacon, in his twenty-fifth Essay, and which he, as was then the prevalent belief, attributed to the astronomer John Müller, usually known as Regiomontanus, of the fifteenth century, and so denominated by Bacon. Its first application was to the irruption of the French king, Charles VIII., into Naples, in 1488, when the impetuosity of the invasion was characterised by the epithet, ever since so well sustained, of "La Furia Francese." Again, in 1588 it was interpreted as predictive of the Spanish attack on England by the misnomed "Invincible Armada;" and the English Revolution of 1688 was similarly presumed to have been foretold by it, which always referred to the special year *eighty-eight* of each succeeding century; while the line expressive of the century was correspondingly adjusted in the text. It was thus made applicable to the great French Revolution, of which the unmistakeable elements were laid in 1788, by the royal edict] convoking the States-General for the ensuing year, when it burst forth with dread explosion. Its prediction, with the sole alteration of the century from the original lines, was then thus expressed:—

"Post mille expletos a partu Virginis annos,
Et septingentos rursus ab orbe datos
Octogessimus octavus mirabilis annus
Ingruet: is secum tristia fata trahet.

"Si non hoc anno totus malus occidet orbis
Si non in nihilum terra fretumque ruant,
Cuncta tamen mundi sursum ibunt atque deorsum
Imperia; et luctus undique grandis erit."

Though long ascribed to Regiomontanus, whose death preceded its first appearance, and therefore made its application to posterior events appear prophetic, the real author, according to the astronomer Delambre, was a German named Bruschius, of the sixteenth century, who pretended to have discovered it on a tomb (we may suppose that of Regiomontanus) in Bohemia, that learned man's country. Many other similar prophecies have deluded the world, of which the most celebrated were those of the Englishman Merlin. An early edition, printed in 1528, fetched sixteen guineas in 1812 at the Roxburgh sale, though preceded by three or four. It is in French, and at Gaignat's sale, in 1769, brought only thirty-one livres. It was No. 2239. of the Catalogue. J. R.

Cork, Sept. 17.

BOROUGH-ENGLISH.

(Vol. iv., p. 133.)

Since my former communication I have collected the following list of places where this custom prevails: —

In Surrey:
- Battersea. — Lysons' *Environs*, vol. i. p. 30.
- Wimbledon (Archbishop of Canterbury's Manor). — Lysons' *Environs*, vol. i. p. 523.
- Streatham (Manor of Leigham Court). — Lysons' *Environs*, vol. i. p. 481.
- Richmond, Ham, Peterham. — Lysons' *Environs*.
- Croydon (Archbishop of Canterbury's Manor). — Clement *v.* Scudamore, 6 *Mod. Rep.* 102.; Steinman's *Croydon*, p. 9.

In Essex:
- Maldon. — *Blount's Tenures* by Beckwith.

In Suffolk:
- Lavenham. — *Blount's Tenures* by Beckwith.

In Gloucestershire:
- The county of the city of Gloucester. — 1*st Report of Real Property Commissioners*, 1839, app. 98.

In Middlesex:
- Islington (Manor of St. John of Jerusalem). — Nelson's *Islington*.
- Isleworth. — Lysons' *Environs*, vol. iii. p. 96.

In Cornwall:
- Clymesloud. — *Blount's Tenures* by Beckwith, p. 407.

In Nottinghamshire:
- Southwell. — *Comp. Cop.* 506.; *Blount's Tenures* by Beckwith.

In Northamptonshire:
- Brigstock. — *Beauties of England and Wales*, vol. ii. p. 201.

In Warwickshire:
- Balshall. — *Pat.* 20 *R.* 2. *m.* 2.; *Blount's Tenures* by Beckwith, p. 629.

In Lincolnshire:
- Stamford. — *Camd. Brit.* tit. *Lincolnshire; Blount's Tenures* by Beckwith, p. 416.

There are some variances in the custom in these several places; the particulars would be too long for an article in "NOTES AND QUERIES;" but the principle of descent to the youngest son prevails in all.

It would be very desirable to complete this list as far as can be done, and I hope some others of your correspondents will give their aid to do it.

The origin of this custom, so contrary to the general law of descent by the common law, is also a subject worthy of more investigation than it has yet received. What is stated on the subject in the law books is very unsatisfactory. It might tend to throw some light on this point if any of your correspondents would communicate information as to any nations or tribes where the law of descent to the youngest son prevails, or did prevail, according to ancient or still existing custom.

I have also received the following list of places where the custom of Borough-English prevails, from Charles Sandys, Esq., F.S.A., of Canterbury. It is taken from notes to the third edition of Robinson's valuable work on Gavelkind, p. 391. note *a.*, and p. 393. n. *c.* This list had escaped me, as my edition of Robinson is an old one.

"It appears by communications from the stewards to the late Mr. Sawkins, that in the following manors, lands are descendible after the custom of Borough-English: —

St. John of Jerusalem, in Islington	Middlesex.
Sutton Court	Middlesex.
Weston Gumshall, in Albury	Surrey.
Colley, in Reigate	Surrey.
Sutton next Woking, in Woking	Surrey.
Little Bookham, in Little Bookham and Effingham	Surrey.
Wotton, Abinger, Paddington, Paddington Pembroke: in the parishes of Wotton, Abinger, Ewhurst, and Cranley	Surrey.
Gumshall Tower Hill; Gumshall Netley; Shere Vachery, and Cranley; Shere Eborum: in the parishes of Shere Ewhurst and Cranley	Surrey.
Dunsford, in the parish of Wandsworth	Surrey.
Compton Westbury	Surrey.
Brockham, in Betchworth	Surrey.
Boxted Hall	Essex.
Battell, a small part of the freehold and copyhold lands in Robertsbridge	Sussex.
Somersham, with the Soke, the copyhold lands in Alconbury, with Weston	Huntingdonshire."

"It appears by the communications from the stewards of the late Mr. Sawkins, that his customary descent is extended to younger brothers in the manors of —

Dorking, in Dorking and Capel	Surrey.
Milton and Westcott, in the parishes of Dorking Capel and Ockley	Surrey.

"To all collateral males in the manors of —

Isleworth Syon	Middlesex.
Ealing, otherwise Zealing	Middlesex.
Acton	Middlesex.

"To females, as well as males, lineal and collateral, in the manors of —

Fulham	Middlesex.
Wimbledon, including Putney, Mortlake, Rochampton, and Sheen	Surrey.
Battersea and Wandsworth	Surrey.
Downe	Surrey.
Barnes	Surrey.
Richmond	Surrey.
Southwell	Nottinghamshire.
Much Hadham	Hertfordshire."

G. R. C.

Southwark, Sept. 24. 1851.

The accompanying extract is from the History of the borough of Stafford, in White's *Directory and Gazetteer of Staffordshire*, which is just published:—

"The ancient custom of *Borough-English* formerly prevailed here, by which the youngest son succeeded to property, as heir-at-law, in preference to the elder children. The origin of this part of our common law is not very well ascertained, but it is generally supposed to have arisen from the ancient system of *vassalage*, which gave the lord of the manor certain rights over his *vassal's bride*, and thus rendered the legitimacy of the eldest born uncertain; or perhaps it may have originated in the natural presumption, that the youngest child was least capable of providing for itself."

F. J. M.

PASSAGE IN VIRGIL.

(Vol. iv., pp. 24. 88.)

Permit me to make a few remarks on the passage of Virgil, "Viridesque secant," &c., and its attempted elucidation, Vol. iv., pp. 88, 89.

It is stated that the translation is not correct, and also that Servius was a very illiterate, ignorant, and narrow-minded man, &c.

In the short notice of Servius and his works in the *Penny Cyclopædia*, we have a very different character of him. Which is to be believed, for both cannot be right?

Harles, in his *Introd. in Notitiam Lit. Rom.*, speaks thus of the *Commentaries of Servius*:

"Quæ in libris Virgilii sub nomine Servii circumferuntur Scholia, eorum minima pars pertinet ad illum; sed farrago est ex antiquioribus commentariis Cornuti, Donati, &c., et aliorum; immo vero ex recentioris ætatis interpretibus multa adjecta sunt et interpolata."

Thus condemning the interpolations, but leaving intact the matter really belonging to Servius.

For a refutation of the impertinent comparison with a Yorkshire hedge schoolmaster, and the erroneous appreciation of the *Commentaries*, I must refer to the above-mentioned notice in the *Penny Cyclopædia*.

In the next place, with respect to the meaning of the passage: — the word *seco*, when applied to the movements of ships, is usually rendered by "sulco;" *e. g.*:

"Jamque fretum Minyæ Pegasæâ puppe secabant."
Ovid, *Met.* vii. 1.

See also lib. xi. 479. "Travel along" would be insufficient to express the meaning in these instances; and *sulco* agrees with the modern phrase, "ploughing the deep," &c.

Moreover, I submit that the interpretation of *seco* is governed by the context, inasmuch as its application to both land and water travelling demands a different construction in the two cases. If this be allowed, then comparison cannot be made between the line in question and "viam secat ad naves;" for this refers to Æneas's leaving the infernals, after his visit there; or "secuit sub nubibus arcum," which refers to cleaving the air. Heyne's note is "secuit . . . arcum; secando aerem fecit arcum; incessit per arcum."

The clearness or muddiness of the river has no connexion with the translation; for the words "placido æquore" clearly and definitely express the state of the *surface* of the river, and it is such as is required to favour the reflection of the trees, through whose images the ships ploughed their way; and, to make the sense perfect, the words "variis teguntur arboribus" are all that is required as showing the position of the trees with respect to the river. S. H.

P.S. I have not alluded to the special meaning of active verbs with accusative (Qy. objective) cases after them, &c.

The Query of your correspondent ERYX has elicited two conflicting opinions as to the meaning of the words "Viridesque secant placido æquore silvas." Perhaps the following suggestion may help to set the matter at rest.

If by these words is meant the cleaving of the shadows on the water, how could they, with any propriety, be applied to a voyage that was prosecuted during the darkness of the night as well as by the light of day?

"Olli remigio *noctemque* diemque fatigant."

W. B. R.

Replies to Minor Queries.

Ell-rake (Vol. iv., p. 192.). — VASHTI inquires the derivation of *ell-rake* or *hell-rake*. In this district (the Cotswolds) we generally suppose the derivation to be from the rake being an ell in width. In the vale, however (*i. e.* about Tewkesbury), they are called *heel-rakes*, from their being drawn at the heel of the person using them, instead of being used in front, as rakes ordinarily are.

C. H. N.

Cirencester.

Heel-rake, *Ell-rake*, or *Hell-rake*, is a large rake, which upon being drawn along the ground the teeth run close to the heels of the person drawing it. This has given it the name of *heel-rake*, its right name. In Shropshire (and probably in other counties also) this has become contracted into *ell-rake*. SALOPIAN.

Freedom from Serpents (Vol. iii., p. 490.). — Ireland is not the only country supposed to be inimical to reptiles. I may perhaps be allowed to add to the "Note" of your correspondent as to Ireland, that the Maltese declare that St. Paul after his shipwreck cursed all the venomous rep-

tiles of the island, and banished them for ever, just as St. Patrick is said to have afterwards treated those of his favourite isle. Whatever be the cause of it, the fact is alleged by travellers to be certain, that there are *no venomous animals in Malta*. "They assured us" (says Brydone in his *Tour through Sicily and Malta*, vol. ii. p. 35.) "that vipers have been brought from Sicily, and died almost immediately on their arrival."

Although perhaps more strictly coming under the head of folk lore, I may here advert to the traditions found in several parts of England, that venomous reptiles were banished by saints who came to live there. I have read that Keynsham—the hermitage of Keynes, a Cambrian lady, A.D. 490—was infested with serpents, which were converted by her prayers into the "Serpent-stones"—the *Cornua Ammonis*—that now cover the land. A similar story is told at Whitby, where these fine fossils of the Lias are called "St. Hilda's Serpent-stones;" and so, too, St. Godric, the famous hermit of Finchale, near Durham, is said to have destroyed the native race of serpents. W. S. G.

Newcastle-upon-Tyne.

Nao, for Naw, for Ship (Vol. iv., pp. 28. 214.).—I am obliged to Gomer for his reference to Davies. In the cited passages from Taliesin and Meigant, *heb naw* means without being able to swim. The word *nawv* drops its final letter in order to furnish the rhyme. That appears, not only from the rejection of the word by all lexicographers, but from one of the manuscripts of Meigant, which actually writes it *naw*. I esteem Davies's translation to be Daviesian.

By way of a gentle pull at the torques, I will observe, that I am not in the habit of proving that people "did *not* possess" a thing, but of inquiring for the evidence that they did. And when I find that tattooed and nearly naked people used coracles, and do not find that they used anything grander, I am led to suspect they did not.

My answer to the Query, whether it be probable that British warriors went over to Gaul in coracles is, "Yes, highly so." Rude canoes of various sorts convey the expeditions of savage islanders in all seas. And the coracle rendered the Scots of Erin formidable to the Roman shores of Gaul and Britain. I do not see that the Dorsetshire folk being "water-dwellers" (if so be they were such) proved them to have used proper ships, any more than their being "water-drinkers" would prove them to have used glasses or silver tankards.

No doubt the name *vaûs* is of the remotest heroic antiquity, and the first osier bark covered with hides, or even the first excavated alder trunk, may have been so termed; in connexion with the verbal form *nao*, contract. *no*, *nas*, pret. *navi*, to float or swim. But to "advance that opinion" as to Britain, because two revolted Roman subjects in this province used the word in the sixth and seventh centuries after Christ, would be late and tardy proof of the fact; even supposing that the two bards in question had made use of such a noun, which I dispute. A. N.

[This communication should have preceded that in No. 99., p. 214.]

De Grammont (Vol. iv., p. 233.).—On the united authority of messieurs Auger and Renouard, editors of the works of le comte Antoine Hamilton, it may be affirmed that there is no edition of the *Mémoires du comte de Grammont* anterior to that of 1713. M. Renouard thus expresses himself: "En 1713 parurent les *Mémoires*, sans nom d'auteur, en un vol. in -12, imprimé en Hollande sous la date de Cologne." Bolton Corney.

The Termination "-ship" (Vol. iv., p. 153.).—The termination "-ship" is the Anglo-Saxon *scipe*, *scype*, from verb *scipan*, to create, form; and hence as a termination of nouns denotes *form*, *condition*, *office*, *dignity*. Thos. Laurence.

Ashby de la Zouch.

The Five Fingers (Vol. iv., pp. 150. 193.).—With something like compunction for lavishing on Macrobius and his prosy compeers so many precious hours of a life that is waning fast, permit me to refer you to his *Saturnalia*, vii. 13., ed. Gryph. 1560, p. 722., for the nursery names of the five fingers. They nearly coincide with those still denoting those useful implements in one of the Low-Norman isles, to wit, *Gros det*, *ari det* (*hari det?*), *longuedon* or *mousqueton*, *Jean des sceas*, *courtelas*. The said *Jean des sceas* is, of course, "John of the Seals," the "annularis" or ring-finger of Macrobius and the Anglican Office-Book. Among the Hebrews אֶצְבַּע אֱלֹהִים, "the finger of God," denoted His power; and it was the forefinger, among the gods of Greece and Italy, which wore the ring, the emblem of divine supremacy. G. M.

Marriages within ruined Churches (Vol. iv., p. 231.).—The beautiful old church of St. John in the Wilderness, near Exmouth, is in ruins. Having in 1850 asked the old man who points out its battered beauties, why there were still books in the reading desks, he informed me that marriages and funeral services were still performed there. This, however, is my only authority on the subject. Seleucus.

Death of Cervantes (Vol. iv., p. 116.).—No doubt now exists that the death of Cervantes occurred on the 23rd of April, 1616, and not the 20th of that month, which Smollett represents as the received date. In the Spanish Academy's edition, the magnificent one of 1780, as well as in that of 1797, it is so affirmed. In the former we read that on the 18th he received the sacrament of extreme unction with great calmness of spirit. It then adds:

"Igual serenidad mantuvo hasta el último punto de la vida. Otorgó testamento dexando por albaceas á su muger Doña Catalina de Salazar, y al Licenciado Francisco Nuñez, que vivia en la misma casa: mandó que le sepultasen en las Monjas Trinitarias; y murió á 23 del expresado mes de Abril, de edad de 68 años, 6 meses, y 14 dias."

The coincidence, however, of the renowned Spaniard's death with that of our Shakspeare, who certainly died apparently on the same day, the 23rd of April, 1616, on which, as a singularity, Mr. Frere, with others, dwells, wholly fails; for, in fact, that day in Spain corresponded not with the 23rd, but the 13th, in England. It is forgotten that the Gregorian or Reformed Calendar was then adopted in Spain, and that between it and the unreformed style of England a difference in that century existed of ten days:—thus, the execution of Charles I., in our writers, and in the Book of Common Prayer, is always dated on the 30th of January, while on the continent it is represented as on the 9th of February. The Reformed Calendar was adopted and promulgated by Pope Gregory XIII. in 1582, while rejected by England, though acknowledged to be correct, until 1751, because coming from Rome. This disgraceful submission to prejudice in repudiation of a demonstrated scientific truth, practically sanctioned by a Napier, a Newton, a Halley, &c., is still pursued in the Greek church and Russian empire, where the present day, the 17th of September, is the 5th.

J. R.

Cork, Sept. 17.

Story referred to by Jeremy Taylor (Vol. iv., p. 208.). — Although unable to point out the source whence Jeremy Taylor derived the story to which A. Tr. alludes, I may be excused for referring your correspondent to *Don Quixote*, Part II. book III. chap. xiii., where the story, somewhat amplified, is given; but with this difference, that the staff is not broken by the injured person, but by Signor Don Sancho Panza, Governor of Barataria, before whom the case is brought for adjudication. That the story was founded on an older one may be well inferred, from its being stated that "Sancho had heard such a story told by the curate of his village; and his memory was so tenacious, in retaining everything he wanted to remember, that there was not such another in the whole island." C. H. Cooper.

Cambridge, Sept. 20. 1851.

Gray's Obligations to Jeremy Taylor (Vol. iv., p. 204.). — I perfectly agree with Rt. in his admiration for Gray; but, to my shame be it spoken, am not very well read in Jeremy Taylor. Rt. would oblige me, as well as other admirers of "the sweet Lyrist of Peter-house," by furnishing an example or two of the latter's obligations to the bishop.

Rt. will excuse me if I fail to perceive any great degree of similarity between his two last quoted passages from Gray and those from Cowley, which he adduces as parallel. This refers especially to the last instance, in which I trace scarcely any similarity beyond that of a place of education and a river being commemorated in each. Would Rt. supply us with a few more examples of borrowing from Cowley?

With Rt.'s wish for a new edition of Gray, "with the parallel passages annexed," I cordially coincide. However, failing this new edition, he will allow me to recommend to his notice (if indeed he has not seen it) the Eton edition of the poet, with introductory stanzas of great elegance and beauty, by another of Eton's bards, the Rev. J. Moultrie, author of that most pathetic little poem "My Brother's Grave." K. S.

Blessing by the Hand (Vol. iv., p. 74.).—An impression of the stamp on the bread used in the Eucharist in Greece (mentioned in the above Note) may be seen in the Ashmolean Museum, Oxford. It was cut off a loaf in the remarkable monastery of Megaspelion in the Morea, by

W. C. Trevelyan.

Sacre Cheveux (Vol. iv., p. 208.). — This is a literal translation into heraldic language of the name of the family which uses it for a motto: *Halifax = holy-hair*, from the Anglo-Saxon *hali*, or *halig*, and *fax* or *feax*. Tradition connects the origin of the Yorkshire town of that name with a head of singular length and beauty of hair, found at or near the place where the Halifax gibbet used to stand. J. Eastwood.

Pope and Flatman (Vol. iv., p. 210.).—E. V. has entirely overlooked the very material circumstance that Flatman's poem was cited in your periodical (Vol. iv., p. 132.) from a book published in 1688, twenty-four years before the date he assigns to the composition of Pope's ode. Flatman died 8th December, 1688, and Pope was born 22d May, 1688; so that he was little more than six months old at the time of Flatman's death. I have now before me the 4th edition of Flatman's *Poems and Songs*, London, 8vo., 1686: "A Thought of Death" occurs at p. 55. C. H. Cooper.

Cambridge, Sept. 20. 1851.

Linteamina and Surplices (Vol. iv., p. 192.). — In Goar's *Rituale Græcorum*, the most complete account is given of the ancient vestments of the priesthood, from which, or rather from the same source, those of the Romish and English churches have been derived. The names of these vestments are στοιχάριον, ὡμοφόριον, ἐπιμανίκια, ἐπιτραχήλιον, ζώνη, ὑπογονάτιον, φελώνιον, and ἐπιγονάτιον.

These were put on and taken off in the presence of the congregation, and a form of prayer appropriate to each vestment was repeated (μυστικῶς) by

the priest and deacon. In the notes of Goar and the accompanying plates, ample information is afforded of the symbolic meaning of these garments, both in respect of form and colour.

This meaning, lost to a considerable extent by the Romish church, is recoverable by reference to the Greek rituals, which have retained, probably with little alteration, the ancient services of the early Christians. An explanation will therein be found of other matters besides linteamina and surplices by those who are curious in rituology, as of the δίσκον σφραγίδος, λόγχη, ἀστηρίσκον, κάλυμμα, ἀερα, ἀπόλυσις, ἱερατεῖον, ναὸν, βημα, "σοφία, ὀρθοί," εἰλητόν, ῥιπιδίον, ζεόν, ζέσις, &c.

T. J. Buckton.

Lichfield.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

By all who are interested in the study of early German Poetry and Literature, the name of Von der Hagen must be gratefully remembered for the many curious and valuable works which he has published, sometimes under his sole editorship, at others, in conjunction with Busching, Primisser, &c. But far exceeding in interest any which he has before given to the press, especially to English readers, is one which we received some time since from Messrs. Williams and Norgate, but have only recently had an opportunity of examining. It is in three thick and closely printed octavos, and is entitled *Gesammtabentheuer: Hundert altdeutsche Erzählungen, Ritter- und Pfassen-Mären, Stadt- und Dorfgeschichten, Schwänke, Wundersagen und Legenden, meist zum erstenmal gedruckt*, &c. This collection embraces, as the title accurately enough describes, a hundred early German Stories of every possible kind, Stories of Knights and Friars, of Cities and Villages, Merry Jests, Tales of Wonder, and Legends; and resembles in many respects the popular collections of French Fabliaux edited by Barbazan, Le Grand d'Aussy, &c. These are for the most part now printed for the first time; and besides the illustrations they afford of that love of humour, a characteristic of the German mind the existence of which it has been too much the fashion to deny, and to which we owe *Owlglas* and the *Schildburger*, these "hundred merry Tales" are of no small importance for the light they throw upon the history of Fiction — a subject which, in spite of the labour bestowed upon it by Dunlop, Walter Scott, Palgrave, and Keightley, is yet very far from being fully developed.

The new part of *The Traveller's Library* contains Mr. Macaulay's brilliant essays on Ranke's *History of the Popes*, and Gladstone *On Church and State*.

Messrs. Longman having become the sole proprietors of that valuable series of works *The Cabinet Cyclopædia*, have announced a re-issue of them at the reduced price of three shillings and sixpence per volume, instead of six shillings, at which they were originally published.

Catalogues Received.—John Miller's (43. Chandos Street) Catalogue No. 29. of Books Old and New; Sotheran, Son and Draper's (Tower Street, Eastcheap) Book Reporter No. 3. Miscellaneous Catalogue of Old and New Books; W. S. Lincoln's (Cheltenham House, Westminster Road) Seventy-third Catalogue of Cheap Second-hand Books; B. Quaritch's (16. Castle Street, Leicester Square) Catalogue No. 34. of Oriental Literature, &c.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Fearne's Essay on Human Consciousness, 4to.
Bishop Kidder's Life of Anthony Horneck.
Tighe's Life of Law.
Macropedii, Hecastus Fabula. 8vo. Antwerp, 1539.
Omnes Georgii Macropedii Fabulæ Comicæ. Utrecht, 1552. 2 Vols. 8vo.
Othonis Lexicon Rabbinicum.
Plato. Vols. VIII. X. XI. of the Bipont Edition.
Parkinson's Sermons. Vol. I.
Athenæum. Oct. and Nov. 1848. Parts CCL., CCLI.
Willis' Price Current. Nos. I. III. V. XXIV. XXVI. XXVII.—XLV.
Rabbi Salomon Jarchi (Raschi) Commentar über den Pentateuch von L. Haymann. Bonn, 1833.
Rabbi Solomon Jarchi (Raschi) über das erste Buch Mosis von L. Haymann. Bonn, 1833.
No. 3. of Summer Productions, or Progressive Miscellanies, by Thomas Johnson. London, 1790.
History of Virginia. Folio. London. 1624.
The Apologetics of Athenagoras, Englished by D. Humphreys. London, 1714. 8vo.
Bovillus de Animæ Immortalitate, etc. Lugduni, 1522. 4to.
Kuinoel's Nov. Test. Tom. I.
The Friend, by Coleridge. Vol. III. Pickering.

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Notices to Correspondents.

Mr. Hallam's *Letter did not reach us in time for publication this week; and is consequently, with several other valuable communications, unavoidably postponed until our next Number.*

T. C. S. *Will our correspondent oblige us with a copy of the* "Poetical Coincidences" *to which he refers? It shall have immediate attention.*

J. C. W. *We are not sure what our correspondent means by Chaucer Forgery. Is he aware of the passages from his* "House of Fame," *printed in our 80th Number?*

R. S. T., *whose Query respecting an* "Early German Virgil" *appeared in No. 91. p. 57., is requested to favour us with his address.*

Replies Received. — *The Eighth Climate — A little Bird told me — Bummaree — Proverb of James I. — Stanzas in Childe Harold — Parish Registers — Sanford's Descensus — Printing — Matthew Paris's Historia Minor — North Side of Churchyards — Down on the Nail — Michaelmas Goose — Passage in George Herbert — Passage from Virgil — Curfew — Grimsdyke — Byron's Son of the Morning — Fides Carbonaria — Ancient Language of Egypt — Wyle Cop — Conquest of Scotland — Anagrams — Suicides' Graves — Borough-English — Pope's Honest Factor — Covine — Jewel's Works — Medical Use of Pigeons — Post Pascha — Linteamina and Surplices — Shakspeare's Antony and Cleopatra — Termination "-ship" — King's Way, Wilts — Stickle and Dray — Harris, Painter in Water Colours — Finkle — Equestrian Statue of Elizabeth — Going the whole Hog — Meaning of Nervous — Winifreda — The Willow Garland — Brother Jonathan — Expressions in Milton, &c.*

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Notes.

THE EFFIGIES OF ENGLISH SOVEREIGNS EXTANT IN FRANCE.

In the year 1816, Mr. Charles Stothard discovered in a cellar (as it is described) of one of the buildings adjoining the ruined abbey at Fontevraud, which was then used as a prison, the monumental effigies of King Henry II., Eleanor of Aquitaine his queen, King Richard I., and Queen Isabella of Angoulême. It had been feared that these monuments shared the destruction of the royal tombs from which they were torn, in the fearful outrages of the Revolution; but they were found to have escaped the general havoc, although they had suffered some mutilation. They are described to be sculptures almost coeval with the decease of the sovereigns represented, and to possess such a chaste grandeur and simplicity of character as to add great artistic value to their historical importance. Mr. Stothard represented to the English government of that day the propriety of rescuing such venerable monuments from further injury, and of bringing them to Westminster Abbey; and an application appears to have been made, through some official channel, to the French authorities; but it was not successful, though it had the effect, as it is said, of inducing the latter to direct measures to be taken for the better preservation of these effigies. About the same time, Mr. Stothard discovered the monumental effigy of Queen Berengaria in the ruins of her once-stately abbey-church of L'Espan, near Mans, which he found converted into a barn; but it was then in contemplation to place this effigy in the church of St. Julien there, when the restoration of that edifice should be completed. A memoir (which I cannot here obtain) on the sepulchral statues of English sovereigns at Fontevraud was read in 1841 in the congress of the Society for Preserving the Historical Monuments of France; and by the researches of M. Deville, a distinguished antiquary of Normandy, another effigy of King Richard "of the Lion Heart" was brought to light in 1838, from beneath the modern pavement of the choir of Rouen Cathedral, and was shortly afterwards made known in England by the very interesting communication made by Mr. Albert Way to the Society of Antiquaries of London, and published in vol. xxix. of the *Archæologia*.

I am not aware that attention has been otherwise drawn to these effigies since the publication of Mr. Stothard's great work, nor can I find that his suggestion has at any time been revived, or that the steps which may have been taken at

Fontevraud for rescuing these monuments from the gradual demolition which seemed to threaten them, were such as are likely to insure their ultimate preservation. What those steps were, or what is the present state of these interesting memorials, I have not been able to learn; but, inasmuch as it appears that the tombs they covered have been destroyed; that in the fury of revolutionary violence the remains of the royal dead were scattered to the winds; and that the abbey church of Fontevraud itself fell into a state of ruin, if not of desecration; it will probably be agreed that the removal of these monuments to Westminster Abbey is unobjectionable, and that their deposit among the effigies of our early sovereigns in that glorious edifice would be appropriate, and is much to be desired. Being strongly impressed with that opinion, I trouble you with this note, which, if you should deem it worthy of insertion, may elicit some information, and perhaps lead to an application for leave to remove these monuments, and place them in Westminster Abbey. The present time seems favourable for such an effort; and if the object in view should have the sanction of Queen Victoria, the interference of Her Majesty would probably prevail.

W. Sidney Gibson.

Newcastle-upon-Tyne.

ARABIC INSCRIPTIONS — MOCATTEB MOUNTAINS.

The principle of decyphering propounded for the Nineveh inscriptions (Vol. iv., p. 220.) is available equally, and with better prospect of speedy solution, in the case of those of *Mocatteb*. A very interesting narrative is given of these in Laborde's *Mount Sinai and Petra* (p. 248.). The site of them is seventy miles direct distance south-east from Suez, and they extend on the rock three miles and more in length, at a height of ten or twelve feet, and in the line of route to Sinai, which is distant fifty miles south-east from Mocatteb. They also lie not only in the usual caravan route, but almost in a direct line drawn from Ethiopia to the cities of Nineveh and Babylon. Nimrod is represented as an Ethiopian (Gen. x. 8.), "*Cush begat Nimrod*" = "*Nimrod was an Ethiopian by descent.*" The whole of this invaluable monument of the most ancient geography, the tenth of Genesis, must be read with reference to *nations*, and not individuals.

Both the valley and the mountains are named from these "Inscriptions" = *Mocatteb* in Arabic; that fact alone indicates considerable antiquity, especially in a country like Arabia, where the fashion of changing any usage, especially that of names of places, has never prevailed. The vicinity of these inscriptions to that portion of the world wherein the Mosaic law had its origin, and probably, as a necessary consequence, the invention of an alphabet also; and likewise the great question of ancient intercourse between Egypt, Ethiopia, Assyria (Chaldea), and India, have rendered the interpretation of the Mocatteb inscriptions a problem of paramount interest, insomuch that Bishop Clayton offered a considerable sum of money for a copy of them. In the *Royal Society's Transactions*, vol. ii. part vi. 1832, are specimens of 187 of these, whereof nine are Greek and one Latin. Some of them are doubtless of the sixth century.

Coutelle and Roziere (*Antiquities*, vol. v. p. 57.) copied seventy-five of them, and Pococke and Montague give a few specimens. Seetzen, Burkhardt, and Henneker *saw* them; and Niebuhr may be said to have been sent out expressly on their account, but the result was *nil*. Cosmus, Montfaucon, Neitzchitz, Monconys, Koischa, and others, mention them, and they have been seen by a caravan of persons familiar with Arabic, Greek, Hebrew, Syriac, Coptic, Latin, Armenian, Turkish, English, Illyrian, German, and Bohemian, to all of whom they were equally inexplicable. Since the discovery of Daguerre, we are placed in a position to obtain a real *fac-simile* of the whole of these inscriptions, at a small expense of time or money. Any person familiar with the use of the daguerrotype (the less learned the better) could now speedily furnish what the good Bishop so fervently longed after, were he only provided with the small sum of a few hundred pounds to take him thither and bring back his invaluable treasures. Although the Mocatteb are graven with an iron pen in the rock (Job xix. 24.), they are not everlasting, for the rains have had some effect in obliterating them, being cut, not on granite, as was formerly thought, but on red sandstone. It is worth remark, that although Moses was learned in all the wisdom of the Egyptians, he rejected entirely the hieroglyphic system of writing, and that no mention or allusion is made to the art of writing till 1491 B. C., in Ex. xvii. 14.*, just prior to the

* "Jehovah said to Moses, Write this as a memorandum on a roll, and let it be read to Joshua, that I intend to obliterate entirely the memory of Amalek here below. And Moses built an altar and called it *Jehovah Nissi* (Jehovah is my banner). The reason he assigned for the name was that a hand (power) opposed to the throne of Jah was (the cause of) Jehovah's perpetual warfare against Amalek." This is the *sense* of the Hebrew as it stands, in the current language of our day, and not a copy of the words merely,—an error, it is conceived, into which most of the translators, from the Seventy downwards, have often fallen. If a conjectural criticism might be offered, let כ, *caf*, be inserted for נ, *nun*, and instead of Jehovah *Nissi* (banner), read Jehovah *Cissi*, "Jehovah is my *throne*;" then the reason assigned by Moses for the name becomes intelligible, which it certainly is not in the existing text, undoubtedly very ancient, being confirmed by the Samaritan.

delivery of the law, and in connection with the account of Jethro, his father-in-law; subsequently, constant allusion is made to writing. There is only one reference to this art in Homer (*Il.* z. 168.). The author of Job, who appears to have had a much more enlarged knowledge of art and science than Moses, speaks of the cutting and painting (for so the Arabic and Hebrew words should be rendered, and not *printing*) on a roll, *i. e.* with the *style* and *brush;* also of the cutting (*felling*) with a chisel (in Arabic, a *digger*) on lead, or on a rock.*

The examination of the copies of the inscriptions already in our possession will probably determine whether the language is hieroglyphic, syllabic, or alphabetic. The principal point is to enumerate the characters found to be clearly distinct from each other. Should there be found two to three hundred decidedly *distinct* characters — assuming it to be one language and one uniform character of that language, for many nations (peoples) use more than one character — the language *à priori* must be *hieroglyphic.* If 70 to 90, it will be *syllabic;* but if only 20 to 50, it may be safely concluded that it is alphabetic. The letters distinct from each other may be less than 20, inasmuch as in the Arabic, most probably the language which will solve this problem, one character represents several sounds, the points, usually omitted, alone distinguishing the difference between *be*, *te*, *tse*, *nun*, and *jod*, between *jim*, *ha* and *cha*, between *dal* and *zal*, between *re* and *se*, *sin* and *shin*, *zad* and *dad*, *fe* and *kaf*, &c. &c. On the other hand, that language has increased the number of its characters, by distinguishing *initial* from *medial* and *terminal* letters, having retained only thirteen originally distinct characters in its alphabet.

The Ethiopic, written from left to right, has manifestly furnished the Arabs with their cursive character, the one uniformly printed, written from right to left, or otherwise both have derived them from a common source. Of the intimate relation early subsisting between the Ethiopians and their Shemitic congeners in Asia, one remarkable instance is the former retaining to themselves exclusively "the exalted horn," so often mentioned in the Hebrew Bible, the wearing of which has been long abandoned by every other family of that race.

T. J. Buckton.

Lichfield.

* The word, correctly translated *for ever*, according to the Masoretic system, means "as a witness or testimony," if pointed with *Tsereh* instead of *Pathach.* The general sense of this chapter, in some respects obscure, appears to be, "I seek for justice, but cannot obtain it. Every obstacle is put in my way. Neither my own kindred nor servants obey me. Look at my most wretched condition; although I call you friends, you all hate me. You are not satisfied with persecuting my body, but you afflict my soul also. Oh that I could make an impression upon you. I would set forth my petition for relief from your persecutions on a roll, on lead, or on a rock, as a constant memorial in testimony of my sufferings and your hate; as I know that my Goel (Redeemer or Avenger) lives, and will at length ascend from the dust (sand or soil). (In his approach he raises a cloud of dust.) Then arise and destroy this (memorial), for, living, I shall get a judgment on my case, being personally present and not by representative, although I may be hardly able to attend from mental anxiety. Then you will say, why did we persecute him, we were all wrong. And you will fear punishment because you will learn that justice must be satisfied."

Divested of its highly poetic diction, the above gives the subject-matter in the vernacular.

ADDITIONS TO CUNNINGHAM'S HAND-BOOK OF LONDON.

St. Stephen's Church, Walbrook. — Sir Robert Chicheley, alderman and twice Lord Mayor of London, is said, in Wm. Ravenhill's *Short Account of the Company of Grocers from their Original* (4to. Lond. 1689), to have purchased the ground whereon St. Stephen's church stands, and to have built, at his own charge, the church which was afterwards replaced by the edifice of Sir Christopher Wren. The founder was a member of that company, and to them he gave the advowson. He was the youngest of three brothers, of whom the eldest was Henry Chicheley, Archbishop of Canterbury *temp.* Henry VI. The second brother was Sir William, who, like Robert, was an alderman, and a member of the Grocers' Company. From the younger brother, Robert, descended Sir Thomas Chicheley, who was Master of the Ordnance and Chancellor of the Duchy of Lancaster in the reign of Charles II.

Grocers' Hall. — In 1411 the custos or warden and brethren of the Grocers' Company purchased of Robert Lord Fitzwalter his mansion-house and lands, extending from near the Old Jewry to Walbrook in the centre of the city of London, for 320 marks, and soon afterwards laid the foundation of their new Common-hall. In 1429 they had license to acquire lands of the value of 500 marks. There was "a fair open garden behind, for air and diversion, and before the house, within the gate, a large court-yard." The company, after the fire of London, rebuilt and enlarged the old Hall, says Ravenhill in his *Account of the Grocers' Company* (Lond. 1689), "with offices and accommodations far beyond any other place, for the most commodious seat of the chief magistrate." (See Mr. Cunningham's quotation from Strype, as to its civic uses.) King Charles II. accepted the office of Master of the Company, and they set up his statue in the Royal Exchange. See Raven-

hill's *Short Account of the Company of Grocers*, and Howel's *Londinopolis*, fol. Lond. 1657.

W. S. G.

Newcastle-upon-Tyne, Sept. 1851.

RICHARD ROLLE OF HAMPOLE, NO. II.

Owing to my absence from England, I was unable to answer the Queries which were put to me (No. 94., p. 116.) by your respected correspondent J. E. The word *guistroun* (as also *Salhanas*) was merely an error of the press; and with respect to the others, I concur, for the most part, in the learned observations of Mr. Singer (No. 96., p. 159.). *Quistroun*, it may be added, is found in a MS. chronicle quoted in the preface to the French version of *Havelok*, and with the explanation "de sa quisyne." The singular form of *chaunsemlees* is written *chauncemele* in the *Promptuar. Parvul.*, and rendered *subtelaris*, which, according to Ducange, would correspond exactly to *slipper*.

I now beg to present your readers with a fresh series of extracts from the same volume. The first, though rather long, will not easily bear abbreviation. It is somewhat in the style of Piers Ploughman, but earlier by several years. The subject is the unfaithfulness of the clergy in the former half of the fourteenth century: —

"Þis word is mekil agen Þese clerkis
Þt schuld kenne lewid folk good werkis,
And gader hem to goddis hord
Wiþ rightful lyf and goddis word.
Hem auhte Þinke if Þei wer wise
How Þei schul stonde at goddis assise,
And gelden acountes of all hir wit
How Þei in Þe world han spent it.
Lord what schul Þese persouns say
Whan Þei schul come on domys day
To gelde of al hir lyf acounte
And what hir rentis may amounte,
Þat Þei of lewid men take her
Hir soulis hele hem to ler,
And diden not so but lyued in lust
Of flesch, Þt makiþ Þe soule rust.
For riche persouns louen mor now
Flesch-liking mor Þan Þe soule prow [*i.e.* profit];
Þei wene to sewe cristis trace [*i. e.* follow His track]
Wiþ hunting and wt Þe deer chace;
Þei fedin hir flesch wiþ good mete
Þt lewid folk hem tilen and gete;
Þei lyuen on lewid folkis traueyle
And nouht to hem Þei auayle.
For Þer Þei schuld wt sarmoun tille
Þe lewid folkis herte and wille
To right longing of heuene-riche bewhile,
Wiþ wikkid example Þei hem begile:
For wikkid example Þei hem geue
In wikkednes alway for to leue.
For Þer Þei schuld hem meknes schewe
Þei schewe hem pride and vnthewe,
And ther Þei schulde teche hem dele
And parte wt god of hir catele,
Ther teche Þei hem wiþ couetise
To spar hir good in euyl wise.
For we seen so these persouns spar
Þt Þei suffre pore men mysfar;
We see hem fayr grehoundis fede
And suffren Þe pore to deyen for nede,
And euyl example Þus Þei gyue
To hir pareschyns euyle to lyue.
For me Þinkeþ it is no ferly [*i. e.* wonder]
Þouh lewid folk lyue in foly,
Whan Þei seen prestis and persouns
Mistake agen god as felouns.
Goddis felouns I hem calle
Þt makiþ man in synne falle,
Wiþ example of euyl lyf
Þt is now in Þis world ful ryf.
Þerfor I rede persouns and prestis
Þt Þei ber god on hir brestis,
And Þenk how al hir mete and drink
Comiþ of her pareschyns swink,
And teche Þei hem how Þat Þei
Schul toward heuene take Þe wei,
And after holde hem wel Þerinne
And kepe hem fro dedli synne.
For wel is hem Þt wiþ preching
Mai tele [*i.e.* allure] soulis to heuene king."

2. Nor was the author of these sermons less severe in rebuking the faults of the layman. The following is a specimen of his plain-spoken fervour: —

"But crist of Þt man seyth wites [*i.e.* reproaches]
Þat in sarmoun not delytes.
For many folis heren a sarmoun
Wiþ outen ony deuocioun;
Þt is in Englisch loue-longing,
Þt auhte of mannes herte spring
Toward Þe blisse Þt lastiþ ay,
And not toward Þe worldis play.
But sum men sitten at sarmoun
Þt wer better ben atte toun;
On worldis wele Þink Þei so mekil
Þt is deceyuabil fals and fekil,
Þat sarmoun sauoureth hem nouht
So is hir herte menyng (?) in Þouht.
And sum other seli gomes
Þt for to her sarmoun comes,
And goddis word so litil kepiþ
Þt at Þe preching manye slepiþ:
At goddis word Þei ben sleping
And at Þe tauerne hous waking:
At lyche-wake [*i.e.* corpse-watching] and sinful plawes,
Þei ben waking til Þe day dawes,
But whan Þei come sarmoun to her
Þei ben so heuy and so swer,

þt hir heuedis þei may not hold vp
But hongen it in þe fendis cup."

3. Yet with regard to one class of questions, the tongue of the preacher was restrained. After touching the subject of confession and the frailty of some confessors, he adds in a significant way:

"Of þis mater coude I sey mar,
But God wod þt I ne dar,
For beter is skilful pes to holde
þan in speche ben to bolde."

4. The following extract will not fail to interest the student of prophecy:—

"Get wone ful many iewis thore, [*i.e.* in captivity]
And so schul þei don euer more,
Til ageyn domes day,
þan schul þei þens out-stray,
And ouer al þer þei go
Cristen folk schul þei slo;
And þei schul receyue antecrist
And wene þt he be ihū crist;
And sone after comiþ domes day,
As we in prophecye her say."

5. The last passage I shall cite is a curious exposition of the First Commandment (p. 455.):—

"þe first heste is þis: þu schalt worschipen þi lord god & him alone seruyn. In þt heste is forboden to don any sacrifice to mawmettis or worschipe to fals goddis. In þt heste also is forboden al maner wicchecraftis, enchauntementis, wiþ seruys and markis and al manere experimentis, coniuraciouns, as men wone to do and maken for thynges i-stolen, in bacynes, in swerdis and in certeyn names wreten and enclosed, holi water and holi candel and oþere manye maneris whiche ben nought good to neuene. In þt heste also is forboden al maner iogelyng and for to tellyn of þing þt is to comen, be sterres and planets, or be metell, or be destene, or be schynynge of þe pawme of mannes hond or eny oþere maneris. For þei aproperen to man þing þt oncliche falleþ to god, to witen of þinges þt arn to come," &c.

C. H.

St. Catharine's Hall, Cambridge.

A FUNERAL IN HAMBURGH.

Mr. Gatty's observations (Vol. iii., p. 499.) regarding the funeral of an Irish labourer, have reminded me that while on a visit some years ago to a brother in the city of Hamburgh, we one Sunday spent the day with a worthy pastor of a small village a few miles from that city, where we went early enough to attend morning service in the village church; and in the afternoon, while indulging with our pipes and coffee in an alcove in the pastor's garden, I observed a funeral approach the churchyard gate, and understanding that the ceremony was different to what I had been accustomed to, I laid down my pipe and walked into the churchyard to observe what passed, and my movement induced my brother and another or two to become spectators also. The funeral party having arranged themselves at the entrance, the ceremony commenced as follows. The parish clerk or verger walked first, having a lemon in one hand and a bunch of evergreen in the other; he was followed by six choristers or singing boys, then six men as bearers carrying the coffin, and after them the mourners and other attendants. As soon as the cavalcade moved off, the clerk or verger gave out a strophe of some psalm or hymn, which he and the boys chanted while moving round the churchyard; and thus chanting they followed a green path, which I discovered was kept close mown for the purpose; and I observed our worthy pastor had joined the cavalcade, though alone, and at some little distance from the mourners. I understood it was customary thus to move three times round, but being a very sultry afternoon, the party made two turns serve, when coming to the open grave the bearers let down the coffin into it, and then another strophe was chanted, which ended, the mourners took a last look at the coffin, and silently dropped their sprigs of evergreen upon it; the bearers then each took a spade, already provided for them, and quickly filled up the grave, and adjusted its form, when the funeral party returned silently home as they came. The pastor had now retreated again to the alcove in his garden, where we soon joined him, and he told me that as we had gone to witness the ceremony, it would have been thought disrespectful had he not also shown himself, though it did not appear that his attendance was necessary. The general practice here observed of the bearers filling up the grave, shows that the Irish labourers had some more general custom for their practice than Mr. Gatty appears to be aware of.

W. S. Hesleden.

FOLK LORE.

The Baker's Daughter. — Ophelia (Act IV. Sc. 5.) says that

"The owl was a baker's daughter."

This reminds me of a Welsh tradition concerning the female who refused a bit of dough from the oven to the Saviour "when He hungered," and was changed into *Cassek gwenwyn*, לילית *lilish*, *lamia*, *strix*, the night spectre, *mara*, or screech-owl.

G. M.

"*Pray remember the Grotto*" *on St. James's Day* (Vol. i., p. 5.).—The interesting note with which Mr. William J. Thoms presented the first-born of "Notes and Queries," may perhaps admit of a postscript, borrowed from one of Mr.

Jerdan's well-deserving pupils, the *Literary Gazette* for 1822:

"I am inclined to believe that the illuminated grottos of oyster-shells for which the London children beg about the streets, are the representatives of some Catholic emblem which had its day, as a substitute for a more classical idol. I was struck in London with the similarity of the plea which the children of both countries urge in order to obtain a halfpenny. The 'It is but once a year, sir!' often reminded me of the

'La Cruz de Mayo
Que no come ni bebe
En todo el ano.'

'The Cross of May,
Remember pray,
Which fasts a year and feasts a day.'"

[*Letters from Spain.* By Don Leucadio Doblado.

This to prove that I *did* remember the grotto.

* & ?

Manpadt House.

The King's Evil.—One Mr. Bacon of Ferns, being an one-and-twentieth son born in wedlock, without a daughter intervening, has performed prodigious cures in the king's evil and scrofulous cases, by stroking the part with his hand. (*The Gentleman's Magazine* for December 1731, p. 543.)

* & ?

Bees.—Being at a neighbour's house about a month ago, the conversation turned upon the death of a mutual acquaintance a short time prior to my visit. A venerable old lady present asked, with great earnestness of manner, "Whether Mr. R.'s bees had been informed of his death?" (Our friend R. had been a great bee-keeper.) No one appeared to be able to answer the old lady's question satisfactorily, whereat she was much concerned, and said, "Well, if the bees were not told of Mr. R.'s death they would leave their hives, and never return. Some people give them a piece of the funeral cake; I don't think that is absolutely necessary, but certainly it is better to tell them of the death." Being shortly afterwards in the neighbourhood of my deceased friend's residence, I went a little out of my way to inquire after the bees. Upon walking up the garden I saw the industrious little colony at full work. I learned, upon inquiring of the housekeeper, that the bees had been properly informed of Mr. R.'s death.

I was struck with the singularity of this specimen of folk-lore, and followed up the subject with further inquiries amongst my acquaintance. I found that in my own family, upon the death of my mother, some five-and-twenty years ago, the bees were duly informed of the event. A lady friend also told me, that twenty years ago, when she was at school, the father of her school-mistress died, and on that occasion the bees were made acquainted with his death, and regaled with some of the funeral cake.

I wish to know whether this custom prevails in any other, and what part of England, and to what extent? L. L. L.

North Lincolnshire.

THE CAXTON COFFER.

Reflecting on the extreme rarity of the works which issued from the press of Caxton, the question arises, What number of copies was he accustomed to print? On that point, as it seems, we have only conjectures.

Maittaire assumes that the number was about 200; an opinion which I shall not controvert. Dibdin, however, inclines to think, with regard to *The golden legend* and other works of the same class, "that at least 400 copies were struck off;" and in support of this conjecture, cites the practice of Sweynheym and Pannartz, as proved by the memorial addressed in their behalf to Sixtus IV., by J. Andrea, bishop of Aleria, in 1472, which practice he thus states:—

"If we are to judge from the celebrated list of the number of copies of the different works printed by those indefatigable typographical artists, Sweynheym and Pannartz, it would appear that 275 was the usual number of copies of a particular work; although sometimes they ventured to strike off as many as 550; and, twice, not fewer than 1100 copies."

Now, our renowned bibliographer misinterprets the important document which he cites. Sweynheym and Pannartz printed 300 copies of a *Donatus*, and the same number of a *Speculum vitæ humanæ*, and of two more works. In all other cases, each impression of the works which proceeded from their press consisted of only 275 copies. The words *Volumina quingenta quinquaginta* refer to works of which two editions were published, or which were in two volumes; and the words *Volumina mille centum*, to a work of which there were two editions of two volumes each. So the conjecture of Dibdin loses its best support.

As Sweynheym and Pannartz printed only 275 copies of the works of such authors as St. Augustin and St. Jerome, of Cæsar, Cicero, Livy, Ovid, Quinctilian, and Virgil—works which must have found purchasers in all parts of Europe—it is rather improbable that Caxton should have ventured to exceed that number with respect to books for which, being chiefly translations, there could be no demand beyond the shores of England.

BOLTON CORNEY.

Minor Notes.

Braham Moor.—The following *remarkable* account of this place by John Watson, Esq., of Malton, in the year 1781, may be interesting to some of the readers of your paper. Braham is situated

five miles S.W. of Tadcaster, and close to, and in, the remains of the old Roman road called "Watling Street:"—

"Upon the middle of this moor a man may see ten miles around him; within those ten miles there is as much free stone as would build ten cities as large as York; within those ten miles there is as much good oak timber as would build those ten cities; there is as much limestone, and coals to burn it into lime, as the building of those ten cities would require; there is also as much clay and sand, and coals to burn them into bricks and tiles, as would build those ten cities; within those ten miles there are two iron forges sufficient to furnish iron for the building of those ten cities, and 10,000 tons to spare; within those ten miles there is lead sufficient for the ten cities, and 10,000 fodders to spare; within those ten miles there is a good coal seam sufficient to furnish those ten cities with firing for 10,000 years; within those ten miles there are three navigable rivers, from any part of which a man may take shipping and sail to any part of the world; within those ten miles there are *seventy* gentlemen's houses, all *keeping coaches*, and the least of them an esquire, and ten parks and forests well stocked with deer; within those ten miles are ten market towns, one of which may be supposed to return 10,000*l.* per week."

CHAS. W. MARKHAM.

Becca Hall, Tadcaster.

Portraits of Burke.—Through the kindness of a friend I have just examined what I take to be an interesting and curious work of art, viz., a miniature of the great Edmund Burke, painted by Sir Joshua Reynolds, and said to be the *only miniature* he ever painted. It is a small oval of ivory executed in water colours, and represents him past the meridian of life; his hair combed back from his ample forehead, and powdered; the coat (according to the fashion of the day) without a collar, and, as well as the waistcoat, of a chocolate colour; a white stock, and the shirt frill of lace; the features, although retaining great animation and intelligence, are round and plump. The painting is carefully and delicately finished. The same friend also possesses another miniature of the same right honourable gentleman (artist unknown), deserving notice: it is in a much larger oval, and drawn in coloured crayons. This likeness represents the statesman at a much earlier period of life, and is most exquisitely executed: his fine auburn hair in natural waves, if I may use the expression, is also thrown off the face, the features rather sharp, the nose prominent, the eyes brilliant, the lips beautifully expressed, and, on the whole, one of the most highly finished specimens of this style I ever saw: the costume the same as that already described, the colour being a snuff-brown. In this portrait, a black ribbon crosses the lace frill, indicating the presence of an eye-glass, an appendage not observable in portraits taken later in life. The lady who owns these paintings is the widow of a gentleman lately deceased, who being related to, was brought up under the guardianship of this great man, and was by him introduced into public life; circumstances which prove the authenticity of the works thus briefly described. M. W. B.

Bruges, Sept. 26. 1851.

Queries.

GENERAL JAMES WOLFE, WHO FELL AT QUEBEC.

A short time ago I accidentally became possessed of a small packet of autograph letters, by this distinguished man, to a very intimate friend and brother officer. These letters were found in an old military chest, which had belonged to the latter. They are twelve in number; the first is dated Glasgow, 2d April, 1749, and the last, Salisbury, 1st December, 1758, on the eve of his embarkation with the memorable expedition against Quebec. The letters are written in a small and remarkably neat hand, and Wolfe's seal is still adhering to some of them. They contain much honourable sentiment, and proofs of a warm generous heart.

The perusal of these curious letters, and their allusions to passing incidents, have excited a desire to become better acquainted with the details of Wolfe's personal history; but in this I experience considerable difficulty, from the meagreness with which his biographers appear to have treated the subject. I shall accordingly feel much obliged by any of your military, or other correspondents, favouring me with references to the fullest and best account of this distinguished officer. I am anxious to obtain information, in particular, on the following points.

1. Wolfe's family connexions? I am aware who his father was, but should like to know if the former had any brothers or sisters, and who is the present representative? What was his mother's name and family?

2. Where was Wolfe educated? In one of the letters he mentions that he was taken from his studies at fifteen, and entered the army at that early age.

3. The different regiments in which he held a commission, with his rank in each, the steps and date of promotion?

4. His *first* and subsequent military services?

5. How long was he stationed in Scotland, on what duty, and in what places?

6. In particular, was he engaged in the formation of any of the military roads in that country, *when* and *where?*

7. Did he serve in Scotland during the rebellion of 1745–46, and was he present at the battle of Culloden? If so, in what regiment, and with what rank?

8. Are there any good portraits of Wolfe extant, and where are they to be seen?

9. Was his body brought to England, and are any memorials of him preserved, such as his sword, pistols, &c.? His spurs were lately in the possession of a gentleman near Glasgow. Ʒ.

WALKER'S SUFFERINGS OF THE CLERGY.

Is it the intention of the Ecclesiastical History Society to publish a new edition of Walker's *Sufferings of the Clergy?* At the time when the society was instituted it was on the list of works to be published by them.

Surely, if that is the case, somewhat might be done to correct the many inaccuracies, and, in other ways, increase the value of a work which has preserved the memory of some of the most exalted acts of Christian heroism that England has ever witnessed.

Will the editor of "NOTES AND QUERIES" open his pages to receive notes and corrections for a future edition of *The Sufferings of the Clergy?* DRYASDUST.

[It is believed that the trading speculation, miscalled a Society, has ended with considerable loss to both undertakers and subscribers; and is not likely to publish any more of the works which figured in its rhodomontade prospectus. Certainly it is very desirable that there should be a new, careful, and critical edition of Walker; and any assistance which can be rendered by "NOTES AND QUERIES" will be at the service of anybody who will undertake such a work. It would be well, however (and it is mentioned here with general reference to all such cases, though it is particularly applicable to the present), if the learned doctor would specify some mode by which the readers of "NOTES AND QUERIES" may address him directly. The Editor suggests this, not to save himself trouble, or because he grudges room (or rather would grudge room if he had it) for many voluminous and important communications, which would be very valuable to the Doctor, but which, from length, and want of general interest, could not be inserted in this little work. It is probable that he would by this mode obtain many communications which the writers would not send to "NOTES AND QUERIES," from being aware that they could not be inserted. There would be nothing in this to prevent his maintaining his incognito; and, therefore, the Editor ventures to request his correspondents to send to "NOTES AND QUERIES" anything that is brief, and may promise to be of general interest; and to address anything which may be more voluminous to DR. DRYASDUST, at our publisher's, No. 186. Fleet Street.]

Minor Queries.

207. *Colonies in England.* — Can any of your correspondents give me any information about a colony of Spaniards said to exist at Brighton; of Flemings in Pembrokeshire; of Frisians in Lancashire; of Moors in (I think) Staffordshire; and of some Scandinavian race, with dark eyes and dark hair, at Yarmouth in Norfolk. I should feel thankful for the mention of other colonies besides these, if any more exist, as I believe many do, in other parts of England. THEOPHYLACT.

208. *Buxtorf's Translation of the "Treatise on Hebrew Accents," by Elias Levita.* — John Buxtorf the elder, in his *Bibliotheca Rabbinica* (printed along with his useful book *De Abbreviaturis Hebraicis:* Basil, 1630), p. 345., speaking of the curious and valuable work on the Hebrew Accents, by R. Elias Levita, called

ספר טוב טעם,

says, "Habemus cum Latine a nobis translatum."

Can any of your readers inform me whether this translation was ever printed; and, if not, whether the MS. of it is known to exist?

JAMES H. TODD.

Trin. Coll. Dublin.

209. *The Name "Robert."* — Can any of your readers offer any suggestions as to how the name "Robert," and its various diminutives, became connected with so much diablerie?

Besides the host of *hob*-goblins, *hob*-thrush, *hob*-with-the-lantern, and the Yorkshire *Dobbies*, we have those two mysterious wights *Robin* Hood and *Robin* Goodfellow, and "superstitious favourite" the *Robin* Redbreast. It is a term also frequently applied to idiotcy (invariably among our lower orders linked with the idea of supernaturalism). *Hobbil* in the northern and *Dobbin* in the midland districts of England are terms used to denote a heavy, torpid fellow. The French *Robin* was formerly used in the same sense.

SAXONICUS.

210. *Meaning of "Art'rizde."* — In Halliwell's *Archaic Dictionary*, p. 821. col. 2., there is a quotation from Middleton's *Epigrams and Satyres*, 1608. Will you, or any of your readers, be kind enough to inform me what is the meaning of the word "Art'rizde" which occurs in the quotation, and also give some information as to the book from which it is quoted? Dyce professes to publish *all* of Middleton's known works, but in his edition (1840) there are no epigrams to be found.

QUÆSO.

211. *Sir William Griffith of North Wales.* — Elizabeth, daughter of William Fiennes, Constable of Dover Castle, who was slain at the battle of Barnet, 10 Edw. IV., married, according to the pedigrees of Fiennes, "*Sir William Griffith, of North Wales, Knt.*" It appears there were several persons of this name, and one styled Chamberlain of North Wales, but no such wife is given to him. Can any of your Welsh genealogists *identify* the Sir William Griffith by reference to any evidence or authorities, manuscript or otherwise, which state the marriage, and show whether Elizabeth Fiennes had any issue? G.

212. *The Residence of William Penn.*—I have been informed that Chatham House, opposite the barracks at Knightsbridge, was the residence of Penn. This house was built in 1688; it had formerly large garden grounds attached both in front and behind. Another account informed me that a house, now known as the "Rising Sun," was the honoured spot. This house has only of late years been turned into a public-house; it is of neat appearance, and the date of 1611 is, or was till lately, to be seen at the two extremes of the coping. Query, Can either of these houses be pointed out with certainty as having been the residence of the great Quaker, and, if so, which? Why was the first-mentioned house called Chatham House? H. G. D.

213. *Martial's Distribution of Hours.* —

"Prima salutantes atque altera continet hora;
Exercet raucos tertia causidicos.
In quintam varios extendit Roma labores,
Sexta quies lassis ———"

Martial, iv. 8.

These lines are the forenoon portion of Martial's well-known distribution of hours and occupation.

Taking these hours then, for the sake of simplification, at the equinox, when they assimilate in length to our modern hours; and assuming it as granted that "*quies lassis*" refers to the noon-tide siesta, and therefore that "*sexta*" cannot signify any time previous to our twelve o'clock, or noon, I wish to ask the classical readers of "Notes and Queries"—

1st. How far into the day are we carried by the expression "*in quintam?*"

2nd. If no farther than to a point equivalent to our eleven o'clock, A.M., in what way is the vacant hour between that point and *sexta*, or noon, accounted for by Martial? A. E. B.

Leeds.

214. *Moonlight.*—A sermon of Dr. Pusey's contains the following beautiful illustration of the danger of much knowledge and little practice:

"The pale cold light of the moon, which enlightens but warms not, putrifies what it falls upon."

Will any one inform me whether this is a physical truth, or only an allowable use of a popular opinion? Philip Hedgeland.

215. *Ash-sap given to new-born Children.* — Lightfoot, in his *Flora Scotia*, vol. ii. p. 642., says—

"That in many parts of Scotland (the Highlands), at the birth of a child the nurse or midwife puts one end of a great stick of the ash-tree into the fire, and while it is burning receives into a spoon the sap or juice which oozes out at the other end, and administers this as the first spoonful of liquor to the new-born babe."—Phillip's *Sylva Flora.*

Why? G. Creed.

216. *Cockney.*—In John Minshieu's *Ductor in Linguas*, published in 1617, the origin of this word is thus explained:—

"That a citizen's son riding with his father out of London into the country, and being a novice and merely ignorant how corn and cattle increased, asked, when he heard a horse neigh, what the horse did? His father answered, the horse doth neigh. Riding further he heard a cock crow, and said, doth the *cock neigh* too?"

I should not have troubled you with this story had I not been anxious to ascertain the real origin of the word "Cockney," about which Johnson seems to have been nearly as much in the dark as I am. For any other and more rational explanation I shall be much obliged, as well as by being informed from what source Minshieu derived this story of a cock and a horse, which I am confident I have met with elsewhere, and which is probably familiar to many of your readers.

H. C.

Workington.

217. *Full Orders.*—This term is well understood to mean those orders conferred in the church which elevate a deacon to the rank of a priest, capable of a full and entire performance of the duties of the Christian ministry. An interesting point has recently been stirred afresh, touching the validity of any ministerial commission which does not draw its authority from the imposition of episcopal hands. I am not proposing to start a controversial question, unsuited to the quiet and pleasant pages of "Notes and Queries;" but there branches out from this question a Query solely relating to the Church of England, and involving no dispute; and therefore I beg to ask, whether our church holds that a bishop can confer the full orders of the priesthood without any concomitant laying on of the hands of the presbytery? The rubric, in the office for the Ordering of Priests, says, "*The Bishop with the Priests present shall lay their hands severally upon the head of every one that receiveth the order of Priesthood:*" and the Bishop then says, "Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands," &c. Is, then, the aid of the priests *essential* to the due performance of the rite? Does the expression "*our* hands" mean both bishop's and priests' hands, as the joint instruments of conveying authority to do the work and office of a priest? Is there any instance of an Anglican bishop ordaining a priest without assistance? I am aware that Beveridge considers that the bishop's hands alone are sufficient; that it has never been the practice in the Greek or the Eastern churches for priests to take a part in the ceremony of conferring "full orders;" and that the custom of their doing so is referred to a decree of the Council of Carthage, A. D. 398, which

says, "When a priest is ordained, the bishop blessing him and laying the hand upon his head, let all the priests also, that are present, hold their hands upon his head, by the hands of the bishop." Without the slightest reference to which is really the orthodox method, I would merely ask, whether the Church of England could *legally* forego the intervention of the priests, just as the Church of Scotland dispenses with the aid of bishops in the act of conferring "full orders?"

ALFRED GATTY.

218. *Earwig.*—Can any correspondent furnish a derivation of *ear-wig* superior to the ones in vogue? ΑΞΩΝ.

219. *The Soul's Errand.*—I will thank any one to tell me on what grounds the stanzas called the *Soul's Errand* are reported to have been written by Sir Walter Raleigh the night before his execution. The first stanza is (memoriter)—

"Go, soul, the body's guest,
Upon a thankless errant!
Fear not to touch the best,
The truth shall be thy warrant.
Go, since I needs must die,
And give the world the lie."

It will be satisfactory to hear at the same time in what work they are to be found. A nobleman of high rank is said to have them engraved on a silver table of the period. ÆGROTUS.

Minor Queries Answered.

Call a Spade, a Spade.—What is the origin of the common saying *to call a spade, a spade?* Is it an old proverb or a quotation? In a letter of Melancthon's to Archbishop Cranmer respecting the formularies of the Anglican Church, dated May 1st, 1548, the following sentence occurs, which seems to be another form of it:—

"In Ecclesiâ rectius, *scapham, scapham dicere;* nec objicere posteris ambigua dicta."

Is *scapham, scapham dicere*, I would also ask, a classical quotation, or a modern Latin version of the other expression? W. FRASER.

[Mr. Halliwell, in his *Dictionary*, says, "The phrase *To call a spade a spade* is applied to giving a person his real character or qualities. Still in use." "I am plaine, I must needs call *a spade a spade*, a pope a pope."—*Mar-Prelate's Epitome*, p. 2.]

Prince Rupert's Drops.—At the risk of being thought somewhat ignorant, I beg for enlightenment with regard to the following passage extracted from a late number of *Household Words*:—

"Now the first production of an author, if only three lines long, is usually esteemed as a sort of Prince Rupert's Drop, which is destroyed entirely if a person make on it but a single scratch."

If you, or some of your correspondents, would not think this too trivial a matter to notice, and would inform me what the allusion to "Prince Rupert's Drop" refers to, I should be very much obliged. YRAM.

[For the history of Prince Rupert's Drops our correspondent is referred to our 100th Number, p. 234. These philosophical toys, which exhibit in the most perfect manner the effects of expansion and contraction in melted glass, are made by letting drops of melted glass fall into cold water. Each drop assumes an oval form with a tail or neck resembling a retort; and possesses this singular property, that if a small portion of the tail is broken off the whole bursts into powder with an explosion, and a considerable shock is communicated to the hand that grasps it.]

"*Worse than a Crime.*"—Who first remarked, with reference to the murder of the Duc D'Enghien by Napoleon, "It was worse than a crime, it was a blunder?" T. ALLASON.

Furnival's Inn, Oct. 3. 1851.

[This saying has always been attributed to Talleyrand; and it is so clearly the remark of a clever politician, but lax moralist, that we have little doubt it has been very justly appropriated to that distinguished sayer of good things.]

Arbor Lowe, Stanton Moor, Ayre Family.—Can any of your readers oblige me with information respecting the Druidical remains at Arbor Lowe and Stanton Moor, in the Peak of Derbyshire? I am unable to find any but meagre notices; and in one or two so-called histories of Derbyshire, they are only casually mentioned. Also any particulars concerning the old family of the Ayres, who formerly lived at Birchever, and whose house still stands in a very ruinous condition at the foot of the Routor Rocks?

I have heard that some very singular histories are connected with the family. H.

[Arbor Lowe and Stanton Moor will be found very fully described by that indefatigable Derbyshire antiquary Mr. Bateman, in his *Vestiges of the Antiquities of Derbyshire*, published in 1848.]

Bishop of Worcester "*On the Sufferings of Christ.*"—Who was the Bishop of Worcester about the year 1697? I have a book by him *On the Sufferings of Christ*, and it only states by Edward Bishop of Worcester. I presume it is Dr. Stillingfleet. Σιγμα.

[This work is by Bishop Stillingfleet; the first edition was published in 1696, and Part II. in 1700, the year following the Bishop's death.]

Lord Clifford.—Is the present Lord Clifford lineally descended from the Lord Clifford who was Lord High Treasurer *temp.* Charles II., or whether he derives through any collateral branch? CLERICUS.

[The present Lord Clifford, the eighth baron, is lineally descended from Thomas first Baron Clifford of Chudleigh, who was so created 22nd April, 1672.]

Latin Translation of Sarpi's Council of Trent — Can any one inform me who translated this into Latin? I have a copy of an early edition, without printer's name or place of publication, and with the fictitious name *Petri Suavis Polani;* an anagram, though not an accurate one, of *Pauli, Sarpis, Veneti.* The date is 1622, and over it is the device of a man under a tree, round which a vine twines, with "non solus" on a scroll. At the foot of the title-page is a MS. note in the handwriting of Rev. Francis Boult, who was a dissenting minister in Shrewsbury about a hundred years ago. It would enable those who have access to public libraries (which I have not) to answer the question above proposed. *Si scire cupias quis interpres hanc historiam ex Italico in Latinum sermonem verterit, consula opusculum Degorii Wheare, Relectiones Hyamales vocatum pag.* 219 *et* 220.

E. H. D. D.

[This is the first edition of the very inaccurate Latin translation of Sarpi's *Council of Trent.* The first two chapters were translated by Sir Adam Newton, and the last two by William Bedell, afterwards Bishop of Kilmore.]

Livery Stables. — What is the meaning of *livery* stables, and when were they first so called?

J. C. W.

[*Livery*, i.e. *delivery*, from the French *livrer*, to deliver. To the origin of this word (says Junius) these words of Chaucer allude, "that is the conisance of my *livery*, to all my servants *delivered*." Richardson also gives the following quotation from Spenser explanatory of it:—"What *livery* is, wee by common use in England know well enough, namely, that it is allowance of horse-meate, as they commonly use the word in stabling, as to keepe horses at *livery:* — the which word, I guesse, is derived of *livering* or delivering forth their nightly foode. So in great houses the livery is said to be served up for all night, that is, their evening's allowance for drinke. And livery is also called the upper weede which a serving man weareth, so called (as I suppose) for that it was delivered and taken from him at pleasure."— *Spenser on Ireland.*]

Replies.

MABILLON'S CHARGE AGAINST THE SPANISH CLERGY. — CAMPANELLA AND ADAMI. — WILKES MSS.

It may seem a little too late to notice a criticism nearly two years old; but, though I had casually looked at "Notes and Queries," it is but lately that I have, with very great pleasure, read through the volumes which have appeared. I was therefore ignorant of some remarks relating to myself, which from time to time have been made. Greatly as I am open to the charge of too frequent inaccuracy in what I have published, I can defend myself from some strictures of your correspondents.

The first of these is contained in a letter signed Cantab (Vol. i., p. 51.), and relates to a passage in my *History of the Middle Ages*, where I have said, on the authority of Mabillon, "Not one priest in a thousand in Spain, about the age of Charlemagne, could address a common letter of salutation to another." Cantab produces the passage in Mabillon, which contains exactly what I have said; but assigns as a reason for it, that the Christians, that is, the clergy, had wholly devoted themselves to the study of Arabic and Hebrew books. And this excuse Cantab accepts. "They were devoting all their energies to Arabic and Chaldean science, and in their pursuit of it neglected other literature. A similar remark might be made respecting many distinguished members of the university to which I belong." In order to make this a parallel case, it should be asserted, not that many senior wranglers would be at a loss in a Greek chorus, but that they cannot write a good English letter. Cantab seems to forget, that in the age of Charlemagne, all that was necessary towards writing a Latin letter in Spain was to substitute regular grammar for the corrupt *patois*, the *lingua Romana rustica*, which was soon to become Castilian. The truth is, that the reason assigned by Mabillon's authority, whoever it might be, is wholly incredible. I am not convinced that it was more than a sarcasm on the ignorance which it affects to excuse. Does Cantab believe that the whole body of the Spanish clergy relinquished at once, not other literature, but the most elementary knowledge, for the sake of studying Arabic and Chaldee books? And this is not alleged to have been for the purpose of converting Moors and Jews, but as a literary pastime. They are expressly said to have neglected the Scriptures. The object that I had in view was to show the general ignorance of various nations in those ages; and this charge of ignorance, as to what lay most open to the Spanish clergy, would hardly be alleviated, even if it were true, that some of them had taken to the study of Arabic.

Another criticism in Vol. i., p. 435., relating to what I have said in *Hist. of Literature*, vol. iii. p. 149. (1st edition), concerning Campanella and Adami, is better founded, though your correspondent C. is himself not wholly accurate. I have said of Tobias Adami, that he "dedicated to the philosophers of Germany his own *Prodromus Philosophiæ Instaurandæ* (Instaur*atio* is, of course, an error of the press), prefixed to his edition of Campanella's *Compendium de Rerum Naturâ*, published at Frankfort in 1617." C. says, "This *Prodromus* is a treatise of Campanella's, not, as Mr. Hallam says, of Adami. Adami published the *Prodromus* for Campanella, who was in prison; and he wrote a preface, in which he gives a list of other writings of Campanella, which he proposes to publish afterwards. What Mr. Hallam calls an edition, was the first publication."

The words *Prodromus Philosophiæ Instaurandæ*, which appear only on the title-page, are of Adami himself, not of Campanella. The work of the latter is called *Compendium de Rerum Naturâ*, and is printed, after the preface, with this running title. The error into which I fell was to refer the words *Prodromus Philosophiæ Instaurandæ* to the preface of Adami, and not to the entire work. It may be satisfactory to give the title-page, and one or two extracts from the preface: —

"Prodromus Philosophiæ Instaurandæ, id est, Dissertationis de Natura rerum Compendium, secundum vera principia, ex scriptis Thomæ Campanellæ præmissum, cum præfatione ad philosophos Germaniæ. Francofurt. 1617."

Prodromus, of course, means the *avant-courier* of a new philosophy; and this, I might think, was intended for Adami himself. But, on looking again at the preface, I perceive that it refers to the *Compendium*, which was to lead the way to ulterior publications.

"Præmittere autem hoc saltem opusculum visum nobis est, quo brevis ἀνακεφαλαίωσις physicorum philosophematum conjecta est, ut judicia doctorum ex eo in Germania experiremur, exercitaremusque. Cui si operæ pretium videbitur, subjungemus posthac autoris pleniorem et concinniorem Epilogismum Philosophiæ Naturalis, Moralis et Politicæ, addito opusculo Civitatis Solis, quo idea ingeniosissima reipublicæ philosophiæ secundum naturam instituendæ proponitur."

I had at one time a doubt, suggested by the language of the title-page, whether the *Compendium de Rerum Naturâ* were not an abridgment of Campanella, by Adami himself. But the style has too much vigour and terseness to warrant this supposition. And the following passage in the preface leads us to a different conclusion:

"De stylo, si tam delicatæ, ut nostratium nonnullæ sunt, aures reperiantur, quibus non ubique ita accuratus, *et ex scriptis mendosis interdum depravatus videatur*, supervacuum puto excusare, cum philosophus non loquatur, ut loquatur, sed ut intelligi velit."

Your correspondent observes also: "What Mr. Hallam calls an 'edition,' was the first publication." Is not this rather hyper-critical? "First edition" is a familiar phrase, and Adam was surely an editor.

In Vol. iii., p. 241., it is said that "in 1811 these MSS. (viz. of Wilkes) were, I presume, in the possession of Peter Elmsley, Principal of St. Alban's Hall, as he submitted the Junius Correspondence, through Mr. Hallam, to Serjeant Rough, who returned the letters to Mr. Hallam." And it is asked, "Where now are the original Junius letters, and where the other MSS.?"

I have to answer to this, that I returned the Junius letters (I never had any others of Wilkes) to Mr. Elmsley some years before his death in 1825. They are, in all probability, in the possession of his representatives. HENRY HALLAM.

PRINTING.

(Vol. iv., p. 148.)

More than a few of your contributors have, I trust, concurred with me in hoping, if not expecting, that something will be done to effect the object presented to our notice through M.'s most judicious suggestion. It will be admitted that now, for about thirty years, the study of the history of early printing has been commonly neglected, frequently despised. The extent of the advance or decline of any science in general estimation can always be accurately computed by means of a comparative view of the prices demanded at different periods for the works which treat of it; and it is unquestionable, that books on bibliography, which once were highly rated, have latterly become (at least to those who have them already) provokingly cheap. In fact, unless some measures be adopted to revive a taste for this important branch of learning, the next generation will be involved in decrepitude and darkness with respect to typographical antiquities.

M. has incidentally asked, "Do *different books* circulate under the title of *Fasciculus Temporum?*" I should say, strictly speaking, Certainly not. But there is a sense in which the supposition is perfectly true; for we not only meet with the genuine *Fasciculus* of 1474, by Wernerus Rolevinck de Laer, but have also to encounter the same work as it was interpolated by Heinricus Wirczburg de Vach, and published for the first time in 1481. Ratdolt's edition of 1484, which M. used, does not contain the remarkable substituted passage in which the author was compelled to record the *invention*, instead of the *propagation*, of printing; and it would appear, therefore, that that impression does not belong to the Wirczburgian class. I have been surprised at finding that Pistorius and Struvius have reprinted the sophisticated, and not the authentic, book; and it is curious to see the introduction of an "&c." along with other alterations in the account given of the death of Henry VII. from the reception of a poisoned Host.

M. will instantly perceive that we cannot safely trust in a *Fasciculus Temporum* of, or after, the date 1481; but I can answer for the agreement of the impression of Colon. 1479 with the *editio princeps*. The citations respecting the Gutenberg Bible are not from the *Fasciculus Temporum*, but from *Die Cronica van der hilliger Stadt van Coellen*, A.D. 1499; the testimony of which (or rather of Ulric Zell related therein) as to the origin of printing is very well known through the Latin translation of it supplied by B. de Mallinckrot. (Clement, vii. 221.; Meerman, ii. 105.; Marchand, *Hist. de l'Imp.*, ii. 4. 104.; Lambinet, 132.)

R. G.

THE PENDULUM DEMONSTRATION, ETC.

(Vol. iv., pp. 129. 177. 235.)

It would have been more courteous in H. C. K. to have requested me to exhibit my authority for the assertion that the pendulum phenomenon had been latterly attributed to differences in the earth's superficial velocity, than to have assumed that explanation as having originated with myself. There is certainly nothing to justify H. C. K. in calling it "A. E. B.'s theory;" on the contrary, my avowed object was to suggest objections to it, and even my approval of it was limited to this, that, providing certain difficulties in it could be removed, it would then become the most reasonable explanation as yet offered of the alleged phenomenon, — the only one, I might have added, that I had the slightest hope of comprehending.

I can understand what is meant by the parallelism of the earth's axis; and, with the slight exceptions caused by precession and nutation, I take *that* to be the standard of *fixity of direction in space*. When, therefore, I am told that the plane of a pendulum's oscillation is also fixed in direction, and yet that it is continually changing its relative position with respect to the other fixity, the axis of the earth, not only does it not present to my mind a comprehensible idea, but it does present to it a palpable contradiction of the commonest axiom of philosophy.

I am therefore in a disposition of mind the reverse of H. C. K.'s; that which to him is only "hard enough to credit," to me is wholly incomprehensible; while that which to him is "utterly impossible to conceive," appears to me a rational hypothesis in which I can understand at least the ground of assertion.

H. C. K. asks me to "reduce to paper" the assertion of the difference of velocity between two parallels of latitude ten feet apart. He is not surely so unphilosophical as to imagine that a theory, to be true, must necessarily be palpable to the senses. If the element of increase exist at all, however minute and imperceptible it may be in a single oscillation, repetition of effect must eventually render it observable. But I shall even gratify H. C. K., and inform him that the difference in linear circumference between two such parallels in the latitude of London would be about fifty feet, so that the northern end of a ten-feet rod, placed horizontally in the meridian, would travel less by that number of feet in twenty-four hours than the southern end. This, so far from being inadequate, is greatly *in excess* of the alleged apparent motion in the plane of a pendulum's vibration.

In the remarks of another correspondent, E. H. Y. (Vol. iv., p. 177.), there is but one point that seems to require observation from me; it is his assertion that "there is no force by which a body unconnected with the earth would have any tendency to rotate with it!" Is then the rotation of forty miles of atmosphere, "and all that it inherit," due to friction alone? And even so, can any object, immersed in that atmosphere, be said to be "*unconnected with the earth*"? A. E. B.

WINIFREDA. — "CHILDE HAROLD."

(Vol. iii., pp. 27. 108. 155.; Vol. iv., p. 196.)

I have not yet thanked Lord Braybrooke for the obliging manner in which, in reply to my inquiry, he furnished a list of the reputed authors of "Winifreda." His recent note on the same subject gives me an occasion for doing so, while expressing my concurrence in his view that G. A. Stevens was not the author. In short, it may be taken now I think as an established fact, that the author is unknown.

Nevertheless, I do not believe that this poem was written in any part of the seventeenth century. It appears to me to be the work of a true poet in the most vicious age of English poetry, and infected with all its faults. Weakened with epithets, and its language poor and artificial, it rises to nature at the close, than which nothing of the kind can be much better. In the following stanza I do not altogether like the personification of Time: —

> "And when with envy, Time transported,
> Shall think to rob us of our joys,
> You'll in your girls again be courted,
> And I'll go wooing in my boys."

A likely thought, truly, for a boy of sixteen! My own impression is, that it did not long precede the age of "the little folks on Strawberry Hill."

Since writing the above I have referred to my copy of Stevens's songs, which I had not at hand before. It is the Oxford edition mentioned by Lord Braybrooke; and although it does not contain "Winifreda," a clue, it appears to me, may be drawn from it as to Stevens's connexion with this piece. In the first place, it is to be remarked that the title of the book is, *Songs, Comic and Satyrical*, by George Alexander Stevens. The motto is from the author's *Lecture on Heads*, "*I love fun! — keep it up!*" These circumstances are important, as one would hardly expect to find "Winifreda" in such a volume, though it were by the same author. Yet, there is a song which, though written in a more lilting measure, is quite as much out of place; and this song shows evidence, in my opinion, of Stevens having known and admired "Winifreda." It is entitled "Rural Felicity," and is to be found at page 71 of the volume. Compare the two following stanzas with the last two of "Winifreda:" —

III.

"He smiles on his babes, as some strive for his knee,
And some to their mother's neck cling,
While playful the prattlers for place disagree,
The roof with their shrill trebles ring.

VI.

"I remember the day of my falling in love,
How fearful I first came to woo;
I hope that these boys will as true-hearted prove,
And our lasses, my dear, look like you."

"Rural Felicity," however, though in a purer style than "Winifreda," can hardly be said to rise to poetry at all; and if the latter had been by the same author, it is most improbable that he would have excluded it from the volume containing the former. Looking at the two songs together, one is an evident imitation; and the conclusion I should come to with regard to the other is, that it was written by a man who *knew* the feeling he describes; by one of whom it could not be said, "He has no children;" by one to whom that more than identity of interest that centres in the —

"Unselfish self, the filial self of twain,"

was a familiar feeling. Stevens, perhaps, had repeated the poem, or made a copy of it, and thus gained the credit of being its author.

I am surprised that your correspondent T. W. should find any difficulty in the passage he quotes from *Childe Harold:*

"Thy waters wasted them while they were free,
And many a tyrant (*has wasted them*) since."

This mode of expression is only faulty when ambiguous; but here of ambiguity there is none.

SAMUEL HICKSON.

THE THREE ESTATES OF THE REALM.

(Vol. iv., pp. 115. 196.)

As CANONICUS EBORACENSIS considers that I have "not exactly hit the mark" in inferring that "the Lords, the Clergy *in Convocation*, and the Commons" are the "Three Estates of England" named in the Gunpowder Treason Service, I would claim, being not yet altogether convinced by CANON. EBOR.'s arguments that such is the case, a share of your space for discussing a question which must certainly be interesting to all who uphold "our Constitution in Church and State." My apology for prolixity must be, that having but just received "NOTES AND QUERIES" I have not had time to study brevity.

The passages, which contain the expressions referred to in the Service, are as under:—

"We yield Thee our unfeigned thanks and praise for the wonderful and mighty deliverance of our gracious Sovereign King James the First, the Queen, the Prince, and all the royal branches, *with the Nobility, Clergy, and Commons of England*, then assembled in Parliament, by popish treachery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the examples of former ages." — The First Collect at Morning Prayer.

"By discovering and confounding their horrible and wicked enterprise, plotted and intended this day to have been executed against the King *and the whole State of England*, for the subversion of the government and religion established among us."—The Litany.

"Acknowledging Thy power, wisdom, and goodness in preserving the King, *and the Three Estates of the Realm of England*, assembled in Parliament, from the destruction this day intended against them." — The Communion Service.

"Who on this day didst miraculously preserve *our Church and State* from the secret contrivance and hellish malice of popish conspirators." — After the Prayer for the Church Militant.

CANON. EBOR. asserts that these Three Estates (the word "estates" being used of course in its second intention, as meaning the representatives, and not the orders *en masse*) are "the Lords Spiritual," "the Lords Temporal," and "the Commons," representing severally the clergy, the nobility, and the commonalty. As "the Lords Spiritual" are always placed before "the Lords Temporal," he is obliged to rank *the clergy* before *the nobility* in spite of the order of precedency observed in the Collect. This seems to show that the clergy are not represented by the bishops. And in the Coronation Oath they are separately specified:

"And will you preserve unto *the bishops and clergy of the realm*, and to the churches committed to them, all such rights and privileges as by law do or shall appertain unto them or any of them?"

This in an older oath ran thus:

"Et quil gardera le peas de seynt Eglise *et al clergie* et al people de bon accorde."

From these quotations it does not seem very faulty to infer, that the clergy as represented by Convocation are the second Estate of the realm; and are not, as represented by "the Lords Spiritual," the first, which is the Estate of the nobility represented by the Peers.

Against this CANON. EBOR.'s arguments are two: first, "that the phrase 'assembled in Parliament' has no application to the Convocation;" and next, that the "Convocation does not sit at Westminster."

With regard to the first, I have to say that it was somewhat late in our history that the point was settled that Convocation was not a part of Parliament. In Mr. Palin's recently published *History of the Church of England*, ch. x. p. 242., I read, with respect to the dissolution of the Convocation of 1701,—

"With the presentation of this document the Convocation dispersed, both the King and the Prolocutor being now dead; and in the act that empowered the

Parliament to sit after the king's death, no provision was made to continue the Convocation. The Earl of Rochester moved, in the House of Lords, that it might be considered, *whether the Convocation was not a part of the Parliament*, and *whether it was not continued in consequence of the act that continued the Parliament.* But that was soon let fall; for the judges were all of opinion that it was dissolved by the king's death."

In *A Reconciling Letter, &c.*, a pamphlet published in 1702:

"Pray inform me to which notion I may subscribe; whether to the Convocation being a Parliamentary body, and *part of Parliament*, as Dr. A. has made it? Or to the Convocation having a Parliamentary relation, and such an origin and alliance," &c.

On going back to an earlier date:—In Statutis 21 Richard II. c. 2., and 21 Richard II. c. 12, the preambles state that—

"These statutes were made by the assent *of the procurators of the clergy, as well as* of other constituent members *of parliament.*"

And we know that the *Procuratores Cleri* occasionally sat in parliament in the Lower House, as the Judges do now in the Upper: in a treatise quoted by Coke (*De modo tenendi Parliamentum*)—

"It appeareth that the proctors of the clergy should appear, 'cum præsentia eorum sit necessaria' (which proveth they were voiceless assistants only), and having no voices, and so many learned bishops having voices, their presence is not now holden necessary."—4 Inst. 5.

Perhaps they were not altogether voiceless, for we find that on Nov. 22, 1547, a petition was presented by the Lower House of Convocation to the Upper, the second clause of which was—

"2dly. That the clergy of the lower house of Convocation may be admitted *to sit in Parliament with the House of Commons* according to antient usage."

In support of this, the clause *Præmunientes* in the writ directing the elections of Proctors was appealed to. This "Præmunitory Clause," which at a later period of the history of Convocation was the cause of much discussion, ran thus:—

"The Bishop was commanded to 'give notice to the (Prior or) Dean and Chapter of his Cathedral Church, and to the Archdeacons and all the clergy of his diocese, that the Prior, Deans, and Archdeacons, in their own persons, the chapter by one, and the clergy by two, proper proxies, sufficiently empowered by the said chapter and clergy, *should by all means be present at the Parliament with him* to do and to consent to those things, which, by the blessing of God, by their common advice happened to be ordained in the matters aforesaid, and that the giving this notice should by no means be omitted by him.'"

"The clergy *thus summoned to Parliament* by the King and Diocesan, met for the choice of their proxies; for this purpose the Dean or Prior held his chapter, and the Archdeacon his synod. The representatives being chosen in these assemblies *were sent up to Parliament*, with procuratorial letters from the chapter and clergy to give them an authority to act in their names, and on the behalf of their electors."—Collier's *Eccles. Hist.*, Part II. book iv.

Also—

"All the members of both Houses of Convocation have the same privileges for themselves and their servants as *the members of parliament* have, and that by statute."—Chamberlayn's *Mag. Brit. Notitia*, p. 94.

It may be reasonably doubted, whether a little research would not afford further reasons for thinking that there was some ground for applying the phrase "assembled in Parliament" to Convocation.

With respect to the Convocations sitting at Westminster. The first Convocation of 1283 sat "at the New Temple;" the next was summoned on St. Matthew's day, 1294, to meet *at Westminster.* On April 22, 1523, a National Synod of both Convocations was held *at Westminster* by Cardinal Wolsey, the Papal Legate. The Convocation sat *at Lambeth* in 1555 and 1558. In 1586 and 1588, we find Convocation often sitting *at Westminster.* In 1624 the Upper House sat *at Christ Church*, Oxford, and the Lower *at Merton College.* On May 16, 1661, the Convocation met in "the Collegiate Church *at Westminster.*" The first Convocation of William III. had its amended commission brought to it on the 4th of December, while both Houses were sitting together *in Henry VII.'s Chapel.* The last Convocation of the same king met on the 10th of February, 1701, at St. Paul's, where they heard divine service, and then went to the chapter-house, where they chose for their prolocutor Dr. Hooper. On the 25th of February, the Lower House was sitting in Henry VII.'s Chapel; and on the 6th of March they were both sitting *in the Jerusalem Chamber: where* twice in this present year it has sat. It is true that the writ which summoned James I.'s first Convocation called the clergy to appear before the archbishop "in our cathedral church of St. Paul in London, the twentieth day of March then next ensuing, or elsewhere, as he should have thought it most convenient;" and it seems that they did assemble "at the time and place beforementioned;" yet, supposing they were not at Westminster then, they were in almost equal danger from the Popish Plot, as it is not likely they would have received any greater mercy at the hands of the conspirators.

I have always imagined that it was still a moot-point as to whether all the Estates ever *deliberated* together in the presence of the sovereign. It is not generally known, I think, that they all reassemble for the formal passing of every act: and with respect to the authority of all three being recited in the preamble, I beg to point out to Canon. Ebor. the following exceptions:—In the Act of Uniformity, the style of "Lords Spiritual" is omitted throughout, as every one of the bishops voted against it. It has also been ruled by the

judges that the King may hold a parliament without any Spiritual lords; and, in fact, the first two parliaments of Charles II. were so holden.

I will presume Canon. Ebor. intended to say that Prelates do not sit in the Upper House as *Peers*, otherwise the charge of "mistake" will fall upon Blackstone, *Comm.* book i. ch. 2.:

"The next in order are the Spiritual lords. These consist of two archbishops and twenty-four bishops; and at the dissolution of monasteries by Henry VIII. consisted likewise of twenty-six mitred abbots, and two priors: a very considerable body, and in those times equal in number to the temporal nobility. All these hold, or are supposed to hold, *certain ancient baronies*, under the king: for William the Conqueror thought proper to change the spiritual tenure of frank-almoign, or free alms, under which the bishops held their lands during the Saxon government, into the feodal or Norman tenure *by barony*; which subjected their estates to all civil charges and assessments from which they were before exempt: and in right of succession to those baronies, which were unalienable from their respective dignities, the bishops and abbots were allowed their seats in the House of Lords."

Sir Matthew Hale divides the king's extraordinary councils into two kinds: 1. Secular or temporal councils; 2. Ecclesiastical or spiritual: the king's extraordinary secular councils being the Houses of the Peers and of the Commons; and the extraordinary ecclesiastical, the Upper and Lower Houses of Convocation.

Some illustration of this may be perhaps found in the following extract from an appendix to *A Narrative of the Proceedings of the Lower House of Convocation*, published by T. Bennet, London, 1701, in which *Prelates* are Spiritual Lords, whether Bishops or Abbots; and the phrase "full Parliament" seems equivalent to the ones used in the Gunpowder Treason Service: —

"When the several Estates were assembled *in full Parliament*, and received the King's commands concerning the business which they were to consider, and were adjourned by him to another day of *full Parliament*, in which they were to meet, and give their answer: the Clergy, and Lords, and Commons consulted in the mean time separately, ... Instances of this are not necessary, but one may be seen among the Records in the appendix to a late book call'd *Essays concerning the Balance of Power*, &c., and 'tis this: 6 Edw. III. Part 3. N. 1., on Tuesday in Full Parliament the King charged the Prelates, Earls, Barons, and other Great Men, and the Knights of the Shires, and the Commons, that having regard to the honor and profit of his Realm, they should give him their counsel. The which Prelates with the Clergy by themselves, and the Earls and Barons by themselves, and the knights and others of the counties and the Commons by themselves, treated and consulted till Friday next, the day assigned for the next session, and there *in full Parliament*, each by themselves and afterward all in common, answered."

The formation and development of Convocation, at least that of Canterbury, presents a great analogy to the English Parliament; as that of York does to the Scottish Parliament.

We must remember that before the Norman times, the clergy were exempt from all taxation; inasmuch as "they held in Frankalmoigne," that is, held their lands, &c., on free alms "in liberam eleemosynam." Littleton (lib. ii. c. 6. s. 135.) says:

"And they which hold in Frankalmoigne are bound of right before God to make orisons, prayers, masses, and other divine services for the soul of their grantor or feoffer, and for the souls of their heirs which are dead," &c.

The kings succeeding William the Conqueror tried to make the clergy contribute to the public exchequer, but were effectually resisted. In order to surmount the difficulty, King John (A.D. 1206) summoned all the priors and abbots *to parliament*, and obtained from them a vote of a *thirteenth*: and then wrote to the archdeacons to get the same from the clergy generally. Edward I. rendered this scheme for the taxation of the clergy complete. He applied to the Archbishops of Canterbury and York to assemble, by *their canonical authority*, the convocations of each province; and these Metropolitans, moved by the King's writ (the same practice is settled now), summoned these bishops and clergy.

The earliest royal writ, summoning a provincial synod, is dated *Nov.* 24, 1282, and calling them to meet at *Northampton*: "Venire . . . *coram nobis* apud Northampton."

This Convocation assembled at Northampton; and we find another mandate from the Archbishop to the dean of the province, directing him to summon the bishops and clergy to a Convocation for the 9th of May, 1283, at the *New Temple* (now the Inner and Middle Temples), pursuant to a resolution of the Convocation of Northampton. At this Convocation, the proctors of the clergy refused to pay the tenth. Eleven years after, we find Edward summoning the whole body of the bishops and clergy to *Westminster* on St. Matthew's day, 1294. His writ orders "The dean and archdeacon to appear in their proper persons, the chapter by one, and the clergy of the diocese by two procurators." The clergy objected to this writ as uncanonical, and claimed to be convoked only by their Metropolitans; as tending to abolish their provincial synods convened by regular ecclesiastical authority, and to establish in their place a parliamentary chamber under secular authority. The King, finding them so opposed to his project of thus making them a part of the Third Estate, reverted to the established practice, and addressed his writs to the Archbishops; whereupon the Metropolitans issued their mandates, Convocations met, and subsidies were voted.

An important result followed this struggle (see 2 Lingard, p. 375.), viz., that the procurators of the common clergy of each diocese (in compliance with the direction on the King's writ) were admitted as *constituent members* of these and all subsequent Convocations; the archdeacons, before this time, being considered as their representatives, who probably were furnished with letters of procuration from them.

The constitution of the English Convocation may be said to be finally established in the reign of Edward I., and it has so continued to the present day; except that in 1665 the clergy in Convocation gave up the privilege of self-taxation, and received in return that of voting for the House of Commons, losing thereby one distinctive sign of their being "an Estate of the Realm."

William Fraser, B. C. L.

P.S. The error which my former note was intended to correct was not utterly a "cockney" one, as the following Proposition, condemned in 1683, by the University of Oxford, together with several others contained in the books of the time, as "damnable and destructive," will show:—

"The sovereignty of England is in *the Three Estates, viz. King, Lords, and Commons.* The King has but a co-ordinate power, and may be overruled by the other two." *Lex Rex. Hunter of a limited and mixed Monarchy.* Baxter's *H. C. Polit. Catech.* See Collier's *Eccl. Hist.*, Part 2. Book ix.

MEANING OF WHIG AND TORY.

(Vol. iv., p. 57.)

The derivation of these terms, as applied to the two extreme parties in politics, is a much vexed question, which will probably never be satisfactorily settled. That staunch Tory, Roger North, in his *Examen*, has referred the origin of the name of his party to their connexion with the Duke of York and his popish allies.

"It is easy (says North) to imagine how rampant these procurators of power, the Exclusioners, were under such circumstances of advantage as at that time prevailed; everywhere insulting and menacing the royalists, as was done in all the terms of common conversation, and the latter had the wind in their faces, the votes of the house and the rabble into the bargain. This trade, then not much opposed, naturally led to a common use of slighting and opprobrious names, such as Yorkist. That served for mere distinction, but did not scandalize or reflect enough. Then they came to Tantivy, which implied riding post to Rome. Observe, all the while the loyal church party were passive; the outrage lay wholly on the other side. These observing that the Duke favoured Irishmen, all his friends, or those accounted such by appearing against the Exclusion, were straight become Irish; thence bog-trotters, and in the copia of the factious language, the word *Tory* was entertained, which signified the most despicable savages among the wild Irish; and being a vocal and clear sounding word, readily pronounced, it kept its hold, and took possession of the foul mouths of the faction."

Burton, in vol. ii. of his *Parliamentary Diary* on the state of Ireland, under date of June 10, 1657, has the following passage:

"Tory is said to be the Irish word *Toree*, that is, *Give me*, which was the summons of surrender used by the banditti, to whom the name was originally applied."

In support of this assertion it may be as well to state that Tory or Terry Island, on the coast of Donegal, is said to have taken its name from the robbers by whom it was formerly infested. Dr. Johnson also supports Burton's derivation of the word; he calls it a cant term, which he supposed to be derived from an Irish word, signifying a savage. Mr. G. O. Borrow (alias Lavengro), who has devoted much attention to the Celtic dialect, in a paper which he contributed some years back to the *Norfolk Chronicle*, suggested that the etymology of the word Tory might be traced to the Irish adherents of Charles II. during the Cromwellian era; the words *Tar-a-Ri* (pronounced Tory, and meaning *Come, O King*), having been so constantly in the mouths of the Royalists as to have become a by-word to designate them. So much for the word *Tory*, which from these premises is evidently of Irish origin. We now come to consider the derivation of the term *Whig*, concerning which there is not quite such a diversity of opinion. The first authority we will quote shall be Burnet, who says:

"The south-west counties of Scotland have seldom corn enough to serve them round the year; and the northern parts producing more than they need, those in the west come in the summer to buy at Leith the stores that came from the north; and from a word, Whiggam, used in driving their horses, all that drove were called Whiggamors, and shorter, the Whiggs. Now, in that year (*i. e.* 1648), after the news came down of Duke Hamilton's defeat, the ministers animated their people to rise and march to Edinburgh; and they came up marching on the head of their parishes with an unheard-of fury, praying and preaching all the way as they came. The Marquis of Argyle and his party came and bearded them, they being about 6000. This was called the Whiggamors' inroad, and ever after that, all that opposed the court came in contempt to be called Whiggs; and from Scotland the word was brought into England, where it is now one of our unhappy terms of disunion."—Burnet's *History of his own Times*, vol. i. p. 43.

Such is Burnet's account of the derivation of this word, in which he is followed by Samuel Johnson, who has transcribed the above passage in his *Dictionary*. Kirkton also, in his *History of the Church of Scotland*, edited by C. K. Sharpe, Esq., in 1817, adheres to the same opinion: under the year 1667, he says:

"The poor people, who in contempt were called Whiggs, became name-fathers to all that owned one honest interest in Britain, who were called Whiggs after them, even at the court of England."

That the term Whig was originally from Scotland, I believe is a well-ascertained fact; but while some of our etymologists follow the opinion of Burton, others, with (as I think) greater show of reason, adhere to the opinion of Roger North and the historians Laing and Lingard, all of whom were of opinion that the original Scotch Whigs were called so, not, as Burnet supposes, from the word used by them in driving their horses, but from the word Whig being vernacular in Scotland for sour whey, which was a common drink with the people. DAVID STEVENS.

Godalming.

THE RECOVERY OF THE LOST AUTHORS OF ANTIQUITY.

(Vol. iii., pp. 161. 261. 340.)

"Φέρ, ὦ, ταλαίνῃ χειρὶ τοῦ τρισαθλίου
ὀρθῶς προσαρμόσωμεν εὔτονον τε πᾶν
σῶμ' ἐξακριβώσωμεν, εἰς ὅσον πάρα."
Eurip. Bacch. Supplement.

"With a wretched hand,
"Come let me this thrice wretched corse compose,
And careful as I can the limbs collect."

The foregoing lines, from Burgess's able restoration of this splendid scene in the *Bacchæ* of Euripides, published in the *Gentleman's Magazine* for Sept. 1832, and afterwards without the Greek text in the *Literary Gazette* for Oct. 11, 1845, form a fit motto for the undertaking in which I am engaged, and of which I now present a sort of report to literary men interested in such matters.

No one, in my opinion, should endeavour to satisfy querists about a design more than the original proposer of such design, and I am the rather induced to make a few remarks, the subject having been passed over with a silence rendered remarkable by the importance of my proposal. Two correspondents, however, having come forward with additional suggestions and remarks, I feel myself possessed of a pretext to touch upon the subject once more. The following will show what common steadiness and attention have been able to bring about.

I have so far accomplished my purpose, as lately, while residing on the continent, and also since my return, to establish in Russia, Siberia and Tartary, Persia, and Eastern Europe, stations for the search after all MSS. worth attention. I hope, therefore, to be enabled ere long, through the co-operation of my friends abroad, to present the world with something more solid than mere promises, and more satisfactory to classical critics and lovers of antiquity like myself. Especially I expect from my Tartary correspondent some interesting and valuable Hebrew MSS., of which there are many to be obtained toward the frontier of China and in that country. I unfortunately missed such a MS. some years ago, which a sailor had offered to me, whom I am now unable to find. I earnestly solicit every Oriental traveller to co-operate with me.

The proposal of Dr. Arnold, quoted by M. N. (Vol. iii., p. 261.), I did not mention, although I was aware of it, as it is at present next to an impossibility to carry it out in the disturbed state of Continental Europe, useful as I allow it to be.

Your correspondent J. M. (Vol. iii., p. 340.) asks what has been accomplished at Herculaneum in the late investigations. Alas! a few thin folios at my side contain all that the most unwearied exertion, and ever-renewed patience, have been able to bring to light. A few tracts of Epicuros, Philodemos, Colotos, Polystratos, Demetrios, and Carneiscos, are the results of the labours at the "City of the Dead." It is much to be desired that the investigations should be recommenced when the troubled condition of the kingdom of Naples will admit of it. I refer J. M. to M. Morgenstern's excellent article on the subject in the *Classical Journal*, vol. vii. p. 272. *sqq.*, and the *Herculanensium Voluminum*, Oxonii, 1824—1825 (Press-mark, 604 f 15, British Museum), and the splendid folios of Naples, 1793—1844 (Press-mark, 813 i 2.). KENNETH R. H. MACKENZIE.

MS. NOTE IN A COPY OF LIBER SENTENTIARUM.

(Vol. iv., p. 188.)

Peter Lombard, Gratian, and Comestor (Vol. iv., p. 188.).—Your correspondent W. S. W. alludes to the above-mentioned worthies. I extract from Bishop Jeremy Taylor a passage or two in support of the story of their brotherhood:

"It is reported of the mother of Peter Lombard, Gratian, and Comestor, that she having had three sons begotten in unhallowed embraces, upon her death-bed did omit the recitation of those crimes to her confessor; adding this for apology, that her three sons proved persons so eminent in the church, that their excellency was abundant recompense for her demerit; and therefore she could not grieve, because God had glorified Himself so much by three instruments so excellent: and that although her *sin* had *abounded*, yet God's grace did super*abound*. Her confessor replied, '*At dole saltem, quod dolere non possis* (Grieve that thou canst not grieve).'"—Sermon "On the Invalidity of a late or death-bed Repentance." *Sermons*, p. 234. Lond. 1678.

And again:

"To repent because we cannot repent, and to grieve because we cannot grieve, was a device invented to serve the turn of the mother of Peter Gratian."—

Holy Dying, "Practice of Repentance in Sickness," Sect. vi. Rule 5. Lond. 1808.

RT.

Warmington.

W. S. W. (Vol. iv., p. 188.) invites attention to a manuscript note in his valuable copy of Peter Lombard's *Sentences* (ed. Vien. 1477), by which Lombard, Gratian, and Comestor are described as "*fratres uterini*."

Antoninus, Archbishop of Florence, wrote about A.D. 1445. His account, therefore, of this clearly fabulous story must be somewhat earlier, as it is (at least in one particular) more curiously circumstantial. His words are (*Chronic. Op.*, cap. vi. p. 65., ed. Lugd. 1586):

"A quibusdam prædicatur in populis, quod fuerunt germani ex adulterio nati. Quorum mater cum in extremis peccatum suum confiteretur, et Confessor redargueret crimen perpetratum adulterii, quia valde grave esset, et ideo multum deberet dolere, et pœnitentiam agere, respondit illa: '*Pater, scio quod adulterium peccatum magnum est; sed, considerans quantum bonum secutum est, cum isti filii sint lumina magna in Ecclesiâ, ego non valeo pœnitere.*'"

However, whilst he records this singular story, Antoninus confesses that he gives little credit to it; for he presently adds:

"Non enim reperitur authenticum; imo, nec fuerunt contemporanei, etsi vicini tempore. Gratianus enim fuit ante alios duos."

And not only were they not cotemporaries, but also it may be worth observing, that they were not even fellow-countrymen. J. SANSOM.

Replies to Minor Queries.

Warnings to Scotland (Vol. iv., p. 233.).—Thomas Dutton, Guy Nutt, and John Glover, who published the *Warnings to Scotland*, were three of the French prophets who went as missionaries, first to Edinburgh and afterwards to Dublin. I have a continuation in manuscript, in a very thick 4to., of the printed book. They appear to have been succeeded at Edinburgh by James Cunningham and Margaret Mackenzie. Cunningham was the grandson of the murdered Archbishop of St. Andrews, and prophecied himself into the Tolbooth, his warnings from which place, with the autograph of the prophet, are contained in a volume entitled, *Warnings of the Eternal Spirit pronounced by the Mouth of James Cunningham during his Imprisonment in the Tolbooth of Edinburgh*, Lond. 1712, 12mo. pp. 547. 131. In the very curious and amusing account of the French prophets given in Keimer's *Brand pluck'd from the burning, exemplify'd in the unparall'd Case of Samuel Keimer*, Lond. printed by W. Boreman, 1718, Dutton, Nutt, Glover, and Cunningham, are frequently mentioned. "Thomas Dutton," he says, "was an eminent prophet, a sober ingenious man, by profession a lawyer, who wrote a letter against John Lacy's taking E. Gray." "Guy Nutt, a prophet, a formal whimsical man, who goes in plain habit, but not owned by the people called Quakers." Of Glover he gives an extraordinary account, p. 54., but which will scarcely admit of quotation. He observes, p. 115., that Glover acted the Devil "under agitations, five people standing upon him, as commanded by the spirit, he all the while making grimaces mixt with a strange mocking, yanging noise to the affrightment of the believers." Whether the prophet produced an abiding impression at Edinburgh by these *yanging noises* I know not, but in England the sect continued for many years. I have a collection of the manifestations of one of them, Hannah Wharton, published in 1732, 12mo. She appears to have preached and prophecied at Birmingham. I may here observe, that Keimer's tract above mentioned contains a very interesting letter from Daniel Defoe, which has not been noticed by his biographers. Keimer was one of the numerous publishers for Defoe. He afterwards went to America, and we find him frequently noticed in the autobiography of Dr. Franklin. JAS. CROSSLEY.

Fides Carbonaria (Vol. iv., p. 233.).—*Fides carbonarii*, as it ought to be written, originated in an anecdote told with approbation by Dr. Milner, or some controversial writer on the same side, and ridiculed by Protestants. A coal porter being asked what he believed, replied "What the church believes;" and being asked what the church believed, replied "What I believe." He could give no further information. E. H. D. D.

Fire Unknown (Vol. iv., p. 209.).—In answer to C. W. G., I find that Pickering, in his *Races of Man*, p. 32., states that in Interior Oregon his friends Messrs. Agate and Brackenridge observed "no marks of fire;" and, p. 61., that in the Otafuan group the use of fire was apparently absent; and that he does not remember to have seen any signs of fire at the Disappointment Islands. Perhaps further inquiry, which he suggests, might prove that fire is not really wanting among the inhabitants of these islands. THEOPHYLACT.

Pope and Flatman (Vol. iv., p. 210.).—Flatman's *Poems* were first published in the year 1682—his death took place in 1688: these dates, therefore, supply an answer to E. V., as far as regards the question of borrowing. The edition now before me is that of 1686, being the *fourth*, "with many additions and amendments." It is dedicated to "His Grace the Duke of Ormond, Lord Lieutenant of Ireland," &c., and has twenty-eight pages of recommendatory poems prefixed to it; one of which bears the name of *Charles Cotton*, the adopted son of honest Izaak Walton.

Although Campbell speaks with great contempt of Flatman, and quotes Granger, who says that "one of his heads (he painted portraits in miniature) is worth a ream of his pindarics," I cannot but think he has been unduly depreciated; there being many passages in his poems (brief ones it is true) possessed of considerable beauty, and which I would gladly extract in proof of my assertion, were your pages available for such a purpose.

T. C. S.

Pope's Translations or Imitations of Horace (Vol. i., p. 230.; Vol. iv., pp. 58. 122. 139. 239.). — I am very much obliged to MR. CROSSLEY for his information and obliging offer; but until he is able to find the publication of the piece in question by Curll, and with the date of 1716, he will forgive my doubting whether his memory has not failed him as to the date, as the fact is directly at variance with Pope's own statement to Spence. MR. CROSSLEY is certainly mistaken in thinking that "The two quarto volumes are the only collection of Pope's works that can be called his own, and that Dodsley's edition of 1738 was a mere bookseller's collection." There is abundant evidence that this edition was Pope's own just as much as the quartos, as was also a prior edition of the same small shape of 1736. C.

Lord Mayor not a Privy Councillor (Vol. iv., pp. 9. 137. 180. 236.). — The main question is, I think, settled; that there is no pretence whatsoever for the supposition that the *Lord Mayor is a Privy Councillor;* but your last correspondent DN. has fallen into a slight error, which it may be as well to correct. He confounds a *summons to the Privy Council* with an invitation or notice which is sent (as he truly states) from the Home Office to such noblemen and gentlemen as are known to be at hand to attend at the *meeting* for proclaiming the sovereign; but which meeting any one may, and the majority do, attend without any such notice. This is the notice that DN. received, and that I myself have received at two accessions; and which no doubt the Lord Mayor and Alderman, and city officers, also receive; but this has nothing whatsoever to do with the *Privy Council.* C.

Herschel anticipated (Vol. iv., p. 233.). — Thomas Wright suspected the motion of the sun in 1750; but I never heard that he was thought mad. See *Phil. Mag.*, April, 1848, where an account of Wright is given. M.

Sanford's Descensus (Vol. iv., p. 232.). — ÆGROTUS will find the following in the Bodleian: *De descensu Domini nostri Jesu Christi ad Inferos, libri quatuor, ab Hugone Sanfordo inchoati, opera Rob. Parkeri ad umbilicum perducti*, 4to. Amst. 1611. SAXONICUS.

Pope's "honest Factor" (Vol. iv., pp. 6. 244.). — In the *European Magazine* for September, 1791, under the head of "Anecdotes of the Pitt Family," there is a memoir given of Governor Pitt, from which I extract the following passages as illustrative of the Queries of your correspondents J. SWAN and C.: —

"The most extraordinary incident in this gentleman's life was, his obtaining and disposing of the celebrated diamond which is still called by his name. It was purchased by him during the time he was Governor of Fort St. George, for 48,000 pagodas, *i. e.* 20,400*l.* sterling, instead of 200,000, which the seller first asked for it. It was consigned to Sir Stephen Evance, Knt., in London, in the ship Bedford, Captain John Hudson, Commander, by a bill of lading dated March 8, 1701–2, and charged to the Captain at 6,500 pagodas only. It was reckoned the largest jewel in Europe, and weighed one hundred and twenty-seven carats. When polished it was as big as a pullet's egg. The cuttings amounted to eight or ten thousand pounds."

"It appears, that the acquisition of this diamond occasioned many reflections injurious to the honour of Governor Pitt; and Mr. Pope has been thought to have had the insinuations, then floating in the world, in his mind when he wrote the following lines:

'Asleep and naked as an Indian lay,
An honest factor stole a gem away:
He pledg'd it to the Knight; the Knight had wit;
So kept the di'mond, and the rogue was bit.'

"These reports, however, never obtained much credit; though they were loud enough to reach the ears of the person against whom they were directed, who condescended to vindicate himself against the aspersions thrown out upon him."

T. C. S.

"*A little Bird told me*" (Vol. iv., p. 232.). — C. W. might have discovered the origin of this saying in an authority much older and much more familiar to English readers than the Koran. Instead of going to Mahomet in search for legends of King Solomon, if he had opened his Bible, and turned to the Book of *Ecclesiastes* x. 20., he would there have found the wise monarch of Israel himself saying,

"Curse not the king, no, not in thy thought; and curse not the rich in thy bed-chamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter."

TYRO.

Dublin.

[R. G., MACKENZIE WALCOTT, P. S. Q., ROVERT, H. T. E., A. H. B., J. A. PICTON, and other friends, have kindly forwarded similar replies.]

The Winchester Execution (Vol. iv., pp. 191. 243.). — The story, of which a summary appears under this title in a recent Number, resembles one I have repeatedly heard told in the city of Durham by those who had personal recollection of the facts

and persons; it occurred about thirty years ago. A servant girl was capitally convicted of administering poison to the household of a farmer, in a fit of passion at some petty injury: a legal doubt raised in her behalf was submitted for consideration in London, and some months elapsed in determining it. During the interval, her character and conduct being good, she came to be employed as a servant in the household of the governor of the gaol, then situated in an old gatehouse at the entrance of the Bailey; and one of my informants has seen her drawing water at the *pant* in the market place, two or three hundred yards from the gaol, in the heart of the town. One morning the governor and all Durham were struck with horror at the receipt of an order for her execution, within three days; the city being then two days by coach from London, and an appeal for compassion iinpossible. The execution, singularly, was attended with distressing circumstances. The rope employed broke, another was not at hand: and the wretched girl sat crying under the beam, until a man sent into the town (in a field outside of which, on the Newcastle road, this scene occurred) could return with another cord, with which he was seen flogging his horse up to the gallows. So I have been told by grave and trustworthy witnesses. F.

Stanzas in "Childe Harold" (Vol. iv., p. 223.). —Surely nothing can be clearer than the construction in the lines quoted by your correspondent T. W.:

"Thy shores are empires, changed in all save thee—
Assyria, Greece, Rome, Carthage, what are they?
Thy waters wasted them while they were free,
And many a tyrant since (has wasted them)."

To add one word to confirm what is so transparent, would be merely occupying your space without the slightest necessity. Jas. Crossley.

[J. G. R., H. C. K., J. Mn., H. L., Chas. Paslam, J. A. Picton, A. E. B., G. S., C. B., Seleucus, Edw. S. Jackson, H. M. A., and many other friends, have kindly furnished similar replies to T. W.'s Query, some at considerable length. We have therefore selected the above, as one of the shortest and first that reached us.]

Gray and Virgil. — Your correspondent on Gray's plagiarisms (Vol. iii., p. 445.) quotes Davenant and Prior as having both forestalled his idea with regard to *sorrow*, that —

"Where ignorance is bliss,
'Tis folly to be wise."

I long since noted these lines as parallel to —

Φρονῶ δ', ἃ πάσχω· καὶ τοῦ' οὐ σμικρὸν κακόν·
τὸ μὴ εἰδέναι γὰρ ἡδονὴν ἔχει τινὰ
νοσοῦντα· κέρδος δ' ἐν κακοῖς ἀγνωσία.
Euripid. *Frag. Antiop.* xiii.

In the next page of "Notes and Queries," Q. E. D. reasonably defends the expression "Thamesini *littoris* hospes." The exact distinction between *littus* and *ripa* is marked indeed by Ovid, where he says of the rivers:

"In mare perveniunt partim, campoque recepta
Liberioris aquæ, *pro ripis littora pulsant.*" — *Met.* i. 41.

But this did not prevent his applying *littora* to a lake:

"Sint tibi Flaminius *Thrasymenaque littora* testes."
Fast. vi. 765.

Both he and Virgil use *littus*, speaking of the same river:

"*Littus adit Laurens*; ubi tectus arundine serpit
In freta flumineis vicina Numicius undis."
Met. xiv. 598.

Here, however, there might be a question from the context: not so, however, in *Æn.* vii. 797.:

"Qui saltus, Tiberine, tuos, sacrumque Numici
Littus arant."

On the other hand we have *ripa* for *littus*:

"Æquoris nigri fremitum, et trementes
Verbere ripas."
Hor. *Od.* III. xxvii. 23.

Effigies.

Stamford.

Aulus Gellius' Description of a Dimple (Vol. iv., p. 134.). — The couplet quoted by your correspondent Rt. is from Varro, and I think he will find it given by Mad. Dacier in her edition of Anacreon, under Ode xxviii., line 26.:

"τρυφεροῦ δ' ἔσω γενείου," &c.

N.

If your correspondent Rt. will refer to Gray's *Works*, vol. ii. p. 164., edited by Mitford, and published by Pickering, 1836, he will find the following note: —

"The fragment is not to be found in Aulus Gellius, but in Mori Marcellus, under the word 'Mollitudo.'"

Now what *Mori Marcellus* means, I know not: perhaps some of your correspondents may enlighten me on that point. Henry Dyke.

Gretworth, near Brackley, Aug. 25. 1851.

This Mori Marcellus I take to be the same person as Marcellus Nonius, of whom an account is to be found in Smith's *Dictionary of Greek and Roman Biography*, &c., vol. ii. p. 937. F. Bw.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

There is one feature in Murray's *Reading for the Rail*, namely, that of making the volumes not of one uniform price, but varying from One Shilling and upwards, the advantages of which are shown very clearly by the first two of the series which have appeared. For it would have been a difficulty for the most Procrustean of editors to have compressed *The Essays from The Times* within the limits of that capital

shilling's worth, *The Chase*, by Nimrod. Well do we remember, that on the appearance of that sparkling sketch in the *Quarterly*, in the same way that many — who like Michael Cassio,

> "never set a squadron in the field,
> Nor the division of a battle knew,
> More than a spinster,"

have watched with the deepest interest the masterly strategy of Marlborough, Napoleon, or that greater still, The Duke — hundreds who never set foot in stirrup — who certainly never joined in a view hallo! followed with the greatest interest and anxiety the adventures of Snob and his little bay mare in the Quorn Country. If Mr. Murray does not sell ten or twenty thousand copies of this amusing tractate, we shall be greatly deceived. May he sell as many of its more important companion, *The Essays from The Times:* for, as he well observes in his prefatory notice to the volume in question, these brilliant Papers on Lord Nelson and Lady Hamilton, Railway Novels, Louis Philippe, Southey, &c. exhibit "literary merits and a moral tone well calculated to promote the important national object" advocated by that powerful journal in the article on the Literature of the Rail to which the present series owes its origin. How many hundreds, nay thousands, must there be who, having read these Essays and Reviews in *The Times*, where they were made to point a moral most effectually, have especially desired to possess them in a more permanent form; and who, having secured the present admirable selection, will look anxiously for the period when Mr. Murray will be enabled to give a second volume of them.

Among the many works illustrative of the history of France — literary, social, and monumental — for which the French are mainly indebted to the enlightened administration of M. Guizot, when Minister of Public Instruction, there is not one of greater value than the handsome quarto published by M. Didron, the learned Secretary of the Comité des Arts et Monuments, entitled *Iconographie Chrétienne.* Of the importance and utility of this volume, with its admirable illustrations, every journal in this country devoted to art or archæology has exhibited repeated proofs: and of the many wonderfully cheap books which Mr. Bohn has from time to time produced, there is not one to compare with the Translation of this interesting volume, which he has just put forth under the title of *Christian Iconography; or the History of Christian Art in the Middle Ages. In Two Volumes. Vol. I. comprising the History of the Nimbus, the Aureole, and the Glory, the History of God the Father, the Son, and the Holy Ghost.* This first volume contains not only nearly the whole of M. Didron's quarto; but also between 100 and 150 wood-cuts from the original blocks. The subject is one almost new to the English public; and the book therefore will be found of great interest to the general reader, and of especial interest to the artist, the ecclesiologist, the antiquary, and the student of Church History.

CATALOGUE RECEIVED.— Cole's (15. Great Turnstile) List No. 57. of Very Cheap Books.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

THE ANTIQUARY. 8vo. Edinburgh, 1816. Vols. I. and II.
HISTORY AND ANTIQUITIES OF TWICKENHAM, being the First Part of Parochial Collections for the County of Middlesex, begun in 1780 by E. Ironside, Esq., London, 1797. (This work forms 1 vol. of Miscell. Antiquities in continuation of the Bib. Topographica, and is usually bound in the 10th Volume.)
RITSON'S ROBIN HOOD. 12mo. London, 1795. Vol. II. (10*s.* will be given for a clean copy in *boards*, or 7*s.* 6*d.* for a clean copy *bound.*)
DR. JOHNSON'S PRAYERS AND MEDITATIONS.
ANNUAL OBITUARY AND BIOGRAPHY. Vol. XXXI.
THEOPHILUS AND PHILODOXUS, or Several Conferences, &c., by Gilbert Gilea, D.D., Oxon, 1674; or the same work republished 1679, under the title of a "Dialogue between a Protestant and a Papist."
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MACROPEDII, HECASTUS FABULA. 8vo. Antwerp, 1539.
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Notices to Correspondents.

We this week present our Readers with an extra half-sheet for the purpose of making room for some of the many communications which have long been waiting for insertion. By the end of the present month we shall reduce the number of these very considerably, even if we fail in our purpose of finding room for all of them.

J. E. (Homerton) *will find an account of Peter of Blois or Peter Blesensis in any biographical dictionary; and very full particulars of him and his works in Mr. Wright's* Biographia Britannica Literaria (*Anglo-Norman Period*).

ALPHA BETA'S *Query would give rise to a discussion — which we believe would be fruitless — and would certainly occupy more space than we could afford to it. The omission is not general, and probably originated in different places from very different causes.*

LEICESTRIENSIS *is thanked for his friendly hint, which shall not be lost sight of. Even he can hardly be aware of the difficulties we have to contend with.*

T. C. S. *The* "Poetical Coincidence" *in our next.*

C. H. B. *In our next if possible.*

R. *will find the subject of* "Beating the Bounds" *or* "Parochial Perambulations" *treated very fully in Brand's* Popular Antiquities, Vol. i. p. 191. (*ed. Ellis*) 1841. *For* "Gospel Trees" *he is referred to our* 2nd Vol. pp. 407. 496.

J. M. B. *Dr. Smith's* Classical Dictionary of Biography, Mythology, and Geography, *price one guinea, is the cheapest work upon the subject. Dr. Smith's larger dictionaries contain more information; but they are, of course, more expensive.*

H. G. D. *Will our correspondent favour us with copies of the ballads to which he refers?*

J. ALLASON *will find his Query respecting* "Après Moi le Déluge" *discussed in our* 3rd Vol. pp. 299. 397.

REPLIES RECEIVED. — *Medical Use of Pigeons — Rasher — Herschel Anticipated — Battle of Brunanburgh — Locust of New Testament — Vermin — Discovering the drowned — Sir J. Davies — Island of Ægina — Stanza in Childe Harold — Log Book — Winchester Execution — Suicides buried in Cross Roads — Prophecies of Nostradamus — Anagrams — Gray's Progress of Poetry — History of Hawick — Meaning of Mop — Archbishop of Spalatro — Meaning of Log Ship — Parish Registers — Stickle — Marriage of Ecclesiastics — Nightingale and Thorn — Borough-English — Praed's Works — William III. at Exeter — Bourchier Family — Story referred to by Jeremy Taylor — Linteamina and Surplices — Coins of Constantius Gallus — Berlin Time — Defoe's House.*

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THE EDINBURGH REVIEW, No. CXCII., is published THIS DAY, the 11th inst.

CONTENTS:

I. COMPARATIVE PHILOLOGY: BOPP.
II. DENNISTOUNS' DUKES OF URBINO.
III. SOURCES OF EXPRESSION IN ARCHITECTURE: RUSKIN.
IV. JUVENILE DELINQUENTS.
V. MIRABEAU'S CORRESPONDENCE.
VI. THE METAMORPHOSES OF APULEIUS.
VII. NEAPOLITAN JUSTICE.
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NOTE TO ARTICLE VI. OF LAST NUMBER.

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September, 1851. J. G. COCHRANE, Secretary and Librarian.

THE QUARTERLY REVIEW, No. CLXXVIII., is published THIS DAY.

CONTENTS:

I. WIDOW BURNING IN INDIA.
II. LIFE OF BISHOP KEN.
III. PURITANISM IN THE HIGHLANDS.
IV. MIRABEAU AND COUNT DE LA MARCK.
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See also the *Gentleman's Magazine* for February 1850.

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NOTICE.—The Volume of PROCEEDINGS of the ARCHÆOLOGICAL INSTITUTE at SALISBURY will be ready in a few days, uniform with the former volumes. Price to Subscribers 15s. All who wish to have the volume are requested to send their names at once to the Publisher, Mr. BELL, 186. FLEET STREET.

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NOTES AND QUERIES:

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FOR

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Vol. IV.—No. 103.] Saturday, October 18. 1851. { Price Threepence. Stamped Edition, 4d.

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THE CAXTON MEMORIAL.

Few persons having a common object in view, and equally desirous of its attainment, fail in carrying it into effect. The object of "The Caxton Memorial" is obviously to do honour to the first English printer; and if a man's best monument be his own works, it will be necessary to ascertain of what they consist. It is well known that most of the works printed by Caxton were translated from the French, many doubtless by himself. The Prefaces were evidently his own, and the continuation of the *Polychronicon* was confessedly written by himself. The most valuable contribution to "The Caxton Coffer" would be a list of the works which it is proposed to publish as those of Caxton, with some calculation of their probable extent and cost of production. The originals being in many cases of extreme rarity, it would be necessary to transcribe fairly each work, and to collate it with the original in its progress through the press. The following enumeration of the Translations alone will give some idea of the work to be undertaken:

The Recuyel of the Historyes of Troye. (1471.)
The Game and playe of the Chesse. 1474.
Thymage, or Myrrour of the World. (1481.)
The Historye of Reynart the foxe. 1481.
The laste siege and conqueste of Jherusalem. 1481.
The Golden Legende. 1483.
The Book called Cathon. 1483.
The Book of the techynge of the Knyght of the Toure. (1484.)
The Fables of Esope, Avian, Alfonce, and Poge. 1484.
The Booke of the ordre of Chyvalry or knyghthode. (1484.)
The Lyf of Prince Charles the Grete. 1485.
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Thystorye of the noble knyght Parys. (1485.)
The Doctrinal of Sapience. 1489.
The Book of fayttee of armes and of Chyvalrye. 1489.
A lityl treatise of the arte to knowe well to dye. 1490.
The Boke of Eneydos compyled by Vyrgyle. 1490.
The Curial of Maystre Alain Charretier. n. d.
The Lyf of the holy Vyrgyn Saynt Wenefryde. n. d.; and, lastly,
The Vitas Patrum, which was translated by Caxton in 1486, but printed by Wynkyn de Worde in 1495.

Such are some of the materials for the "Memorial" suggested by Mr. Bolton Corney; and if the original subscribers to a Monument should consent to such an appropriation of their funds, it will be necessary to apportion the number of copies to be distributed to each subscriber, according to the amount of the original contribution. It is to be presumed that the work will be strictly limited

to subscribers, and that no copies will be printed for sale, the object being to do honour to Caxton, and produce a lasting Memorial of that industrious printer. The form of the work is of importance, with reference to the cost of its production: and if a new life of the first English printer should perchance be found necessary, "The Caxton Coffer" will require to be considerably replenished before the literary undertaking can be carried into effect.

BERIAH BOTFIELD.

LORD STRAFFORD AND ARCHBISHOP USSHER.

In Lord Campbell's account of the conduct of Archbishop Williams, and the advice which that prelate gave to Charles I. with respect to the attainder of Lord Strafford, is a sentence which seems to require a "Note." Having observed that "Williams's conduct with respect to Strafford cannot be defended," and having referred particularly to his speech in parliament, he proceeds in these words: —

"The Bill of Attainder being passed, although he professed to disapprove of it, he agreed to go with three other prelates to try to induce the king to assent to it, and thus he stated the question: — 'Since his Majesty refers his own judgment to his judges, and they are to answer it, if an innocent person suffers, — why may he not satisfy his conscience in the present matter, since competent judges in the law have awarded that they find the Earl guilty of treason, by suffering the judgment to stand, though in his own mind he is satisfied that the party convicted was not criminous?' The other three bishops, trusting to his learning and experience, joined with him in sanctioning this distinction, in laying all the blame on the judges, and in saying that the king, with a good conscience, might agree to Strafford's death. Clarendon mainly imputes Strafford's death to Williams's conduct on this occasion, saying that 'he acted his part with prodigious boldness and impiety.' It is stated as matter of palliation by others, that Ussher, the celebrated Archbishop of Armagh, was one of this deputation, and that Strafford, although aware of the advice he had given, was attended by him on the scaffold, and received from him the last consolations of religion."—*Lives of the Chancellors*, vol. ii. p. 494., second edition.

The account which Lord Campbell has here given is the same in substance as that given by Bishop Hackett in his *Life of Williams* (Part II. p. 161.), and in several particulars is calculated to mislead the reader. The whole story has been very carefully examined by the late Dr. Elrington in his *Life of Archbishop Ussher*. Hackett's account is very incorrect. There were five prelates consulted by the king, Ussher, Williams, Juxon, Morton (Durham), and Potter (Carlisle). The bishops had two interviews with the king; one in the morning, and the other in the evening of the same day. At the morning meeting Ussher was not present. It was Sunday, and he was engaged at the time preaching at Covent Garden. In the evening he was in attendance, but so far from giving the advice suggested by Williams, much less approving his pernicious distinction between a public and a private conscience, Ussher plainly advised the king, that if he was not satisfied of Strafford being guilty of treason, he "ought not in conscience to assent to his condemnation." Such is the account given by Dr. Parr, Ussher's chaplain, who declares, that, when the primate was supposed to be dying, he asked his Grace —

"Whether he had advised the king to pass the bill against the Earl of Strafford? To which the Primate answered: 'I know there is such a thing most wrongfully laid to my charge; for I neither gave nor approved of any such advice as that the king should assent to the bill against the Earl; but, on the contrary, told his Majesty, that if he was satisfied by what he heard at his trial, that the Earl was not guilty of treason, his Majesty ought not in conscience to consent to his condemnation. And this the king knows well enough, and can clear me if he pleases.' The hope of the Primate was fulfilled, for, when a report reached Oxford that the Primate was dead, the king expressed in very strong terms, to Colonel William Legg and Mr. Kirk, who were then in waiting, his regret at the event, speaking in high terms of his piety and learning. Some one present said, 'he believed he might be so, were it not for his persuading your Majesty to consent to the Earl of Strafford's execution;' to which the king in a great passion replied, 'that it was false, for after the bill was passed, the Archbishop came to me, saying with tears in his eyes, Oh Sir, what have you done? I fear that this act may prove a great trouble to your conscience, and pray God that your Majesty may never suffer by the signing of this bill.'"—Elrington's *Life of Ussher*, p. 214.

This account Dr. Elrington has taken from the narrative given by Dr. Parr, who adds, that he had received this account of the testimony borne by the king from Colonel Legg and Mr. Kirk themselves: —

"This is the substance of two certificates, taken at divers times under the hands of these two gentlemen of unquestionable credit; both which, since they agree in substance, I thought fit to contract into one testimony, which I have inserted here, having the originals by me, to produce if occasion be."—Parr's *Life of Ussher*, p. 61.

Indeed, considering the great and uninterrupted friendship which subsisted between Ussher and Strafford, considering that the primate was his chosen friend during his trial and imprisonment, and attended him to the scaffold, nothing could be more improbable than that he should have advised the king to consent to his death. At all events, the story is contradicted by those most competent to speak to its truth, by the archbishop and by the king; and therefore, in a work so deservedly popular as Lord Campbell's, one cannot but regret that any currency should be given to a calumny so injurious to a prelate whose character is as de-

serving of our esteem, as his learning is of our veneration. PEREGRINUS.

POETICAL COINCIDENCES.

Sheridan.

In the account which Moore has given, in his *Life of Sheridan*, of the writings left unfinished by that celebrated orator and dramatist, he states:

"There also remain among his papers three acts of a drama without a name, written evidently in haste, and with scarcely any correction."

From this production he gives the following verses, to which he has appended the note I have placed immediately after them:—

"Oh yield, fair lids, the treasures of my heart,
Release those beams, that make this mansion bright;
From her sweet sense, Slumber! tho' sweet thou art,
Begone, and give the air she breathes in light.

"Or while, oh Sleep, thou dost those glances hide,
Let rosy slumber still around her play,
Sweet as the cherub Innocence enjoy'd,
When in thy lap, new-born, in smiles he lay.

"And thou, oh Dream, that com'st her sleep to cheer,
Oh take my shape, and play a lover's part;
Kiss her from me, and whisper in her ear,
Till her eyes shine, 'tis night within my heart."

"I have taken the liberty here of supplying a few rhymes and words that are wanting in the original copy of the song. The last line of all runs thus in the manuscript:—

'Till her eye shines, I live in darkest night,'

which not rhyming as it ought, I have ventured to alter as above."

Now the following sonnet, which occurs in the third book of Sir Philip Sidney's *Arcadia*, is evidently the source from whence Sheridan drew his inspiration, the concluding line in both poems being the same. Had Moore given Sheridan's without alteration, the resemblance would in all probability be found much closer:—

"Lock up, faire liddes, the treasure of my heart,
Preserve those beames, this ages onely light:
To her sweet sence, sweet sleepe some ease impart,
Her sence too weake to beare her spirits might.

"And while, O Sleepe, thou closest up her sight,
(Her sight where Love did forge his fairest dart)
O harbour all her parts in easefull plight:
Let no strange dreame make her faire body start.

"But yet, O dreame, if thou wilt not depart
In this rare subject from thy common right:
But wilt thy selfe in such a seate delight,

"Then take my shape, and play a lover's part:
Kisse her from me, and say unto her sprite,
Till her eyes shine, I live in darkest night."

The edition I quote from is that "Printed by W. S. for Simon Waterson, London, 1627." I may add, that I wrote to Moore as far back as 1824 to point out this singular coincidence; but although the communication was courteously acknowledged, I do not believe the circumstance has been noticed in any subsequent edition of Sheridan's memoirs. T. C. SMITH.

FOLK LORE.

Medical Use of Pigeons (Vol. iv., p. 228.).—In my copy of Mr. Alford's very unsatisfactory edition of Donne, I find noted (in addition to R. T.'s quotation from *The Life of Mrs. Godolphin*) references to Pepys's *Diary*, October 19, 1663, and January 21, 1667–8, and the following from Jer. Taylor, ed. Heber, vol. xii. p. 290.: "We cut living pigeons in halves, and apply them to the feet of men in fevers." J. C. R.

Michaelmas Goose — St. Martin's Cock. — In the county of Kilkenny, and indeed all through the S.E. counties of Ireland, the "Michaelmas Goose" is still had in honour. "St. Martin's Bird" (see p. 230. *antè*) is, however, the cock, whose *blood is shed* in honour of that saint at Martinmas, Nov. 11. The same superstition does not apply, that I am aware of, to the Michaelmas Goose, which is merely looked on as a dish customary on that day, with such as can afford it, and always accompanied by a *mêlange* of vegetables (potatos, parsnips, cabbage, and onions) mashed together, with butter, and forming a dish termed *Kailcannon*. The idea is far different as to St. Martin's Cock, the blood of which is always shed *sacrificially* in honour of the Saint. Query, 1. The territorial extent of the latter custom? And, 2. What pagan deity has transferred his honours to St. Martin of Tours.

JAMES GRAVES.

Kilkenny.

Surrey Folk Lore. — A "wise woman" has lately made her appearance not far from Reigate in Surrey. One of the farmers' wives there, on being scalded the other day, sent to the old dame, who sent back a curious doggrel, which the good woman was to repeat at stated times. At the end of a week the scald got well, and the good woman told us that she knew there was no harm in the charm, for "she had heard say as how it was some verse from the Bible."

When in a little shop the other day, in the same part of the country, one village dame was speaking of the death of some neighbour, when another said, that she hoped "they had been and told the bees."

In the same neighbourhood I was told a sovereign cure for the goitre was to form the sign of the cross on the neck with the hand of a corpse.

M. M. P.

THE CAXTON COFFER.

The devices of our early English printers are often void of significancy, or else mere quibbles. In that particular, Caxton set a commendable example.

His device is "W. 4. 7 C." The two figures, however, are interlaced, and seem to admit of two interpretations. I must cite, on this question, the famous triumvirate — Ames, Herbert, and Dibdin:

"The following mark [above described] I find put at the end of many of his books, *perhaps* for the date 1474, when he began printing in England, or his sign."—Joseph AMES, 1749.

"The following mark [above described] I find put at the end of many of his books, *perhaps* for the date 1474, when he began printing in England, or his sign."—William HERBERT, 1785.

"The figures in the large device [above described] form the *reverse impression* of 74; meaning, *as it has been stated*, that our printer commenced business in England, in the year 1474: but not much weight can be attached to this remark, as no copy of the *Chess book*, printed in 1474, has yet been discovered which presents us with this device."—T. F. DIBDIN, 1810.

In lieu of baseless conjectures, I have here to complain of timidity. There is scarcely room for a doubt on the date. As dom de Vaines observes, with regard to dates, "dans le bas âge on supprimoit le millième et les centaines, commençant aux dixaines." There can be no objection to the interpretation on that score. The main question therefore is, in what order should we read the interlaced figures? Now, the position of the *point* proves that we should read 74 — which is the date of *The game and playe of the chesse*. The figures indicate 1474 as clearly as the letters W. C. indicate William Caxton. What is the just inference, must ever remain a matter of opinion.

In the woodcut of *Arsmetrique*, published in the *Myrrour of the worlde*, A.D. 1481, I observe the figures 74 rather conspicuously placed, and perhaps the device was then first adopted.

BOLTON CORNEY.

Minor Notes.

"*They that touch pitch*," *&c.* — A few Sundays since the clergyman that I "sit under," quoting in his discourse the words "they that touch pitch will be defiled," ascribed them to "the wisest of men." A lady of his congregation (who was, I fear, more critical than devout) pounced upon her pastor's mistake, and asked me on the following Monday if I also had noticed it. I denied that it was one; but she laughed at my ignorance, produced a Shakspeare, and showed me the words in the mouth of Dogberry (*Much Ado about Nothing*, Act III. Sc. 3.). However, by the help of a "Cruden," I was able to find the same expression, not indeed in Solomon, but in the son of Sirach (ch. xiii. v. 1.).

If Shakspeare's appropriation of this passage has not been noticed before, may I request the insertion of this note? It may possibly prevent other learned divines from falling into the common (?) mistake of thus quoting Dogberry as "the wisest of men." E. J. G.

Preston.

Pasquinade. — In May last was placed on Pasquin's statue in Rome the following triglot epigram, of which the original Latin was borrowed from "NOTES AND QUERIES." As it is not probable that the Papal police allowed it to remain long before the eyes of the lieges of his Holiness, allow me to lay up in your pages this memorial of a visit to Rome during the "Aggression" summer.

"Cum Sapiente Pius nostras juravit in aras,
Impius heu Sapiens, desipiensque Pius.

"When a league 'gainst our Faith Pope with Cardinal tries,
Neither *Wiseman* is Pious, nor *Pius* is Wise.

"Quando Papa' o' Cardinale
Chiesa' Inglese tratta male,
Que Chiamo quella gente,
Piu? No-no, ni Sapiente.

ANGLUS."

The Italian version will of course be put down as *English*-Italian, and therefore worse than mediocre; but I wished to perpetuate, along with the sense of the Latin couplet, a little *jeu d'esprit* which I saw half obliterated on a wall at Rovigo, in the Lombardo-Venetian territory; being a play on the family name and character of Pius IX.:

"Piu? — No-no: ma stai Ferette;"

which may be read,

"Pious? — Not at all: but *still* Ferette."

A. B. R.

Two Attempts to show the Sound of "ough" final. —

1.

Though from rough cough, or hiccough free,
That man has pain enough,
Whose wound through plough, sunk in a slough
Or lough begins to slough.

2.

'Tis not an easy task to show
How *o*, *u*, *g*, *h* sound; since *though*
An Irish *lough* and English *slough*,
And *cough* and hic*cough*, all allow,
Differ as much as *tough* and *through*,
There seems no reason why they do.

W. J. T.

Queries.

CAN BISHOPS VACATE THEIR SEES?

In Lord Dover's note on one of Walpole's Letters to Sir H. Mann (1st series, vol. iii. p. 424.), I find it stated that Dr. Pearce, the well-known Bishop of Rochester, was not allowed to vacate his see, when in consequence of age and infirmity he wished to do so, on the plea that a bishopric as being a peerage is *inalienable*. The Deanery of Westminster, which he also held, he was allowed to resign, and did so.

Now my impression has always been, that a bishop, as far as his peerage is concerned, is much on the same footing as a representative peer of Scotland or Ireland; I mean that his peerage is resignable at will. Of course the representative peers are peers of Scotland or Ireland respectively; but by being elected representative peers they acquire a *pro-tempore* peerage of the realm coincident with the duration of the parliament, and at a dissolution require re-election, when of course any such peer need not be reappointed.

Now the clergy, says your correspondent Canonicus Eboracensis (Vol. iv., p. 197.), are *represented* by the bishops. Although, therefore, whilst they are so representative, they are peers of the realm just as much as the lay members of the Upper House, I can see no reason why any bishop, who, like Dr. Pearce, feels old age and infirmity coming on, should not resign this representation, *i.e.* his peerage, or the *temporal* station which in England, owing to the existing connexion between church and state, attaches to the *spiritual* office of a bishop.

Of course, ecclesiastically speaking, there is no doubt at all that a bishop may resign his spiritual functions, *i. e.* the overlooking of his diocese, for any meet cause. Our colonial bishops, for instance, do so. The late warden of St. Augustine's, Canterbury, Bishop Coleridge, had been Bishop of Barbadoes. So that if Lord Dover's theory be correct, a purely secular reason, arising from the peculiar position of the English church, would prevent any conscientious bishop from resigning duties, to the discharge of which, from old age, bodily infirmity, or impaired mental organs, he felt himself unfit.

Perhaps some of your correspondents will give me some information on this matter. K. S.

SANDERSON AND TAYLOR.

I shall be much obliged if any of your readers can explain the following coincidence between Sanderson and Jeremy Taylor. Taylor, in the beginning of the *Ductor Dubitantium*, says:

"It was well said of St. Bernard, 'Conscientia candor est lucis æternæ, et speculum sine macula Dei majestatis, et imago bonitatis illius;' 'Conscience is the brightness and splendour of the eternal light, a spotless mirror of the Divine Majesty, and the image of the goodness of God.' It is higher which Tatianus said of conscience, Μόνον εἶναι συνείδησιν Θεὸν, 'Conscience is God unto us,' which saying he had from Menander,

Βροτοῖς ἅπασιν ἡ συνείδησις Θεὸς.

God is in our hearts by his laws; he rules in us by his substitute, our conscience; God sits there and gives us laws; and as God said unto Moses, 'I have made thee a God to Pharaoh,' that is, to give him laws, and to minister in the execution of those laws, and to inflict angry sentences upon him, so hath God done to us."

In the beginning of Sanderson's second lecture, *De Obligatione Conscientiæ*, he says:

"Hinc illud ejusdem Menandri, Βροτοῖς ἅπασιν ἡ συνείδησις Θεὸς; *Mortalibus sua cuique Conscientia Deus est*, Quo nimirum sensu dixit Dominus se *constituisse Mosen Deum Pharaoni*; quod scis Pharaoni voluntatem Dei subinde *inculcaret*, ad eam faciendam Pharaonem *instigaret*, non obsequentem contentibus plagis insectaretur; eodem fere sensu dici potest, eundem quoque *constituisse in Deum unicuique hominum* singularium propriam *Conscientiam*."

Sanderson's *Lectures* were delivered at Oxford in 1647, but not published till 1660. The Dedication to Robert Boyle is dated November, 1659. The *Ductor Dubitantium* is dedicated to Charles II. after the Restoration, but has a preface dated October, 1659. It is not likely, therefore, that Taylor borrowed from the printed work of Sanderson. Perhaps the quotations and illustrations which they have in common were borrowed from some older common source, where they occur *associated* as they do in these two writers. I should be glad to have any such source pointed out.

W. W.

Cambridge.

Minor Queries.

220. "*Vox verè Anglorum.*" — "*Sacro-Sancta Regum Majestas.*" — *Translator of Horrebow's* "*Iceland.*"—Perhaps some of your readers may be able to tell me the names of the writers of the two following works, which were published anonymously.

1. *Vox verè Anglorum: or England's loud Cry for their King.* 4to. 1659. Pp. 15. In this the place where it was published or printed is not given.

2. *Sacro-Sancta Regum Majestas: or, the Sacred and Royall Prerogative of Christian Kings.* 4to. Printed at Oxford, 1644. The Dedication is signed "J. A."

I should also wish to find out, if possible, the name of the translator of Horrebow's *Natural History of Iceland*, published in folio, in London, in 1758. Boréas.

221. "*Kings have their Conquests.*"—I have met with a passage commencing thus:

"Kings have their conquests, length of days their date,
Triumph its tomb, felicity its fate;"

followed by two more lines expressive of the infinity of Divine power, as compared with human, which I have forgotten. Where is the passage to be found? JAMES F. ABSALON.

Portsea.

222. *Dryden — Illustrations by T. Holt White.* —The late T. Holt White, Esq. (who edited and published in 1819 the *Areopagitica* of Milton, adding a very ably composed preface, erudite notes, and interesting illustrations), had compiled in *many* interleaved volumes of the works of Dryden, such a mass of information, that Sir Walter Scott, when he had turned over the leaves of a few volumes, closed them, and is reported to have said, "*It would be unjust to meddle with such a compilation; I see that I have not even straw to make my bricks with.*" Can any one of your correspondents inform me if that compilation has been preserved, and where it is? ÆGROTUS.

223. *Pauper's Badge, Meaning of.* — In the Churchwardens' Accounts for the parish of Eye for the year 1716, is the following entry:

"22 July, 1716.

"It is agreed that, forasmuch as Frances Gibbons *hath refused to weare the badge*, that she be not allowed the collection [*i. e.* the weekly parish allowance] now due, nor for the future w^h^ shall be due."

Can any correspondent inform me what this *badge* was, and also if it was of general use in other places? J. B. COLMAN.

224. *The Landing of William Prince of Orange in Torbay. Painted by J. Northcote, R. A.* — Can any of the readers of "NOTES AND QUERIES" inform me who is the owner of the above-named painting, which was in the Exhibition of the Royal Academy at the end of the last century, and afterwards engraved by J. Parker?

A. H. W.

225. *The Lowy of Tunbridge.*—Lambarde (*Perambulation of Kent*, 1596, p. 425.) says, that round about the town of Tunbridge lieth a territory commonly called the Lowy, but in the ancient records written Leucata or Leuga, which was a French league of ground, and which was allotted at first to one Gislebert, son of Godfrey (who was natural brother to Richard, second Duke of Normandy of that name), in lieu of a town and land called Bryonnie in Normandy, which belonged to him, and which Robert, eldest son to King William the Conqueror, seized and bestowed on Robert Earle Mellent. I should be glad to know if there is at present any trace of such a territory remaining. E. N. W.

Southwark, Sept. 28. 1851.

226. *Bones of Birds.* — Some naturalists speak of the hollowness of the bones of birds as giving them buoyancy, because they are filled with air. It strikes me that this reason is inconclusive, for I should suppose that in the atmosphere, hollow bones, *quite empty*, would be more buoyant than if filled with air. Perhaps one of your correspondents will kindly enlighten my ignorance, and explain whether the air with which the bones are filled is not used by the bird in respiration in the more rarefied altitudes, and the place supplied by a gaseous expiration of less specific gravity than the rarefied atmosphere?

Although of a different class from the queries you usually insert, I hope you will not think this foreign to the purpose of your useful miscellany.

AN AERONAUT.

227. "*Malvina, a Tragedy.*" — Can any of your readers afford any information about (1.) *Malvina, a Tragedy*, Glasgow, printed by Andrew Foules, 1786, 8vo., pp. 68? A MS. note on the copy in my library states it to be written by Mr. John Riddel, surgeon, Glasgow. (2.) *Iphigenia, a Tragedy* in four acts. In Rege tamen Pater est.—Ovid. MDCCLXXXVII. My copy has this MS. note: "By John Yorke, of Gouthwait, Esq., Yorkshire," in the handwriting of Francis, seventh Baron Napier. Neither of these tragedies is noticed in the *Biographia Dramatica*. J. MT.

228. *Rinuccini Gallery.*—I see, by a late number of the *Athenæum* newspaper, that the splendid collection of pictures preserved in the Rinuccini Palace at Florence will be brought to the hammer in the month of May 1852. It has been stated, that amongst the works of art at one period extant in the Rinuccini Palace, were a number of paintings made by Italian artists for the Cardinal Rinuccini, when on his Legatine mission to Ireland in the middle of the seventeenth century, and representing his triumphal entry into Kilkenny in November 1645. It has also been asserted that these interesting historical paintings were wilfully destroyed from a very discreditable motive. The importance of these cartoons, as illustrating a period when Ireland became the final battle-field of the contending parties which then divided the British dominions, will at once be acknowledged; and at this period, when so many foreigners are assembled in London, perhaps some reader of "NOTES AND QUERIES" may be able to set the question of the existence or destruction of these cartoons at rest. Or, at all events, some person about to seek the genial air of Italy during the winter may bear this "Query" in mind, and forward to your valuable paper a "Note" of the contents of the Rinuccini Gallery. I need hardly say that the person so doing will confer a favour on every student of Irish history. JAMES GRAVES.

Kilkenny, Oct. 11.

Minor Queries Answered.

Meaning of Aneroid.—What is the derivation of the word *aneroid*, as applied to a new description of barometer lately introduced? AGRICOLA.

[From a note in Mr. Dent's interesting pamphlet, *A Treatise on the Aneroid, a newly invented Portable Barometer; with a short Historical Notice of Barometers in general, their Construction and Use*, it appears that the word *aneroid* has been the subject of some philological discussion. "It is said to be derived from three Greek words, ἀ, νηρὸς, and εἶδος, and to signify *a form without fluid.* If so, it does not appear very happily chosen, since it indicates merely what the instrument is *not*, without at all explaining what it is."]

Fox's Cunning.—Can any of your correspondents or readers give any authentic information as to the fact having been witnessed by any one, of the old story of the fox relieving itself of fleas by taking a feather in its mouth, and gradually, though slowly enough, retrograding itself into the water, first by legs and tail, then body, shoulders, and head to the nose, and thus compelling the fleas, to escape from the drowning element, to pass over the nose on to the bridge of a feather, which is then committed to the stream.

Has any one actually seen this? Has any one heard it related by one who has seen the ejectment performed? J. D.

Torquay, May 12.

[Lord Brougham, in his *Dialogues on Instinct* (ed. 1844, p. 110.), does not allude to this proverbial instance, but says: "I know not if it (the Fox's cunning) was ever more remarkably displayed than in the Duke of Beaufort's country; where Reynard, being hard pressed, disappeared suddenly, and was, after strict search, found immersed in a water pool up to the very snout, by which he held a willow bough hanging over the pond."]

Replies.

ARCHBISHOP OF SPALATRO.

(Vol. iv., p. 257.)

Audi alteram partem is too excellent and equitable a rule, not to find ample scope given for its exercise in "NOTES AND QUERIES," especially where the memory of a foreigner is concerned, who, after dwelling awhile among us under the protection of our hospitality, and in the communion of our Church, was content eventually to sacrifice his life, rather than forsake the truth, or repudiate the Church of England.

I am led to this remark by observing the tone of depreciation in which Chalmers speaks of Antonius de Dominis, Archbishop of Spalatro, in the extract produced at p. 257. out of the *Biographical Dictionary*, for the satisfaction of MR. W. FRAZER. The words of Chalmers, which I conceive to be objectionable, alike ungenerous and inaccurate—such as Fuller might rejoice in (conf. *Church History*, book x.)—are:

"He returned to Rome in 1622, *where he abjured his errors;* but on the discovery of a correspondence which he held with some Protestants, he was thrown into prison, where he died in 1625. He was a man of great abilities and learning, *although remarkable for a fickleness in religious matters.*"

This reproach against the good archbishop, of having renounced the English communion (for that is doubtless what is meant), is clearly an unjust accusation, and appears to be based upon no better authority than a spurious book, published in the Low Countries under Spalatro's name, but without his knowledge or sanction, and bearing the following title: *Marc. Ant. de Dominis sui reditus ex Angliâ concilium exponit*, 4to. Dilingæ, 1623. This book at the time of its publication deceived Bishop Hall, and gave occasion to the *Alter Ecebolius M. Ant. de Dominis, pluribus dominis inservire doctus:* 4to. Lond. 1624.

It is only fair, certainly, to Spalatro's memory, that the calumnies thus raised against him in his lifetime should not now be perpetuated by the inadvertency of modern writers, for so far at least the means are at hand to refute them. Now there is one writer especially who has done much to vindicate the name of Ant. de Dominis from this charge of "fickleness in religious matters." That writer is Bishop Cosin, whose testimony herein is of the more value from the fact of his having been present (as Bishop Overall's secretary) at the "Conference between Spalato and Overall," on the archbishop's first arrival in England; of which "Conference" the following particulars were collected by Mr. Gutch, *e Schedis MSS. Cosini*, and are preserved in the *Collectanea Curiosa*, vol. ii. p. 18.:

"A. Spalato came into England in 1616, being desirous to live under the protection of King James, having before been recommended by Padre Paolo. By King James's bounty and care he was safely conveyed through Germany into England, and lodged in Lambeth Palace: Abbot thinking fit to retire to Croydon, till either Bishop Andrewes or Bishop Overall had conferred with him. The king sent Bishop Overall to him, who took in his company his secretary, and commanded him to be near him the same morning Spalato arrived, to hear what passed between them. After dinner, some other being present, the discourse began about the state of the Church of England; of which Overall having given a large account, Spalato received great satisfaction, and made his protestation that he came into England then to live with us in the union and profession of that Catholic religion which was so much obstructed in his own country, that he could not with safety and peace of conscience live there any longer. Then he added what satisfaction he had received from the monitory preface of King James [Vid. *Apol. for the Oath of Allegiance*, ed. 4to. Lond. 1609] to all the

estates and churches of Christendom; wherein the true ancient faith and religion of the Catholic Church is set forth, and no heterodoxies or novelties maintained: to the defence of which faith, and service of which Church, as he had already a long time applied his studies, and wrote ten books, *De Republicâ Ecclesiasticâ*, so, by the favour of God, and King James, he was now come into England to review and publish them, together with the *History of the Council of Trent*, which he had brought with him from Padre Paolo of Venice, who delivered it into his hands; by whom he was chiefly persuaded and encouraged to have recourse to the king and the Church of England, being the best founded for the profession of true Catholic doctrine, and the freest from error and novelties, of any Church in all places besides. Then they descended to the particular points of doctrine," &c.

It is, however, *not* with the *doctrinal* question, which would, of course, be inadmissible in "NOTES AND QUERIES," but with the historical *fact*, that we have to do; the question being, whether Antonius Spalatensis was "fickle" in respect of the Church of England.

There is an interesting sketch of Spalatro's *after* history in Cosin's *Treatise against Transubstantiation*, chap. ii. § 7.; from Luke de Beaulieu's translation of which (Cosin's *Collected Works*, vol. iv. p. 160., Oxford, 1851) I quote the following:

"Antonio de Dominis, Archbishop of Spalato, (was) a man well versed in the Sacred Writings, and the records of antiquity; who, having left Italy (when he could no longer remain in it, either with quiet or safety) by the advice of his intimate friend, Paulus Venetus, took sanctuary under the protection of King James of blessed memory, in the bosom of the Church of England, which he did faithfully follow in all points and articles of religion. But, being daily vexed with many affronts and injuries, and wearied by the unjust persecutions of some sour and over-rigid men, who bitterly declaimed everywhere against his life and actions, he at last resolved to return into Italy with a safe conduct. Before he departed he was, by order from the king, questioned by some commissionated bishops, what he thought of the religion and church of England, which for so many years he had owned and obeyed, and what he would say of it in the Roman court. *To this query he gave in writing this memorable answer, 'I am resolved, even with the danger of my life, to profess before the Pope himself, that the Church of England is a true and orthodox Church of Christ.' This he not only promised, but faithfully performed;* for though, soon after his departure, there came a book out of the Low Countries, falsely bearing his name, by whose title many were deceived, even among the English, and thereby moved to tax him with apostacy, and of being another Ecebolius; yet, when he came to Rome (where he was most kindly entertained in the palace of Pope Gregory XV., who formerly had been his fellow-student), *he could never be persuaded* by the Jesuits and others, who daily thronged upon him, neither to subscribe the new-devised tenets of the Council of Trent, or *to retract those orthodox books* which he had printed in England and Germany, or *to renounce the communion of the Church of England, in whose defence he constantly persisted to the very last.* But, presently after the decease of Pope Gregory, he was imprisoned by the Jesuits and Inquisitors in Castle St. Angelo, where, by being barbarously used, and almost starved, he soon got a mortal sickness, and died in a few days, though not without suspicion of being poisoned. The day following, his corpse was by the sentence of the Inquisition tied to an infamous stake, and there burnt to ashes, *for no other reason but that he refused to make abjuration of the religion of the Church of England*, and subscribe some of the lately-made decrees of Trent, which were pressed upon him as canons of the Catholic faith. I have taken occasion (Cosin adds) to insert this narration, perhaps not known to many, to make it appear that this reverend prelate, who did great service to the Church of God, may justly (as I said before) be reckoned among the writers of the Church of England."

In the first collection of Lord Somers's *Tracts*, vol. iv. p. 575., there is a curious paper bearing the title: *A relation sent from Rome, of the process, sentence, and execution done upon the body, pictures, and books of Marcus Ant. de Dominis, Archbishop of Spalato, after his death.* There are some notices of De Dominis, also, among the Birch and other MSS. in the British Museum.

MR. FRAZER might possibly ascertain the other particular about which he inquires, viz. whether Spalatro "*acted* as a bishop in England," by consulting some of the numerous tracts written at the time, both against and in vindication of the archbishop; and, more particularly, a tract entitled: *De pace religionis M. Ant. de Dominis Spalatens. Archiepisc. Epist. ad venerabilem virum Jos. Hallum, Archipresbyterum Vigorn*, &c.: edit. Ves. Sequan. 1666. J. SANSOM.

Perhaps it may be doubted whether it was the wish of Antonius de Dominis to reunite the churches of Rome and England: however this may be, as Dean of Windsor, he accused one of the canons, Richard Mountagu (afterwards successively Bishop of Chichester and Norwich) of preaching the Roman doctrine of the invocation of saints and angels. Mountagu replied in a pamphlet, the title of which is, *Immediate Addresse unto GOD Alone. First delivered in a Sermon before his Majestie at Windsore, since reuised and inlarged to a just Treatise of Invocation of Saints. Occasioned by a false imputation of M. Antonius de Dominis upon the Authour, Richard Mountagu.* London, 1624.

Mountagu had evidently no high opinion of his accuser: for he writes in his Epistle Dedicatory to John Williams, Bishop of Lincoln, and Visitor of the collegiate church of Windsor: "There was present at my sermon that infamous Ecebolius of these times, Religionis desultor, Archbishop sometime of *Spalata*, then Deane of that church, Marcus Antonius de Dominis;" and he goes on to

abuse him in no measured terms. Collier (*Ecc. Hist.*, vol. ii. p. 726., ed. 1714) mentions that Antonius assisted at the consecration of some English bishops in the chapel at Lambeth Palace. He was afterwards reconciled to the Church of Rome, but was soon imprisoned on suspicion of heresy. After he was dead, he passed through the forms of the Inquisition, was pronounced a lapsed heretic, and his corpse was publicly burnt.

ROVERT.

Withyham.

ANAGRAMS.

(Vol. iv., p. 226.)

I know not whether the art of composing anagrams was much practised in the days of Swift; the description, however, of one of the employments at the Academy of Lagado—the "project for improving speculative knowledge by practical mechanical operations," which was carried into operation by covering the superficies of a large frame with wooden letters, which, by the turning of a handle, were constantly shifted into new places — so aptly satirises this practice, that it seems likely that it was to this he alluded, the more so as the one employment would be as profitable as the other. MR. BREEN, however (Vol. iv., p. 226.) having challenged the production of half a dozen good specimens of the art, perhaps you will afford him an opportunity of amending his judgment. The following twelve, whether new or not, will at least stand the test he has propounded: —

Who will deny that *Old England* is a *golden land;* or that *lawyers* are *sly ware?*

There are many who deem *radical reform* a *rare mad frolic;* and when asked to *guess a fearful ruin*, would reply *universal suffrage.*

Every one will admit that *astronomers* are *moon-starers;* and that a *telegraph* is a *great help.*

We have long been accustomed to consider that a *revolution* is *to love ruin;* and that *nine thumps* constitute a *punishment.*

What answer more fitting in the *penitentiary* than *Nay, I repent it?*

Is there a more *comical trade* than the *democratical?* and what is more likely to make *bakers fat* than a good *breakfast.*

But, in conclusion, I am compelled to confess that I can see no affinity between *potentates* and *ten tea pots.*

C. A.

That on *Daniel R.* may be otherwise rendered *Erin lad.*

D. Q.

Your interesting correspondent MR. BREEN challenges the world to produce "six good anagrams." It may help him in his search for them to be referred to two curious papers on the subject in the *Bengal Moofussul Miscellany*, reprinted in London in 1837. Or, as perhaps he may not have the book within reach, he may not be displeased at my extracting a few of the best of them. The first is a compliment paid to one of the Ptolemies: Πτολεμαῖος, ἀπο μέλιτος. Lycophron, in a similar vein, calls Ἄρσινοη, ἴον Ἥρας. Out of *William Noy*, Charles I.'s Ship-Money Attorney-General, we have, *I moyl in law. Loraine* produces *alerion*, which is assigned as the reason for that house bearing eaglets in their arms. *Sir Edmundbury Godfrey* gives, *I fynd murder'd by rogues.* The tale about Lady Eleanor Davies, lately referred to by one of your contributors, occurs in the first of these papers; as does another of a somewhat later date, which really deserves to be preserved among your "Notes."

"When young Stanislaus, afterwards king of Poland, returned home from his travels, all the illustrious family of Leczinki assembled at Lissa to congratulate him on his arrival. Festivals, shows, and rejoicings of every kind took place: but the most ingenious compliment that graced the occasion, was the one paid by the College of Lissa. There appeared on the stage thirteen dancers, dressed as youthful warriors; each held in his hand a shield, on which was engraved in characters of gold, one of the thirteen letters which compose the two words 'Domus Lescinia.' They then commenced their dance, and so arranged it, that at each turn their row of bucklers formed different anagrams. At the first pause they presented them in the natural order:

	Domus Lescinia
At the second . . .	Ades Incolumis
At the third . . .	Omnis es lucida
At the fourth . . .	Mane Sidus Loci
At the fifth . . .	Sis Columna Dei
At the last	I, scande Solium."

I fear I have already asked for too much of your space, yet must I beg the least bit more for an anagram which, unless the sacredness of the subject be accounted a drawback, may well claim a foremost place among the "six." It is found in Pilate's question to our Lord, *Quid est veritas?* which contains its own best answer: *Est Vir qui adest.*

PHILIP HEDGELAND.

DISCOVERING THE BODIES OF THE DROWNED.

(Vol. iv., p. 251.)

The mode of doing this, as shown by S. W. to be practised by the North American Indians, is very common amongst ourselves. About five-and-twenty years ago, an Eton boy, named Dean, who had lately come to the school, imprudently bathed in the river Thames where it flows with great rapidity under the "playing fields," and he was soon carried out of his depth, and disappeared. Efforts were made to save him or recover the body, but to no purpose; until Mr. Evans, who was then, as now, the accomplished drawing-master, threw a

cricket bat into the stream, which floated to a spot where it turned round in an eddy, and from a deep hole underneath the body was quickly drawn. This statement is entirely from memory, but I believe it to be substantially correct.

I heard the following anecdote from the son of an eminent Irish judge. In a remote district of Ireland a poor man, whose occupation at certain seasons of the year was to pluck feathers from live geese for beds, arrived one night at a lonely farmhouse, where he expected to glean a good stock of these "live feathers," and he arose early next morning to look after the flock. The geese had crossed the river which flowed in front of the house, and were sitting comfortably in the sunshine on the opposite bank. Their pursuer immediately stripped off the few clothes he had, deposited them on the shore, and swam across the river. He then drove the birds into the water, and, boldly following them, he maintained a long contest to keep them together on their homeward voyage, until in the deep bed of the river his strength failed him, and he sank. The farmer and his family became aware of the accident, the cries of the drowning man, and the cackling of the geese, informed them, in the swimmer's extremity, of his fate, and his clothes lay on the shore in witness of his having last been in their company. They dragged the river for the body, but in vain; and in apprehension of serious consequences to themselves should they be unable to produce the corpse, they applied to the parish priests, who undertook to relieve them, and to "improve the occasion" by the *performance of a miracle*. He called together the few neighbours, and having tied a strip of parchment, inscribed with cabalistic characters, round a wisp of straw; he dropped this packet where the man's head was described to have sunk, and it glided into still water where the corpse was easily discovered. ALFRED GATTY.

The discovery of drowned bodies by loading a loaf with mercury, and putting it afloat on a stream, or by casting into the river, as the Indians do, "a chip of cedar wood, which will stop and turn round over the exact spot," is referrible to natural and simple causes. As there are in all running streams deep pools formed by eddies, in which drowned bodies would be likely to be caught and retained, any light substance thrown into the current would consequently be drawn to that part of the surface over the centre of the eddy hole.

J. S. C.

MARRIAGE OF ECCLESIASTICS.

(Vol. iv., pp. 57. 125. 193. 196.)

In the early ages, your correspondent H. WALTER assumes that the primitive Christians knew "that their Scriptures said of marriage that it was honourable in all" (Vol. iv., p. 193.). H. WALTER is under more than one mistake with regard to the text of St. Paul (Heb. xiii. 4.) on which he grounds his assertion. This whole chapter being full of admonitions, the apostle, all through it, speaks mostly in the imperative mood. He begins with, "Let brotherly love continue;" "Be not forgetful," &c.; "Remember them that are in bonds," &c. Then he says: Τίμιος ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἀμίαντος, that is: "Let (the laws of) marriage be revered in all *things*, and the marriage bed be undefiled;" and as a warning to those who might not heed such an admonition, he adds, "whoremongers and adulterers God will judge." H. WALTER mistakes the adjective feminine ἐν πᾶσι as meaning "all men," whereas it signifies here, "in all things;" according to which sense St. Paul uses the same form of speech in 2 Corinthians xi. 6. True it is, the authorized version translates thus: "Marriage *is* honourable in all;" but the *is* is an insertion of the translators, and therefore printed in Italics. Parkhurst, however, in his *Lexicon*, at the word Γάμος, says: "Wolfius has justly remarked, the imperatives preceding and following show that we should rather understand ἔστω than ἐστί. See also Hammond and Macknight; and observe that the Alexandrian and two other MSS., for δὲ in the following sentence read γάρ, and the Vulgate translates by *enim*, "for."

I cannot but think that the makers of the authorized version advisedly inserted *is* instead of *let*, to forward their own new doctrines, as this their rendering would seem to countenance the marriage of priests. Curiously enough, when they had no interest in putting in the indicative instead of the imperative mood, those same translators have of themselves inserted, in the verse following, the latter, thus: "*Let* your conversation *be* without covetousness," &c. Moreover, in translating ἐν πᾶσι, in another passage of St. Paul, 2 Cor. xi. 6., they render it, "in all things;" in which same sense it is to be understood in the above place, Heb. xi. 4.

CEPHAS.

In lately reading that very curious book, Whiston's *Autobiography*, I met with some remarks on this subject, which I made a note of, and which are at the service of A. B. C. Whiston quotes the well-known Dr. Wall as follows:—

"The Greek Church still observe the rule of allowing their clergy to marry but once, and before the Council of Nice made a further rule that none after his orders should marry; and I believe it is hard to find in church history an instance of any one who married after he was in priest's orders for a thousand (in reality for above a thousand four hundred) years before Martin Luther."

The interpolation marked by a parenthesis is Whiston's, who proceeds:—

"The Church of England allows their very bishops to be twice—nay thrice—nay even four times married without any impediment to their episcopal functions, whereas the Greek Patriarch of Constantinople would not admit the Emperor Leo, a layman, into the church, because he had married a fourth wife."

Whiston, though a "fanciful man," as Burnet calls him, was well read in Christian antiquity, and his opinion is therefore of some weight. Wall's authority no one would willingly undervalue.

I cannot call to mind any English bishop who was four times married; yet Whiston would hardly have asserted the fact if he had not had some example in view. I should be obliged to any one who would inform me on the subject.*

When on the subject of Whiston, I should be glad to know if his edition of our Common Prayer Book published in 1713, and his Primitive New Testament published in 1745, still exist.†

The former he entitled *The Liturgy of the Church of England reduced nearer to the Primitive Standard*. The latter contains, besides the Canonical Books of the New Testament, the Apostolic Constitutions, Epistles of Ignatius, the Epistle of Timothy to Diognetus, &c. &c., all of which he considered as of equal authority with the Canonical Books. The Apostolic Constitutions indeed he terms "the most sacred of the Canonical Books of the New Testament." K. S.

Replies to Minor Queries.

Robert Douglas (Vol. iv., p. 23.).—There is no truth in the report that this person was a grandson of Mary Queen of Scots. His diary during the march of the Scots troops to England, 1644, is printed in a work entitled *Historical Fragments relative to Scotish Affairs from* 1635 *to* 1664, Edin., 1833, 8vo., published by Stevenson of Edinburgh, and edited by James Maidment, Esq., of that city, who has enriched the volume with many notes and illustrations, and has given in addition a pretty copious account of Douglas. His letters and papers fell into the hands of Wodrow. (See *Analecta Scotica*, vol. i. p. 326.) Allow me to correct an error. The Bannatyne Club did *not* print Wodrow's *Analecta*. This very amusing collection was a munificent present from the late Earl of Glasgow to the members of the Maitland Club, of which his lordship was president; it is in *four* thick 4to. volumes, and full of all sorts of out-of-the-way information. It seems very little known at present south the Tweed. I question whether Mr. Macaulay has gone through it, although he is no doubt familiar with Wodrow's one-sided work on the Sufferings of the Scotish Presbyterian clergy. J. Mt.

The Leman Baronetcy (Vol. iv., pp. 58. 111.).—The attempt in *Scotland* to give a right to an *English* title of honour is exposed fully in Mr. Turnbull's *Anglo-Scotia Baronets*, Edin. 1846, P. xxxii. iii. The "certified court proceedings" are worth nothing, and would not be sustained in a court of law. The party called *Sir* Edward Godfrey Leman may or may not be the next heir of the Lord Mayor, but he must prove his right in England by such evidence as may be required there, and not by reference to what would not even be looked at in the Scotish law courts. J. Mt.

Cachecope Bell (Vol. iii., p. 407.).—Is it possible that this word may be a corruption of the low Latin "Catascopus" (Gr. κατάσκοπος), and that it was applied to a bell which a watchman tolled to give an alarm of fire, &c.? I have seen a bell set apart for this duty, in churches on the continent. C. P. Ph***.

May not this have been a bell specially rung at funerals, and deriving its name (as has been suggested to me) from *cache corps*, "cover the body" (in the ground)? And why not, since we have got "curfew" out of *couvre feu*, "cover the fire?"

A. G.

Ecclesfield.

[E. V. has suggested a similar explanation of this term.]

"*Dieu et mon Droit*" (Vol. iii., p. 407.).—In Bishop Nicolson's *English Historical Library*, part iii. chap. i., under the section treating of *Charters* appears the following paragraph:

"The same king (Edward III.), as founder of the most noble order of Knights of the Garter, had his arms sometimes encircled with their motto of 'Honi soit,' &c.; that of 'Dieu et mon Droit' having formerly been assumed by Richard the First, intimating that the Kings of England hold their empire from God alone. But *neither of those* ever appeared on the Broad Seal, before the days of Henry the Eighth."

Franciscus.

Defoe's House at Stoke Newington (Vol. iv., p. 256.).—This house is the one which was occupied by the late William Frend, M.A., of the Rock Life Office, and which now belongs to his widow. It is on the south side of Church Street, a little to the east of Lordship Lane or Road, and has about four acres of ground attached, bounded on the

[* We have somewhere read of a Bishop Thomas giving his fourth wife a ring with this posy:—

"If I survive,
I'll make it five."

This may give a clue to our correspondent.

† The two works mentioned by K. S., though scarce, occasionally occur for sale. The "Common Prayer Book" was republished by the Rev. Peter Hall in his *Fragmenta Liturgica*, vol. iii.]

west by a narrow footway, once (if not still) called Cutthroat Lane. Or it may be identified thus: take the map of Stoke Newington in Robinson's history of that place, London, 1820, 8vo., and look directly below the first "e" in "Church Street." Among the papers by which the house is held is the copy of the enrolment of a surrender to the lord of the manor, dated February 26, 1740, in which the house is described as "heretofore in the tenure or occupation of Daniel Defoe." The history just mentioned states that he was living at Newington in 1709. There appears no reason to suppose that he built the house. Dr. Price lived for some years in it, as the domestic chaplain of a subsequent owner. M.

Study of Geometry in Lancashire (Vol. ii., p. 57.). — Your correspondent MR. T. T. WILKINSON, in his interesting article on this subject, attributes the first rise of the study of geometry in Lancashire to the Oldham Mathematical Society. But he is not perhaps aware, that half a century before a Mathematical Society existed at Manchester. I have a thin 8vo., entitled —

"Mathematical Lectures; being the first and second that were read to the Mathematical Society at Manchester. By the late ingenious Mathematician John Jackson. '*Who can number the Sands of the Sea, the Drops of Rain, and the Days of Eternity?*' Ecclus. i. 2. '*He that telleth the Number of the Stars, and calleth them all by their Names.*' Psalm cxlvii. 4. Manchester, printed by Roger Adams, in the Parsonage, and sold by William Clayton, Bookseller, at the Conduit. 1719."

The book is dedicated to the "Virtuous and Religious Lady Bland." The Preface states that

"There having been lately set up in Manchester a Mathematical Society, which was encouraged by many (and some Honorable) subscribers, and the composing of the Lectures being undertaken by the late ingenious Mathematician Mr. John Jackson, and he having discharged himself well becoming his parts and character in the reading of several extraordinary ones in Geometry, we thought it would be great pity, as well as ingratitude, to let such worthy performances expire with him."

Then follow the two Lectures, which terminate at p. 41. The first was read Aug. 12, 1718; the second, Aug. 19, 1718. The Manchester Mathematical Society would be one of the earliest in the kingdom. Perhaps the Oldham Society might be a branch of the Manchester. JAMES CROSSLEY.

Coke, how pronounced (Vol. iv., pp. 24. 74. 93. 138. 244.).—I think the pronunciation of *Cook* for *Coke* is not a "modern affectation," as in a MS. journal of the proceedings in parliament of the session of 1621, now in my possession, there is, amongst many other amusing things, an account of a quarrel between Mr. Clement Coke, son of Sir Edward, and Sir Charles Moryson, in which Mr. Coke's name is frequently spelt *Cooke*. I should judge that the pronunciation was by no means settled at that time; for, as the journal was evidently written whilst the debates were going on, it appears to me that the pronunciation of each speaker was followed, and the name is spelt differently in speeches that succeed each other. I send you an exact copy of one example of this:

"M^r Whittbye. — That M^r *Coke* will submitt and satisfy in acknow^g his wrong don, if S^r Char^s will say he ment it not a disgrace.

"S^r Ro. Phil^ps. — I would any way mitigate y^e censure: I should need no other induce^t but to rememb^r he is y^e sonn of such a father. But I must say, I thinke S^r Char^s hath not given y^e least occas^n to M^r *Cooke*," &c. &c.

C. DE D.

Quistourne (Vol. iv., p. 116.). — Here is a word so very like the Devonshire one which has puzzled a correspondent, that it may be the same in sense as well as in sound. In one of the Low-Norman insular dialects, it denotes a slap with the *back* of the *hand*; in French-British*, KIS DOÛRN, *revers de main*. G. M.

Seneca's Medea (Vol. i., p. 107.; Vol. iii., p. 464.). —I cannot feel much doubt that the prophecy ascribed to Medea was a mere allusion to events actually past. It was a compliment to Claudius upon the recent reduction of Britannia under the Roman arms, with nothing future, unless it were an encouragement to bring Caledonia, Ireland, and the small islands, into similar subjection. The Oceanus was supposed to extend indefinitely westward, beyond the world, into the regions of Night and Chaos, and was not only dreaded for its stormy navigation, but from feelings of religious awe. The expedition to Britain was peculiar from being ultra-mundane, and an invasion of the ocean, so that

"Oceanus
Vincula rerum laxet et ingens
Pateat tellus."

For that reason only they called the Britons "penitus toto divisos orbe." "Britain (said the pseudo-Hegesippus) lying out of the world, was by the power of the Roman empire reduced into the world," cit. Camden. And the same is implied in another place of Seneca himself —

"Ille Britannos
Ultra noti
Littora ponti, etc.
Dare Romuleis
Colla catenis
Jussit."

* I was once asked by a great and true scholar, now no more, What do you mean by *British?* My answer was, "The nation whom you have nicknamed *Welsh* or *Strangers*, which they are not. With me the English are still English, the Scotch Scots, the Britons in France the British there."

But the "Poemata Pithœana," reprinted in Camden, form the most lively commentary on the chorus of the Medea. They are likewise of the Claudian age, they relate to the conquest of Britain, and they are nothing but an expansion of that one idea, the trans-oceanic voyage and ultra-mundane conquest —

"Oceanus . . . Qui finis mundo, non erit imperio. Oceanus mêdium venit in imperium. At nunc Oceanus geminos interluit orbes, Pars est imperii, terminus ante fuit. Et jam Romano cingimur Oceano. Oceanus jam terga dedit, etc. Conjunctum est, quod *adhuc* (i.e. *nunc*) orbis, et orbis erat," &c.

The Chorus of Seneca has no more of prophecy, or sagacious conjecture, or other anticipation of the future, than Gray's "Bard," or the prophecy of Medea in Pindar's "Pythians," both of them fulfilled before the poet's time. Whatever may seem of a larger import, in Seneca's language, than events had fully justified, belongs to the obscure and lofty strain of remote vaticinations, or to the exaggerations of flattery. A. N.

The Editor of Jewel's Works in Folio (Vol. iv., p. 225.). — Colet speaks of the editions of Jewel published in 1609 and 1611 as "edited by Fuller." On meeting with the statement elsewhere, I supposed it to be a mistake, as Fuller was born in 1608; but when I found it apparently countenanced by the notice of Jewel in Fuller's *Abel Redivivus* (Camb. 1651, p. 313.), I was much puzzled, until, on turning to the Introduction, § 11., I discovered that the writer of that notice, and editor of the folios, was not *Fuller*, but *Featley*.

J. C. R.

Poetaster (Vol. iv., p. 59.). — In reply to A Borderer, I do not think *poetaster* to be a genuine Latin word, though where first used I do not know. The French equivalent is *poëtereau;* the Italian *poëterio;* both formed according to the analogies of the respective languages. *Poetaster* seems to me to be formed upon the model of *oleaster*, *pinaster*, &c., as though to indicate that the person to whom the name is applied is as unlike a true poet as the wild olive to the true olive, or the wild pine to the true pine. What then is the derivation of *aster* as a termination? Some punster will say, respecting *oleaster*, that it is *olea sterilis*. Is it not ἄγριος? or is it rather a form cognate to the Greek termination -αζω, which generally means the performance of some energy, or the exhibiting of some state, implied in the substantive; as though the wild olive affected the characteristics and condition of the genuine olive? I am fully aware of many difficulties in the admission of these derivations. I would suggest another. Does *aster* signify that which affects or approaches the characteristics of the substantive to which it is added, as the terminations *-estis* or *-estris*, whereby adjectives are formed; as *agrestis*, *sylvestris*, *campestris*, at the same time that the forms are allied, *-aster*, *-estris*, *-estis?*

Theophylact.

Post Pascha (Vol. iv., p. 151.). — A parallel to the "hypertautology" noticed by M. may be found in the determination of the University of Orleans on the question of Henry VIII.'s divorce, which is dated "die quinto mensis Aprilis, *ante pascha*," from which it has been argued, that that document must have been drawn up in 1530, not (as stated in the printed copies) in 1529, when Easter fell on March 28. J. C. R.

Linteamina and Surplices (Vol. iv., p. 192.). — It seems probable that the surplice became an ecclesiastical vestment at an early date, though the exact period of its introduction into the Christian church it is difficult to ascertain; it may not unlikely have been taken from the white linen ephod of the Jewish priests. Wheatly (c. ii. § 4.) quotes a passage from Jerome to the following effect: "What offence can it be to God for a bishop or priest to proceed to communion in a white garment;" and he considers it not improbable that it was in use in Cyprian's days. Bingham (*French Churches' Apology*, book iii. chap. vii.) cites a letter of Peter Martyr to Bishop Hooper on the vestment controversy, in which he states that a distinction of habits may be proved by many passages of Eusebius, Cyprian, Tertullian, and Chrysostom. By the twelfth canon of the Council of Narbonne, A.D. 589, the clergy were forbidden to take the *albe* off until after mass was ended. In ancient times, as Mr. Palmer observes (*Orig. Lit.* ii. 409.), the *surplice* probably differed not from the *albe;* it differs now only in having wider sleeves. N. E. R. (a Subscriber.)

Climate (Vol. iv., p. 231.). — A *climate* was a zone contained between two parallels of latitude. The climates were made to contain various arcs of *latitude*, in different systems. See Hutton's *Mathematical Dictionary* at *Climate*, or any work which efficiently explains old astronomical terms. Thus a *climate* originally meant a certain range of latitude; and as we now speak of warm and cold latitudes, so it became customary to speak of climates, until the last word became wholly meteorological. M.

"*Climate* or *Clime* in geography is a part of the surface of the earth, bounded by two circles parallel to the equator, and of such a breadth as that the longest day in the parallel nearer the pole exceeds the longest day in that next the equator by some certain spaces, viz. half an hour.

"The ancients, who confined the climates to what they imagined the habitable parts of the earth, only allowed of seven. The first they made to pass through Meroë; the second, through Sienna; the third, through Alexandria; the fourth, through Rhodes; the fifth, through Rome; the sixth, through Pontus; and the seventh,

through the mouth of the Borysthenes."— *Encyclopædia Britannica*, art. "CLIMATE."

S. C. C.

Corfe Castle.

Ancient Language of Egypt (Vol. iv., pp. 152. 240.).—The only works on the language of ancient Egypt preserved in the hieroglyphical inscriptions that possess any authority are the *Grammaire Egyptienne* of Champollion*, and the appendix to the first volume of the Chevalier Bunsen's *Egypt's Place in Universal History*. Much, however, is known to individuals who have studied the language, which has not been published, or perhaps digested into a system; and the works mentioned are by no means to be depended on as to matters of detail, especially as respects the verbs and pronouns, though the general principles of interpretation may be considered as settled. There was another language used by the ancient Egyptians, and expressed in what is called the demotic or enchorial character. Brugsch of Berlin is the highest authority as to this; his work, *De natura et indole linguæ popularis Ægyptiorum*, is, I believe, incomplete, but he has published others in Latin and German.

The work on Egyptian chronology, from which most seems to be expected, is that of Lepsius; but he has yet published only the first volume, which consists of preliminary matter. Le Sueur's treatise, though crowned by the French Académie, is a failure. Bunsen's is less palpably erroneous, but a great part of the second and third volumes, which were published in German in 1844, would require to be re-written. Those who wish to study the chronology, as systematised by the Egyptians themselves, should consult the Turin *Book of Kings*, of which an accurate fac-simile, with explanatory text, has been lithographed, and is about to be published by subscription, under the superintendence of a committee, of which Sir Gardner Wilkinson is the most prominent member.

E. H. D. D.

Welwood's Memoirs (Vol. iv., p. 70.).—The edition referred to by MR. ROSS I have not seen, but there is one in my library printed at London in 1702, and which bears to be "the fourth edition," with the dedication to the king, and an address "to the reader" commencing as follows:—

"These sheets were writ some years ago, by the encouragement of *one* whose memory will be ever sacred to posterity. It's needless to mention the occasion; and they had not been published now, if a surreptitious copy of a part of the manuscript had not crept abroad."

The volume, which is very well got up in 8vo., is printed for "Tim. Goodwin, and sold by James Round at the Seneca's Head in Exchange Alley."

It may be fairly inferred that this edition came out under the superintendence of Welwood, and it would be interesting to ascertain whether there are any alterations in the sixth edition. Welwood was a Scotchman, and a letter from him to James Anderson, the eminent Scotish antiquary, will be found amongst the Anderson Papers in the Library of the Faculty of Advocates. It has been printed in the appendix to the *Catalogues of Scotish Writers*, Edinburgh, 1833. J. MT.

* This contains the latest views of the author, whose most important discoveries were made near the close of his life. The *Précis* contains much that Champollion afterwards rejected as erroneous. The *Dictionnaire* is a compilation, made after his death from what he wrote at different periods of his life. It is inconsistent with itself, and abounds in errors, so as to be worse than useless to the student.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

On Wednesday the curtain fell on the most gorgeous and successful Pageant ever enacted — a Pageant in which all the nations of the earth played a part, with the Crystal Palace for their "tyring house." Honour then to all who had hand or heart in this Triumph of Peace! Honour to our Queen for her most judicious patronage! Honour to Prince Albert for the admirable tact with which he fulfilled the duties of his important office! Honour to our countrymen for the manner in which they have maintained the dignity of a free people! Honour to our foreign visitors for the friendly spirit in which they responded to our invitation, and received our welcome! Honour to that efficient corps the Sappers and Miners, (and happily we have only to mention the military to recognise their services as civilians), and to our Police for their good-humoured firmness! Honour to Paxton for his design — to Fox and Henderson for their execution of it! and, though last not least, honour to that band of zealous and indefatigable spirits, the Digby Wyatts, Dilkes, Coles, Scott Russells, &c., to whose prevision and supervision, at all times and in all places, the success of the World's Fair, and the comfort of its visitors, owe so much! If ever there was a fitting time for instituting an ORDER OF CIVIL MERIT, it is now; if ever there were men who deserved to wear such an order, they who planned, and they who carried out the GREAT EXHIBITION OF THE WORKS OF INDUSTRY OF ALL NATIONS, they are the men.

We could not allow the Great Exhibition to close without making a Note of it: we have therefore little room this week for Notes on Books. We must, however, take notice of six additional volumes of the *National Illustrated Library*, which we have received. Of three of these we may well speak briefly, as they form the Second, Third, and Fourth Volumes of *Boswell's Life of Johnson*, to which we formerly directed the attention of our readers. *The Book of English Songs from the Sixteenth to the Nineteenth Century* is a very well selected volume. The Editor's endeavour to present a fair view of this branch of our National Literature has been attended with success, and the book

will, we have no doubt, be a popular one. *The Orbs of Heaven*, by Mr. Mitchel, the Director of the Cincinnati Observatory, is intended to furnish a popular exposition of the great Discoveries and Theories of Modern Astronomy, and to exhibit the structure of the universe so far as revealed by the mind of man. The book is a reprint of a series of lectures delivered in the hall of the Cincinnati College, with such success as to have led to the establishment of the Cincinnati Observatory — need we say more? The sixth volume is a very interesting but painful one, *The Mormons, or Latter-Day Saints, with Memoirs of the Life and Death of Joseph Smith, the American Mahomet.* How startling is the contrast in the subject-matter of these two books — the one rich in a display of the infinite wisdom of the Creator, the other depicting most vividly the foolishness of man.

The new volume of Bohn's *Standard Library* is the second of Dr. Neander's *History of the Planting and Training of the Christian Church by the Apostles, with the Author's Final Additions; and his Antignostikus, or Spirit of Tertullian*, which completes, we believe, the series of translations from the writings of this learned German divine. *The Metamorphoses of Ovid, literally translated into English Prose*, forms the new volume of Bohn's *Classical Library*, and the Translator, Mr. Riley, has endeavoured to render the work more inviting to the scholar, and more intelligible to those who are unversed in classical literature, by numerous explanatory notes calculated to throw considerable light upon the origin and meaning of some of the traditions of heathen mythology.

It will be seen by our advertising columns that Messrs. Puttick and Simpson exhibit a numerous List of important Sales of Books, Manuscripts, Autographs, &c., which they have in preparation for the ensuing season.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Journal of the Geological Society of Dublin. Vol. I. Part I. (One or more copies.)

The Antiquary. 8vo. Edinburgh, 1816. Vols. I. and II.

History and Antiquities of Twickenham, being the First Part of Parochial Collections for the County of Middlesex, begun in 1780 by E. Ironside, Esq., London, 1797. (This work forms 1 vol. of Miscell. Antiquities in continuation of the Bib. Topographica, and is usually bound in the 10th Volume.)

Ritson's Robin Hood. 12mo. London, 1795. Vol. II. (10*s.* will be given for a clean copy in *boards*, or 7*s.* 6*d.* for a clean copy *bound*.)

Dr. Johnson's Prayers and Meditations.

Annual Obituary and Biography. Vol. XXXI.

Theophilus and Philodoxus, or Several Conferences, &c., by Gilbert Giles, D.D., Oxon, 1674; or the same work republished 1679, under the title of a "Dialogue between a Protestant and a Papist."

Peck's Complete Catalogue of all the Discourses written both for and against Papacy in the Time of King James II. 1735. 4to.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

We are this week compelled to request the indulgence of our correspondents for the omission of our usual acknowledgment of Replies Received.

J. O. D. M. (Worthing). *Mr. Alison the author of* The New Reformation, *is not Mr. Alison the author of* The History of Europe.

F. D. *will find the* "Sermon against Miracle Plays" *in the* Reliquiæ Antiquæ, vol. ii. p. 42. *There are no collective editions of the dramatic compositions of Nash or Lyllie.*

Llaw Gyffes *is referred to our Number of the 4th Oct.*, p. 206., *where he will find his Davies Queries duly inserted.*

Albion *in our next; also* Dr. Henry's "Notes on Virgil." *We owe an apology to* Dr. Henry *for having* nodded, *and so allowed the word* impertinent *to pass unerased from a comment upon his Note on* Servius. *It is an epithet which certainly ought neither to have been applied to him, nor admitted into our columns.*

Copies of our Prospectus, *according to the suggestion of* T. E. H., *will be forwarded to any correspondent willing to assist us by circulating them.*

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MESSRS. PUTTICK AND SIMPSON beg to announce that their season for SALES of LITERARY PROPERTY will COMMENCE on NOVEMBER 1st, and would call attention to the ensuing List of Sales in preparation by them. In addressing Executors and others entrusted with the disposal of Libraries, and collections (however limited or extensive) of Manuscripts, Autographs, Prints, Pictures, Music, Musical Instruments, Objects of Art and Virtu, and Works connected with Literature, and the Arts generally, would suggest a Sale by Auction as the readiest and surest method of obtaining their full value; and conceive that the central situation of their premises (near St. James's Church), their extensive connexion of more than half a century's standing, and their prompt settlement of the sale accounts in cash, are advantages that will not be unappreciated. Messrs. P. & S. will also receive small Parcels of Books or other Literary Property, and insert them in occasional Sales with property of a kindred description, thus giving the same advantages to the possessor of a few Lots as to the owner of a large Collection.

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IV. MIRABEAU AND COUNT DE LA MARCK.
V. SIR THOMAS BROWNE—WILKIN'S EDITION.
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Notes.

THE OLD COUNTESS OF DESMOND, NO. I.

The various notices and inquiries at times in your publication respecting this lady, including, as they do, some sceptical doubts of her existence, induce me to trouble you with several particulars upon this subject, of which I have at sundry times, according to the admirable suggestion of your motto, "when found, made a note." Some of them, derived from local antiquarian opportunities, will be new; of all I shall endeavour to make an intelligible arrangement; and as the subject will probably extend itself too much for a single article suited to your pages, I propose to place it under these distinct headings: — Was there an *old* Countess of Desmond? Is there *really* a portrait of her? And, Who was she?

In reference to the first inquiry, I would observe that the *fact* of the existence of such a personage rests upon no modern or uncertain tradition. This aged lady, according to an account I shall mention presently, is supposed to have lived to the latter end of the reign of James I. or beginning of that of Charles I.; and mention is made of her by Sir Walter Raleigh, in his *History of the World* (bk. i. p. i. c. 5.), as "personally known to him" as having been married in the reign of Edward IV. (who died A.D. 1485); and who was living in 1589, and "many years afterwards, as all the noblemen and gentlemen of Munster can witness."

Lord Bacon, in his *Natural History* (cent. viii. sect. 755.) refers to her thus:

"They tell a tale of the old Countess of Desmond, who lived until she was seven score years old; that she did *dentize* twice or thrice, casting her old teeth, and others coming in their place."

Horace Walpole, in his *Historic Doubts respecting Richard III.* (p. 102.), correcting the "misrepresentations regarding his person," says:

"The *old* Countess of Desmond, who had danced with Richard, declared he was the handsomest man in the room except his brother Edward, and was very well made."

This last anecdote of Walpole's is taken from an account which I certainly have *seen* and read, but the name of the authority I cannot now recol-

lect, which stated that the Countess actually outlived the "trust term for securing her jointure" (a period generally of ninety-nine years from the date of marriage), "and was obliged in her old age to appear in a court of justice to establish her rights; and that it was *there* and *then* she delivered Walpole's anecdote to the judge and audience." All these different yet concurring testimonies seem satisfactorily to establish the fact that there *was* a Countess of Desmond "passing old."

Then, as to her celebrated *picture*, of which I have frequently seen the original on *wood*, in possession of the "Right Hon. Maurice Fitzgerald, Knight of Kerry," and have now a print before me, there are some particulars and questions which may interest your readers.

The print (same size as the original) is a mezzotint, ten inches by seven inches and a half, and has under it the following inscription:

"Catherine Fitzgerald (the long-lived) Countess of Desmond, from an original Family Picture of the same size, painted on Board, in the possession of the Right Honorable Maurice Fitzgerald, Knight of Kerry, &c. &c. &c., to whom this plate is most respectfully dedicated by her very obedient and much obliged humble servant, Henry Pelham.

"This illustrious lady was born about the year 1464, and was married in the reign of Edward IV., lived during the reigns of Edward V., Richard III., Henry VII., Henry VIII., Edward VI., Mary, and Elizabeth, and died in the latter end of James I., or beginning of Charles I.'s reign, at the great age (as is generally supposed) of 162 years. Published as the Act directs, at Bear Island, June 4, 1806. By Henry Pelham, Esq."

In this print the features are large and strongly marked; the forehead and upper part of the nose deeply wrinkled; the head covered with a large full black hood, showing no hair whatever about the face; the person wrapped in a dark cloak, held by a single button over the breast. As some of your correspondents speak of portraits of this lady at Knowle (Vol. iii., p. 341.), Bedgebury, and Penshurst, it may be useful to compare them with this description, for the following reason.

Horace Walpole, whose "mission" seems to have been to raise "Historic Doubts," in a letter to Rev. Mr. Cole, dated May 28, 1774, has the following sentence:

"Mr. Pennant has given a new edition of his former *Tour*, with more cuts: among others is the *vulgar* head called the Countess of Desmond. I told him I had discovered, and proved past contradiction, *that it is Rembrandt's mother*. He owned it, and said he would correct it by a note: but he has not. *This is a brave way of being an antiquary:* as if there could be any merit in giving for genuine what one knows to be spurious."

This is a very *teasing* passage. I have no copy of Pennant's *Tour* by me; nor do I recollect ever to have seen one with the print here referred to. Probably some of your numerous correspondents will find one, and inform us, whether the print in it resembles the description I have given. It is not at all probable that Pennant's "cut" was copied from the Knight of Kerry's picture: but *if* it was copied from any of those mentioned by your correspondents; and *if* these be duplicates of the Knight of Kerry's "family portrait;" and *if* Horace Walpole's cruel criticism on Mr. Pennant be correct — then have we all been *shamed with a sham*. These are a considerable number of *if*s, upon which this conclusion depends; but in one thing Walpole is correct: "there is no merit in giving for genuine what one knows to be spurious."

Of the Mr. Pelham who published the print I have described, there are some particulars which may interest your readers. He will be found among the correspondents of the late General Vallancey, whose interest in Irish antiquities is well known. Mr. Pelham was an ingenious gentleman, who came to Kerry in the end of the last century, in the character of agent to the Marquis of Lansdowne; which engagement, after a few years, he resigned, but continued in the county, a zealous studier of its antiquities, and intending, as I have heard, either a new County History, or a reprint of Smith's work. He was a good civil engineer, and executed a great part of a large county and baronial map, afterwards finished by another hand. Mr. Pelham, who perished prematurely by sudden death, in his boat, while superintending the building of a Martello tower on Bear Island, in the River Kenmare, in the very year he published this print, is said to have been an uncle by half-blood to the present Lord Lyndhurst, whose grandmother, Sarah Singleton, is said to have married to her second husband, —— Pelham, an American — Henry Pelham being the only issue of her second marriage, as John Singleton Copley, father to the ex-chancellor, was of her first. In my next I propose to consider the question, Who was the old Countess of Desmond?

A. B. R.

PANSLAVIC SKETCHES.

The idea and conception of *Panslavism* are the produce of the latent political events on the Continent, viz. the idea of a *re-crystallisation* of a race of people comprising even now sixty millions, and which in former epochs extended from Archangelsk to Tissalonichi, where it bordered on the abodes of the Hellenic race. Having lost their primeval (Indian) civilisation by migrations which extend to times historical, the only monuments testifying to their most ancient origin are the languages of these various tribes, — the Russians, Czechs, Poles, &c. But these languages have all

acquired a more modern type, by a great susception of Greek, Tartarian, Latin, Turkish, and German phrases and constructions. Fortunately, however, there have been other branches of this huge nation-tree, which, settled on the shores of the German ocean, afar from the tracts of migration and the stations of war, have escaped the influence of the changes contingent on the contentions and intercourse of men. And thus, the *Old Prussian*, the *Lithuanian*, and the *Lettish* tongues (dialects) have escaped, as it were, the changes of improvement, and have remained, in the mouth of the aboriginal inhabitants, such as they were many centuries ago. If the mythology of the Slavian nations, and their universal complex of languages, are undoubtedly *Indian* (Sanscrit), the above-named three dialects have retained *most* of their primordial type. I subjoin the Lord's Prayer, written in these three ancient Slavonic dialects, now hardly understood by any other save those very same tribes. The approximation to Sanscrit is most striking, and deserves the notice of philologists. As a number of persons conversant with Sanscrit, and even the dialects spoken in India, are to be met with in the British capital, their attention is most respectfully called to these venerable remains of old *Panslavic* tongues.

Dr. J. Lotsky, Panslave.

8. Robert Street, Hampstead Road.

THE LORD'S PRAYER.

Old Prussian.

Tava nuson, kas tu essei en dangon, svintints virst tvais emnes; pereit tvais ryks; tvais quaits audasin kagi en dandon tyt deigi no semien, nuson deinennin geitien dais numans sān deinan; bhe etverpeis numas nusons ausautins, kaimes etverpimai nusons aušautenikamans; bhe ni veddeis mans em perbandasnan, šlait israukeis mans esse vissan vargan.

Lithuanian.

Tive musû, kurs essi danguie, te essie švenčamas tavo vardas; te ateinie tavo karaliste; te nusidŭdie tavo vale, kaip danguie taip ir ant žèmês; dŭna musû diesniška dûk mums ir sa diena; ir attèisk mums musû kattes, kaip mes attèidsam savo kattiemus; ir ne vesk mus i pagundima, bet gèlbèk mus nŭ pikto.

Letton (Lettish.)

Mûsu têvs debbesîs, svêtîts lai tôp tavs vârds, lai nâk tava valstiba; tavs prâts lai noteek, ka debbesis ta arridzan zemmes virzû; mûsû deenišku maiz dôd mums šodeen; un pametti mums mûsu parradus, ka arrimês pamettam saveem parradneekeem; un ne ceveddi mûs eekš kârdinašanas, bet atpesti mûs no ta launa.

MONUMENTAL BUST OF SHAKSPEARE.

Mr. T. Kite, the parish clerk of Stratford-on-Avon, has recently completed a copy in imitation stone from a cast of the monumental bust of Shakspeare, which appears to me, after a very close and minute comparison, to be a far more faithful transcript of the original than any of the kind hitherto accessible to the public. It gives in detail most accurately those peculiarities which led Sir F. Chantrey to the opinion that the artist worked from a cast made after death; and if you would kindly spare a few lines of your paper for a paragraph to that effect, I feel sure you would not only confer a benefit on Shakspearian collectors, but at the same time pay a just tribute to Mr. Kite, for the intelligent pains he has bestowed upon the work. It is scarcely necessary to say an accurate copy of the Stratford bust is the best memorial of Shakspeare the public can possess, it being so much superior in authenticity to any other resemblance.

J. O. Halliwell.

Stratford on Avon, Oct. 15.

NOTES ON PASSAGES IN VIRGIL.

I. "Acti Fatis." — *Virg. Æn.* i. 36.

"Si *fatis*, nulla Junonis invidia est. Si Junonis invidiâ fatigabantur quomodo dicit *acti fatis?* Sed hoc ipsum Junonis odium fatale est. Agebantur *fatis* Junonis, i. e. *voluntate;* vel *fatis*, pro *malis*, ut iii. 182." — Servius.

"Non tam quoniam hoc Junonis odium fatale erat, ut Servius; sed potius, quoniam hi ipsi Trojanorum, errores fatales erant." — Heyne.

Not only these two, but all other commentators and translators, as far as I know, have wholly mistaken the meaning of this passage, which is not *that the Trojans were* jactati, fatigati, or agitati, *harassed, or driven hither and thither by the fates*, (*actus* being never used in the sense assigned to it in such interpretation), but simply that they were *driven onward, or toward Latium, by the fates* (acti fatis); while at the same time they were *driven backward, or from Latium, by Juno*, (arcebat longe Latio). The result was "multos per annos errabant maria omnia circum:" words could not more clearly express the opposition of the forces between which the Trojans were placed; an opposition on which hangs the whole action of the poem. The *invidia* of Juno, concerning which Servius queries, was manifested by her using her utmost exertions to prevent the Trojans from arriving at the place toward which they were impelled by the fates, *i. e.* at which it was fated they should arrive.

As "acti fatis" here, so "fato profugus venit," verse 6; "sedes ubi fata quietas ostendunt," verse 209; "data fata secutus," verse 386; "fata deum vestras exquirere terras imperiis *egere* suis" (*Æn.* vii. 239.); "fatisque vocantia regna" (*Æn.* v. 656.);

&c.; through all which expressions runs the one constant idea of the fates *calling*, *forcing*, *driving* (agentia) the Trojans toward Latium.

II. "Sævus ubi Æacidæ telo jacet Hector ubi ingens Sarpedon." — *Virg. Æn.* I. 103.*

Observe how the poet surmounts the obvious difficulty of uniting Hector, the principal champion of Troy, and Sarpedon, the son of Jove, in one and the same sentence, without implying a preference for either, without exalting one at the expense of the other; viz., by counterbalancing, by an inferior position towards the end of a line, that advantage of priority of mention, which he must necessarily give to one of them; and by compensating the other for the disadvantage of being placed second in order, by the double advantage of first place in a line, and separation from the rest of the line by a sudden pause.

III. "Ubi tot Simois correpta sub undis
Scuta virum galeasque et fortia corpora volvit."
Virg. Æn. I. 104.

"Contendit cum Homero (*Il.* μ. 22. *seq.*). Potest sane oratio nimis ornata videri ex Æneæ persona; sed innumeris locis poetæ cum epici, tum tragici, ac lyrici, sibi indulgent in ornatu, etiam ubi alios loquentes inducunt." — HEYNE.

This stricture, very seasonable in a commentary on Statius or Lucan, is wholly inapplicable to Virgil; a poet remarkable, above all others, for his abstinence from gaudy ornament, and singularly careful to adapt the sentiment to the character and circumstances of the speaker. The words in the text, or some similar words, were indispensable to give full expression to the idea of Æneas; very imperfectly understood either by the annotators, or, with the exception of Caro, by the translators: *Happy those who died on the plains of Troy, in the sight of their sires? Oh! that I, too, had perished there by the hand of Tydides, or been swept away along with so many of my friends by the Simois!*

JAMES HENBY.

34, Westland Row, Dublin.

* The numbering of the lines is that of the Delphin edition.

FOLK LORE.

Superstitions respecting Bees.—It is a subject for painful reflection, that beings of so great skill and useful industry should be so liable to take affront, as is proved by the anecdotes related of bees by L. L. L. Who would not grieve, that bees — who have been said to partake of the Divine nature,

"Esse apibus partem divinæ mentis et haustus
Ætherios dixêre" —

should reduce themselves, by this susceptibility of offence at (in most cases imaginary) neglect, to a level with the weakness and folly of human creatures, — I say human creatures; for in the country I have known feuds caused by omitting to bid to the funeral of a deceased neighbour, or to send black gloves. It was to be hoped that these "offensiones muliebres" (we may add "viriles" also) were peculiar to the human race; but that, it is apparent, is not so. The custom of giving a piece of the funeral cake is new to me; though it looks like want of feeling to be greedy of cake in the hour of affliction, yet there is a sort of retributive fitness in presenting to these busy people

"*Melle* soporatam et medicatis frugibus offam."

It is a grateful acknowledgment of past favours conferred upon the deceased head of the family, and a retainer for future services to the survivors.

With regard to the custom of informing the bees of a death in the family, and the penalty of omitting to do so, I can add to the proof of it. I find among some memoranda I made more than five-and-twenty years ago, the following note:

"In Buckinghamshire it is common, on the death of any one of the family, for the nurse to go to all the bee-hives in the garden, and tap gently three times, each time repeating three times these words, 'Little brownie, little brownie, your master's dead;' when the bees, beginning to *hum*, show their consent to remain. The omission of this ceremony, it is believed, would occasion the loss of the bees by flight, or otherwise."

To show that a similar custom and belief, though varying in some particulars, are found upon the continent of Europe, I give the following extract:

"In Lithuania, when the master or mistress of the house dies, it is considered necessary to give notice of the fact to the bees, horses, and cows, by rattling a bunch of keys; and it is believed, that if this were omitted the bees and cattle would die."— See the *Journal of Agriculture. Highland and Agricultural Society of Scotland*, Oct. 1848, p. 538.

One word more of bees: "His head is full of bees" is a Scotch proverb, said of a drunkard. (Ray's *Proverbs*, p. 198.) "He has a bee in his head" is an English proverb. So, "He has a bee in his bonnet." What is the meaning? As I was writing the last lines I said to a friend, who was lounging in his arm-chair by our fireside, "Why is a drunkard's head said to be full of bees?" "I don't know," he answered, "unless it is on account of their *humming*. You remember," he added,

"With a pudding on Sundays, with stout *humming* liquor,
And remnants of Latin to welcome the vicar."

The half-hour bell rang before we had done talking of and repeating parts of V. Bourne's "The Wish." Many a time has "NOTES AND QUERIES" given subjects for talk in our family before and after dinner. F. W. T.

Oliver, in his account of Cherry-Burton (*History*

of Beverley, p. 499.), speaks thus on the superstitious practice of informing bees, and putting them in mourning on the occasion of a death in the family:

"The inhabitants entertain a superstitious belief, that when the head of a family dies, it is necessary to clothe the bees in mourning on the funeral day to ensure the future prosperity of the hive."

He then refers to an instance, and says:

A scarf of black crape was formally applied to each bee-hive; and an offering of pounded funeral biscuit, soaked in wine, was placed at its entrance."

In a note, he accounts for the ceremony's origin by a quotation from Porph. *De Ant. Nymp.*, p. 261., in which honey is spoken of as being "anciently a symbol of death." For other notices of superstitions in reference to bees, see Hone's *Mysteries*, pp. 220. 222. 283. R. W. Elliot.

I was lately informed by a native of Monmouthshire, that the belief relative to bees is entertained in that and some of the adjacent counties even by educated persons. My informant gravely assured me that though the bees are aware of the approaching event, from the acuteness of their organs of smell, they require to be duly and timely communicated with on the subject, to induce them to remain with the survivors; but if this be neglected, they will desert their hives, and disappear. The propriety or necessity of offering them any refreshment was not stated. Yunaf.

The custom mentioned by L. L. L. still prevails in the Weald of Surrey and Sussex; probably through all the southern counties; but certainly in the Isle of Wight, where the writer only the other day, on noticing an empty apiary in the grounds of a villa, was told that the country people attributed its desertion to the bees not having had this formal notice of their master's death.

The same superstition is practised in some parts of France, when a mistress of the house dies; the formula being much like our English one, *i. e.* to tap thrice on the hive, repeating these words, "Petits abeilles, votre maîtresse est morte." A. D.

Bees invited to Funerals.—North Side of Churchyards. — At Bradfield, a primitive village on the edge of the moors, in the parish of Ecclesfield, I was informed by a person of much intelligence, that a custom has obtained in the district from time immemorial — "for hundreds of years" was the expression used — of inviting bees to funerals; and that an instance could be produced of the superstition having been practised even within the last year. What is done is this. When a death occurs, a person is appointed to call the neighbours to the funeral, who delivers the invitations in one form of words: "You are invited to the funeral of A. B., which is to take place at such an hour, on such a day; and there will be dinner on table at — o'clock." And if it should happen that bees were kept in the garden of the house where the corpse lies (not an unlikely thing near moors), the messenger is instructed to address the same invitation to the bees in their hives; because it is considered that, if this compliment be omitted, the bees will die.

I asked the sexton of Bradfield why, in a churchyard that was rather crowded with graves, there was no appearance of either mound or tombstone on the north side? His only answer was, "It's mostly them 'at died i' t' workhus is buried at t' backside o' t' church." An instance, but no explanation of the prejudice entertained against the north side of churchyards. Alfred Gatty.

In answer to your correspondent L. L. L. respecting bee etiquette, I can inform him, from my personal observation, that the ceremony of informing the bees of their owner's death is in full force in Ashborne, Derbyshire, Hinton, Wilts, and even in the highly intellectual city of Oxford. The ceremony is the same in all these places. Three taps are made on the hives with the house-key, while the informant repeats: "Bees, bees, bees, your master is dead, and you must work for ——," naming the future owner. A piece of black crape is then fastened to the hive. Many bee owners think it politic to inform the bees of the death of a relation: but in this case they never give the name, but the degree of relationship; as "your master's brother, sister, aunt, &c. is dead." On weddings the bees always expect to be informed of the auspicious event, and to have their hive decorated with a wedding favour. J. G. Wood.

Oxford.

Ashton Faggot: a Devonshire Custom. — The ashton faggot is burned on Christmas eve. The faggot is composed entirely of ash timber, and the separate sticks or branches are securely bound together with ash bands. The faggot is made as large as can conveniently be burned in the fireplace, or rather upon the floor, grates not being in use. A numerous company is generally assembled to spend the evening in games and amusement, the diversion being heightened as the faggot blazes on the hearth, as a quart of cider is considered due, and is called for, and served upon the bursting of every hoop or band bound round the faggot. The timber being green and elastic, each band generally bursts open with a smart report when the individual stick or hoop has been partially burned through.

Offerings to the Apple-trees: Devonshire Superstition. — It was a custom in Devonshire, and probably in some of the adjoining counties also, to perform the following ceremonial on Old Christmas Eve, or Twelfth Day, namely: In the

evening the farmer's family and friends being assembled, hot wheat-flour cakes were introduced, with cider; and this was served round to the company, the cake being dipped in the cider, and then eaten. As the evening wore on, the assembled company adjourned into the orchard, some one bearing hot cake and cider as an offering to the principal tree in the orchard; the cake was deposited on a fork of the tree, and the cider was then thrown over it, the men firing off muskets, fowling-pieces, pistols, &c., the women, girls, and boys shouting and screaming to the trees with all the excitement of young Indians the following rhyme:—

"Bear blue, apples and pears enoug';
Barn fulls, bag fulls, sack fulls. Hurrah! hurrah! hurrah!"

Query, Do these customs prevail to this day either in Devonshire or in other European countries? R. R.

POETICAL IMITATION.

It has always been a pleasing office of criticism, to observe how often an excellent thought, having sprung from some master mind, or from some inferior mind in a happy moment, has been used by succeeding writers.

Homer,

"à quo, ceu fonte perenni,
Vatum Pieriis ora rigantur aquis,"

has, in *Il.* v. 406. *et seq.*, the following lines:

"Νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱὸς
Ὅττι μάλ' οὐ δηναιὸς, ὃς ἀθανάτοισι μάχοιτο,
Οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν,
Ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δῃοτῆτος."

"The son of Tydeus is foolish and rash, nor is aware that he who fights with the immortals is not long-lived, and that *no children, as he returns from war and strife, gather round his knees to call him father.*"

The idea of children saluting their parent at his knees, has been adopted, and accompanied with various additions, by several subsequent authors. Among the writers in Homer's language, however, we find no imitation of it, unless the following lines of Callimachus can be regarded as taken from it:

"Πατρὸς ἐφεζομένη γονάτεσσι
Παῖς ἔτι κουρίζουσα, τάδε προσέειπε γονῆα,
Δός μοι παρθενίην αἰώνιον, ἄππα, φυλάσσειν."

"She (*Diana*), yet a child, sitting sportively on the knees of her father, said to him, Allow me, dear parent, to preserve a perpetual virginity."

In the Latin writers the thought occurs several times. The first in whom it is found is Lucretius:

"At jam non domus accipiet te læta, neque uxor
Optuma, nec dulces obcurrent oscula natei
Præripere, et tacitâ pectus dulcedine tangent."
III. 907.

"But thy cheerful home shall no more receive thee, nor thy excellent wife; nor shall thy sweet children run to snatch kisses from thee, and touch thy breast with secret delight."

In whose steps Virgil treads:

"Interea *dulces pendent circum oscula nati;*
Casta pudicitiam servat domus." — *Geo.* II. 523.

"His cares are eased with intervals of bliss;
His little children climbing for a kiss,
Welcome their father's late return at night;
His faithful bed is crown'd with chaste delight."
Dryden.

(Virgil liked the expression *dulces nati.* He has

"Nec mihi jam patriam antiquam spes ulla videndi,
Nec *dulces natos* exoptatumque parentem."
Æn. II. 137.

"Nec *dulces natos*, Veneris nec præmia nôris?
Æn. IV. 33.

"Sed tota in *dulces* consument ubera *natos.*"
Geo. III. 178.)

Statius, doubtless, had both Lucretius and Virgil in his view, when he wrote,

"Rursus et ex illis soboles nova; grexque protervus
Nunc *humeris irreptet avi*, nunc agmine blando
Certatim placidæ *concurrat ad oscula* Pollæ."
Silv. III. i. 179.

"Again from them springs a new race; a forward little troop, which sometimes climb on the shoulders of their grandfather, and sometimes, in pleasing congress, run to catch a kiss from the gentle Polla."

Seneca, *Thyest.* I. 145., has another imitation:

"Exceptus gladio parvulus impio,
Dum *currit patrium natus ad osculum*,
Immatura focis victima concidit."

"The little Pelops, met by the impious sword, while he was running to receive his father's kiss, fell a premature victim on the hearth."

Claudian, *Rapt. Proserp.* III. 173., has another:

"Hæc post cunabula dulci
Ferre sinu, summoque Jovi deducere parvam
Sueverat, et *genibus ludentem aptare paternis.*"

"She was accustomed to bear the little infant, after it had slept in its cradle, in her fragrant bosom, to present it to almighty Jove, and to place it sporting on its father's knees."

But the best adaptations and expansions of the thought have been among the writers of our own country. The earliest allusion to it, I believe, occurs in Thomson's description of the traveller lost in the snow:

"In vain for him th' officious wife prepares
The fire fair-blazing, and the vestment warm;
In vain his little children, peeping out
Into the mingling storm, demand their sire
With tears of artless innocence! Alas!
Nor wife, nor children, more shall he behold,
Nor friends, nor sacred home."— *Winter*, 311.

But this is a less pointed imitation than that of Gray, which succeeded it. Gray had his eye on Lucretius:

"For them no more the blazing hearth shall burn,
Or busy housewife ply her evening care;
No children run to lisp their sire's return,
Or climb his knees the envied kiss to share."

Next followed Collins, in his Ode on the Superstitions of the Highlands, who, however, seems to have had Thomson chiefly in view:

"For him, in vain, his anxious wife shall wait,
Or wander forth to meet him on his way;
For him, in vain, at to-fall of the day,
His babes shall linger at th' unclosing gate:
Ah! ne'er shall he return."

To him succeeded Dyer:

"The little smiling cottage, when at eve
He meets his rosy children at the door,
Prattling their welcomes, and his honest wife,
——————————— intent
To cheer his hunger after labour hard."
Fleece, Book I. 120.

Burns has a picture equal to any of these:

"At length his lonely cot appears in view
Beneath the shelter of an aged tree:
Th' expectant wee things, todlin', stacher through
To meet their dad with flichterin' noise and glee:
His wee-bit ingle blinkin' bonnilie,
His clean hearth-stane, his thrifty wifie's smile,
The lisping infant prattling on his knee,
Does a' his weary carking cares beguile,
And makes him quite forget his labour and his toil."
Cotter's Saturday Night.

Burns may have taken the thought from Gray, or some other English source. But he has not disgraced it by his mode of treating it.

Allan Ramsay, in his *Gentle Shepherd*, has a very pretty allusion to children, which I have not at hand to consult, but which concludes with,

"While all they ettle at, their greatest wis',
Is to be made o', and obtain a kiss."

J. S. W.

Stockwell.

A GLOUCESTER DITTY.

(*From an Old Broadside without date.*)

Come, my very merry gentle people, only list a minute,
For tho' my song may not be long there's something comic in it;
A stranger I, yet, by the bye, I've ventured in my ditty,
To say a word at parting, just in praise of Gloucester city.

The Romans they this city built, and many folks came down here,
Kings Richard, Henry, John, and Ned, did visit Glo'ster town here;
King William dined each Christmas here, and Glo'ster folks it pleases,
To know the food he relished most was double Berkeley cheeses.

The ladies, Heaven bless 'em all! as sure as I've a nose on,
In former times had only thorns and skewers to stick their clothes on;
No damsel then was worth a pin, whate'er it might have cost her,
Till gentle Johnny Tilsby came, and invented pins in Glo'ster.

Your fine cathedral when I saw, tho' much I was delighted,
Yet in the whisp'ring gallery I got most sadly frighted;
Some question there I asked myself, when not a soul was near me,
And suddenly an answer came, as if the walls could hear me.

The Severn full of salmon fine enriches low and high land,
And then, for more variety, you've got a little island;
Of which I've read a Taylor's Tale, a dozen verses long, sirs,
And may I go to Old Harry, if it's not a clever song, sirs.

George Ridler's oven, I've been told, contains some curious jokes, sirs,
And much of it is said by many Glo'ster folks, sirs;
But ovens now are serious things, and from my soul I wish, sirs,
Your ovens here may ne'er want bread to fill the poor man's dish, sirs.

Now if you will but all forgive this slight attempt at rhyme, sirs,
I'll promise, like the little boys, to mend another time, sirs;
May health, with every blessing, join this company to foster,
Till, with your leave, some future time I come again to Glo'ster.

GEORGE RIDLER'S OVEN.

(*From a Broadside.*)

The stwons that built George Ridler's oven,
And thauy keum from the Bleakeley's Quaar;
And George he wur a jolly old mon,
And his yead it grawed above his yare.

One thing of George Ridler I must commend,
And that wur vur a notable theng;
He meud his braags avoore he died,
Wi' ony dree brothers his zons should zeng.

There's Dick the Treble and John the Mean,
(Let ev'ry mon zeng in his auwn pleace)
And George he wur the elder brother,
And therevoore he would zeng the Beass.

Mine Hostess' moid (and her neaum 'twur Nell),
A pretty wench, and I loved her well;
I loved her well, good reazun whoy,
Because zhe loved my dog and I.

My dog is good to catch a hen,
A duck or goose is vood vor men;
And where good company I spy,
O thether gwoes my dog and I.

My mother told I when I wur young,
If I did vollow the strong beer pwoot,
That drenk would pruv my auverdrow,
And meaak me vear the thread bare cwoart.

My dog has gotten sich a troick,
To visit moids when thoiy be zick;
When thoiy be zick and loik to die,
O, thether gwoes my dog and I.

When I have dree zixpences under my thumb,
O, then I be welcome wherever I keum;
But when I have none, O then I pass by,
'Tis poverty pearts good company.

If I should die as it may hap,
My greauve shall be under the green yeal tap;
In voulded earmes there wool us lie,
Cheek by jowl, my dog and I.

The foregoing is a very famous old Gloucestershire ballad, corrected according to the fragments of a MS. found in the Speech-house of Dean several centuries ago, and used to be sung at the meetings of the Gloucestershire Society, a charitable institution held at the Crown and Anchor in the Strand.

Both these ballads are literally copied from the Broadsides. H. G. D.

THE CAXTON COFFER.

The biographers of Caxton may be divided into two classes; those who wrote before the publication of the *Typographical antiquities*, A.D. 1749, and those who wrote after that date. The same distinction may be made with regard to those who have incidentally noticed his life or publications.

The principal writers of the first period are Leland, Bale, Stow, Pits, Fuller, Nicolson, Middleton, Birch, Oldys, Lewis, and Tanner. At the present moment, I must content myself with a critical remark on the mode in which Leland has been so often quoted. The first passage contains the expression to which I allude.

(1.) "Gulielmus Caxodunus, *Angliæ prototypographus*, hæc, aut similia his, Anglice refert" etc.

(2.) "Quanquam priusquam id, quod modo sum pollicitus, præstitero, non alienum meo erit instituto palam facere *Gulielmum Caxodunum*, hominem nec indiligentem, nec indoctum, et *quem constat primum* Londini *artem exercuisse typographicam*, Chauceri opera, quotquot vel pretio vel precibus comparare potuit, in unum volumen collegisse."

The incidental expression *Angliæ prototypographus* has been considered as a proof that Leland discredited the typographical claims of Oxford. The second quotation conveys an opposite notion. I tax no one, however, with unfairness, but ascribe the oversight to reliance on the *Index scriptorum à Joanne Lelando laudatorum*, which refers only to the first quotation. Bolton Corney.

Minor Notes.

Note on the Duration of Reigns.—As Mr. Clinton and others have endeavoured to invalidate Newton's conclusions with respect to the length of reigns, by examples from modern history, I have made a Note on that subject which may be of use. Taking in the times which may be supposed most to resemble those to which the question refers, we find in England, from Alfred to the Conquest, 13 kings in 166 years:

From 1066 to 1272	- -	8 kings	206 yrs.
„ 1272 to 1837	- -	27 „	565 „

An average on the whole of 19½ years.

If we add the time from Egbert, 5 kings, 73 yrs., the average becomes 19 yrs.

The average from 1272 is only 21.

In France 559 to 814	-	18 kings	255 yrs.
„ 814 1830	-	47 „	1016 „

Average 19½.

Average from 814 only 21½.

In Germany 840 to 1835		50 emper.	995 yrs.

Average not 20.

Turks 1299 to 1808	- -	30 sover.	509 yrs.

Average 17.

Scotland 1057 to 1567	- -	20 kings	510 yrs.

Average 25½.

Spain 1479 to 1833	- - -	14 kings	354 yrs.

Average 25.

Portugal 1102 to 1826	- -	27 kings	724 yrs.

Average not 21.

Denmark 1157 to 1839	- -	28 kings	672 yrs.

Average 25.

Russia 1722 to 1825	- -	9 sover.	103 yrs.

Average 11½ yrs.

Total: 294 sovereigns, 6085 years; being an average of about 20⅔, although including the latest times. It is evidently unfair to take recent times only, as Hales, Clinton, &c. do. Altron.

Cock and Bull Story.—One of your correspondents, in a late reply (Vol. iv., p. 243.), alludes to "a marvellous or *cock and bull* story." Query, as to the origin of this saying. From an early number of the *Phonetic Journal* I made the following Note.

Dr. Burgess, a Methodist preacher, who often indulged in pointed remarks, perceiving some young men attending his preaching, whose behaviour

plainly showed that amusement was their only object, turned his discourse, and addressed himself particularly to them as follows: —

"Young men, I know you are come to hear a story, and I will tell you one. There was once a man, a cock, and a bull, who, being intimate, agreed to travel together. They had not gone far on their journey when they found themselves on the brink of a river, which they had determined to cross, but could discover neither bridge nor ferry. After a consultation it was agreed the cock should first make the attempt of crossing the water, which he did without much difficulty; the bull afterwards plunged into the stream, and by mere strength waded through. The man, not being able to swim, was afraid to follow his companions; and while they were encouraging him from the other side to get over, he was observed to cut some osiers which grew by the water-side. Perhaps you imagine these were intended to form a vehicle for conveying him across the river? No such thing, I assure you. What other purpose could he design them for? I will tell you, young men; it was to lash the backs of those fools who chose to hear a story of a cock and a bull, rather than the word of God."

PHILIP S. KING.

"*Multa renascentur*," *&c.* — To show how stories are made standing dishes with what we may call *current sauce* (no pun intended), take the following: — If we believe anything to have happened in our own day, that is, in Liverpool or Castlereagh time, it is the anecdote of the borough-monger who would answer nothing to the excuses of the minister, except "There are five of us." This story was told as an old one in the *Telegraph* in 1798; and a long dialogue was given between Lord Falmouth, who wanted the Captaincy of the Yeomen of the Guard, and Henry Pelham, who had promised it elsewhere. To all the poor minister could say, the peer could only answer, "There are *seven* of us." I hope that, in an age when coincidences are sought for, Wordsworth will not be suspected of plagiarism.

Again, what reader of gossip does not know that when George III. went to Weymouth, the Mayor, in making his address, mistook the private directions of his prompter for parts of his address, and gave it the King as follows: — "Hold up your head, and look like a man — what the —— do you mean? ... By ——, Sir, you'll ruin us all." This story was told in a newspaper in 1797, as having happened between James II. and the Mayor of Winchester.

In the *Monthly Magazine* in 1798, is a paper on peculiarities of expression, among which are several which we flatter ourselves belong to our own time. For instance, "to *cut* a person," which was then current: some tried to change it into *spear*, but failed. Also, to *vote*, as in "he voted it a bad lounge;" and the words *bore*, *done up*, *dished*, &c.; not forgetting *spilt* for "upset" in a carriage.

The parliamentary phrases of "catching the speaker's eye," "being upon his legs," "meeting the ideas of the house," "committing himself," "taking shame to himself," "being free to confess," "putting a question roundly," "answering it fairly," "pushing an investigation," are all noted as then worthy of remark. And, if we are to trust the article cited, the word *truism* was born and bred in the House of Commons, in the sense of a forcible and undeniable truth. And the same origin is given to the idiom "in my own mind" as in "I feel no doubt, in my own mind, ..." M.

Corruptions recognised as acknowledged Words. — I recollect two curious historical instances of mere vulgar mis-pronunciation, which have established themselves in use; perhaps others of your readers may mention more, which it would be interesting to trace to their origin.

Massaniello is universally recognised as the name of the celebrated Neapolitan insurrectionist, who at one time nearly overturned the government of that kingdom. How few who use the word are aware that "Mas-Aniello" is but a corruption of *Thomas Aniello*, so pronounced by his vulgar companions, and now raised to the dignity of an historical name.

Hougoumont is a conspicuous feature of the great field of Waterloo, and a name familiarly used in speaking of the famous battle; in course of time it will be forgotten that this is a mere mistake, said to have originated with the great general who achieved the victory, catching up from the peasantry around, the sound of *Chateau Goumont*, the real name of the little rural demesne in question. Nobody doubts, however, the right of the "Great Duke" to call a place he has made so famous by any name he might please to apply, and so *Hougoumont* it will remain while history lasts.

A. B. R.

Queries.

MARY QUEEN OF SCOTS AND BOTHWELL'S CONFESSION.

Although Mr. Cosh, at p. 248. of his admirable work on *The Method of Divine Government*, observes on the rapidity with which females descend to the depths of sin, the old apothegm, "Nemo repenti turpissimus fuit," recurs when thinking of Mary Queen of Scots, and leads me to ask the following question. Permit me to preface it with a remark. Mary is represented by all contemporary and subsequent writers to have been, from her earliest years to the death of Darnley, worthily beloved for her amiable qualities of heart and her superiority of intellect, and then to have fallen suddenly into an abyss of sin and wickedness, comprising domestic treason, murder, perjury, the subornation of perjurers, adultery, the conniving

at divorce without adequate grounds, and all the other crimes connected with such proceedings; and then, after fifteen months of such a desperate course, to have risen to her former elevation, and have passed the remainder of her life with dignity, calmness, resignation, and in the habitual exercise of sincere piety, and to have met her death with a degree of heroism which has secured the admiration of posterity, and strengthened the doubts of her being guilty of the crimes imputed to her. The whole controversy, from Buchanan to Bell, is, I take for granted, known to your readers. Your publication is not the place suited to an examination of such mental operations, which are without a historical prototype, and without a known parallel. If any light can be thrown on any part of this subject, it becomes an act of historical justice, a work of Christian charity to Mary, and an illustration of the workings of the mind in a great emergency.

The late Chevalier Bronsted, of whose learning and accuracy his archæological works bear record, and whose straightforward simplicity of mind was highly estimated by all who knew him, had read in manuscript the second part of the confession of Bothwell, made previous to his death. I think the manuscript was in the private cabinet of the King of Denmark. In that confession he owned to have *violated* the person of Mary, and that she became enceinte; that she miscarried, and immediately took measures to rid herself of him. Concluding that event to have transpired, there seems to be some clue to her forwarding the discussion of her council, and acquiescing in their request to marry Bothwell. A young queen, surrounded by ruffians, barbarians, and selfish and unprincipled leaders of factions, placed in a situation in which every feeling of the woman was outraged, every sentiment lacerated, her honour, her station, her life in jeopardy, her memory liable to degradation and disgrace, in terror, having in such extremity no friend to whom she could apply for advice and succour, she may have been induced to adopt means for her safety which, if injudicious, were excusable. My request is, to learn if any of your correspondents have seen or are cognisant of this very curious and important document. ÆGROTUS.

Minor Queries.

229. "*'Tis Twopence now*," *&c.* — Can any of your correspondents tell me where the following lines are to be found? —

> "At length in an unearthly tone I heard these accents drop,
> 'Sarvice is done, 'tis tuppence now for them as wants to stop.'"

I met with them in a newspaper (I think the *Morning Herald*) between twenty and thirty years ago, but I believe they had been transferred to that sheet from the pages of some periodical. The lines above given are the concluding lines of the piece; the preceding lines were devoted to the description of the dying away of the tones of the organ, and the musings of the poet amongst the tombs in Westminster Abbey. REMIGIUS.

230. *Scythians blind their Slaves.* — Can any of your correspondents explain to me the reason why, according to Herodotus, the Scythians used to blind their slaves? The passage is in chapter ii. book iv. I believe the reasoning to be hopelessly unreasonable, and have always been told that it is so, though I have met with many who have read the chapter again and again without even noticing the difficulty. The question is this: — What are we to supply in thought in order to connect the practice of blinding the slaves with the process of milking the mares, and stirring the milk to separate the cream or butter from it? Is it thus? The Scythians only feed cattle, and have no other use for slaves than to stir the milk, which they can do when blinded, at the same time that they are unable to escape, having been deprived of sight, and so their masters have not the trouble of watching them. This does not satisfy me; nor will it, I think, satisfy any one else.

THEOPHYLACT.

Blackheath.

231. *The* "*Gododin.*" — In the Note on "The Antiquity of Kilts," MR. STEPHENS quotes the *Gododin*, an ancient poem, or poems, on which there is great diversity of opinion regarding its contents. The *Gododin* was written or composed by Aneurin, in the dialect of the Northumbrian Britons, about the year 510, according to Llwyd. It is evident that a work of this description, with the usual accidents attending on transmission, must necessarily be somewhat obscure at the present day. Indeed, it appears to be so much so, that there are two very different versions; one giving it as the description of a battle, in which the intoxicated Britons were easy victims to the swords of the "stranger;" the other version, by the Rev. E. Davies, refers it to the "Brad y Cyllyll Hirion," (or, Plot of the Long Knives), or massacre of the British chiefs at Stonehenge, during a feast. Now as this event is stated to have occurred in 472, the Dinogat of Aneurin is not the Dinogat of 577. Moreover Davies describes him as Octa, a son of the Saxon Hengist. As MR. STEPHENS does not follow this version, and as he has given considerable attention to those subjects, perhaps he is enabled to decide this *questio vexata*. It should be observed that Davies accompanies his version with reasons that give it much weight. GOMER.

232. *Frontispiece to Hobbes's Leviathan.* — There are curiou scircumstances about this frontis-

piece which some of your readers may explain. The figure of Leviathan represents the upper part of a man with a crown on his head, a sword in his right hand, and a crozier in his left, the body and arms being made up of small human figures in various dresses. In the common editions the face has a manifest resemblance to Cromwell (the work was published in 1651), although it wears, as I have said, a regal crown. But in the copy belonging to Trinity College Library, the face appears to be intended for Charles I. The engraving of this copy is very much worse than the other, and is not worked into the same careful detail by the artist, though the outline is the same: and the text of the book is a separate and worse impression, though the errata are the same with the other copies, as well as the date. How Hobbes himself, or any other person, should come to print the Leviathan in this manner, it seems difficult to explain.

I have also a small French translation of Hobbes, *De Corpore Politico*, dated 1652, which has a similar figure for a frontispiece, but with an upright sword in the right, and a balance in the left, hand. W. W.

Cambridge.

233. *Broad Arrow or Arrow Head.* — What is the origin of the arrow head as a government mark? ↑

234. *Deep Well near Bansted Downs.*—Mr. Robert Hooke, professor at Gresham College, writing in 1674, says he has—

"seen at a gentleman's house, not far from Banstead-Downs in Surrey, a well which is dug through a body of chalk, and is near 360 feet deep, and yet dry almost to the very bottom."

Is this well still known, and can any of your correspondents vindicate its situation, and give any particulars relating to it? The pamphlet in which it is mentioned is curious, for it is "an attempt to prove the motion of the earth [in its orbit] from observations." It will be observed that the work was written in the year 1674. W. S. G.

Newcastle-upon-Tyne.

235. *Upton Court.* — About nine miles from Reading, on the road to Newbury, and removed about two miles from the high road, is an ancient manor house called Upton Court. It is most curious as to architecture, and is a most interesting specimen of the houses of the gentry of former days. It belonged to a Catholic family of the name of Perkins. The chapel, in the house, and the hiding-place for priests, can still be seen. It is said that Pope wrote the *Rape of the Lock* there. I should be glad to know if any of your correspondents can confirm this fact from authentic evidence. A. E.

236. *Derivation of Prog.*—In Vol. iv., p. 175., *Pirog* is stated to be the Russian custom of the mistress of a family distributing on certain occasions bread or cake to her guests.

Query, Is this the origin of our slang word *prog*, meaning provisions? J. Ss.

237. *Metrical History of England.* — I am nearly an octogenarian, consequently I ought to have something better, and humbly hope I have something better, to employ my thoughts than relics of old ditties and forgotten rhymes. Still the recurring questions of numerous grandchildren compel one to resort to long forgotten lore, and to request those whose memory still survives to compensate for the deficiencies of my own. I am particularly anxious to recover my lapsis in the following metrical, yet *logical*, history of England, which I have long ago forgotten:

"William and William, and Henry and Stephen,
And Henry the Second, *to make the First even.*"

If either Mr. Halliwell, or Dr. Rimbault, will favour me, they will confer a great obligation, and add much to the hilarity of my ensuing Christmas table. Mæris.

238. *Finger Pillories in Churches.* — Besides some interesting monuments, &c., to be found in the church of Ashby-de-la-Zouch, there stands under the western gallery a *finger pillory*, or stocks to confine the fingers only: it is fastened at its right-hand extremity into the wall, and consists of two pieces of oak; the bottom and fixed piece is three feet eight inches long; the width of the whole is four and a half inches, and when closed it is five inches deep: the left-hand extremity is supported by a leg of the same width as the top, and two feet six inches in length; the upper piece is joined to the lower by a hinge, and in this lower and fixed horizontal part are thirteen perpendicular holes, varying in size; the largest are towards the right hand: these holes are sufficiently deep to admit the finger to the second joint, and a slight hollow is made to receive the third one, which lies flat; there is of course a corresponding hollow in the top or movable part, which, when shut down, incloses the whole finger.

Its use is stated to have been for the punishment of persons guilty of mal-practices during divine service: truly, a mischievous urchin, or a lout of a farm servant, dragged off to the stocks, must have been a scene extremely edifying to the congregation, particularly if the offenders were obstreperous, and had no inclination whatever to be in a fix.

Query, Is there another known instance of stocks for the fingers alone, and applied to similar purposes? Thos. Lawrence.

Ashby-de-la-Zouch.

239. *Stallenge Queries.*—1. What was the christian name, birth, and parentage of the Stallenge

who planted the mulberry trees at Sion House at the commencement of the seventeenth century?

2. What was the name of the *first wife* of that Sir Nicholas Stallenge who, towards the close of the sixteenth century, married as his *second wife* Florence Kenn, widow of Sir Christopher Kenn, of Kenn, in the county of Somerset?

3. What city or castle in England was Sir Thomas Stallenge his son governor of?

4. What was the name of the wife of the said Sir Thomas Stallenge? M. C. U.

240. *Ancient MS. History of Scotland.*—In the year 1796, there was in the possession of the Rev. Robert Rennie, minister of Kilsyth, Stirlingshire, an old MS. which that gentleman (in Sir John Sinclair's *Statistical Account*) thus describes:—

"It seems to be a chronicle of Scotland. The most of it is legible. It takes up the history of Scotland at the Christian era, and contains a regular series of all the remarkable events in every king's reign, with the name of the kings, down to the year 1565. I have compared it with many histories and annals of Scotland, but am of opinion that it is an original, and not a copy."

Can any of your correspondents give any additional information regarding it? ABERDONIENSIS.

241. *Pharetram de Tutesbit.* — Can you tell me the meaning of *Pharetram de Tutesbit* and *sagittas flectatas* in the following?

"William de Gresely tenet manerium de Drakelow in Com. Derby in Capite, et reddit unum arcum sine corda, et unum Pharetram de Tutesbit, et duodecim Sagittas flectatas, et unum buzonem." — Blount's *Tenures*.

H. N. E.

Bitton Vicarage, Oct. 1851.

242. *Inundation at Deptford.* — In Lysons' *Environs of London*, vol. iv. p. 359., it is stated that in the year 1671 a great inundation happened at and near Deptford, which did much mischief, so that the inhabitants were obliged to retire in boats to the upper town, and that an account of it was extant in a small pamphlet published at the time. If any of your correspondents could inform me where a copy of this is to be met with, or give me any further particulars concerning the occurrence, I should feel very much obliged.

W. H. HART.

New Cross.

243. *Butler's Sermons.* — In the account of Bishop Butler, attached to his works, mention is made of MS. sermons, from which those which have been published were selected. Is it known if there are any writings of his in existence, and where they are? His executor was Dr. Nathaniel Foster. L.

244. *Coleridge's Christabel.* — Can any one familiar with the *Coleridge Papers* inform me whether the following is a veritable fragment of the poet's own continuation of *Christabel*, or perhaps of one of those conclusions (some serious, some jocose) which we owe to Tupper, Moir, and Maginn?

"This was the lovely lady's cry —
'Holy One! who camest to die,
Camest, yea, to die for me
Who have despite done to Thee —
And didst feel the proud man's scorn,
And the woe of one forlorn —
Whose heavenly eyes were brimmed with tears
For the sorrows of human years;
Whose holy hands were pierced through,
Whose feet long toil and travel knew,
Who felt all grief, all wild despair,
That the race of man may ever bear,
O look down from thy placid sky,
Upon a maiden worn with woe,
Who in snowy chastity,
Has passed the years of life below!
O let no spirit of affright,
Visit me this ghastly night!'

So she prayed: and listening,
Stood beside the magic spring,
But only heard the brookless plash,
And the berries fall from the mountain ash,
And the cry of birds in the woods away,
And the step of the roe over lichens gray."

MORTIMER COLLINS.

245. *Epigram ascribed to Mary Queen of Scots.* — When the Queen visited the library of Trinity College, Dublin, in 1849, she was shown an early edition of Sallust, which had belonged to Mary Queen of Scots, and has her autograph signature, and many MS. notes and a MS. Latin epigram, *supposed* to be her Majesty's composition. The volume is a small quarto, title *Opera Sallustiana*, with the date 1523, and a colophon:

"Impressus per Antonium Blanchard anno domini M. quingentessimo xxiij. pridie Kalend. Sextilis."

But on a page following the title there appears —

"Ex officina nostra caleographa Parrhisiis pridie Kalendas Novembris anni hujus M. CCCCC quarti."

The volume was presented to the College library by Mr. Croker, as appears by a *dono dedit* in his handwriting, and by the following note in that of the learned Dr. Barrett: —

"This book, which formerly belonged to Mary Queen of Scots, was presented by James I. to Bishop Hall (fol. 90.), and presented to this library, July 26, 1800, by John Wilson Croker, F. C., A.B."

The presentation by James to the Bishop is thus recorded: —

"Hunk [sic] librum Jacobus rex dono dedit amico suo reverendo Doctori Hall."

These details may interest bibliographers, as I do not find any notice of this edition in Dibdin, or any other work within my reach * but the main

[* See Panzer's *Annales Typog.*, vol. vii. p. 335.]

object of my curiosity is the Latin epigram in the Queen's hand, and supposed (I suspect erroneously) to be her composition. The lines are:

"Sæpe meæ dixi 'tandem discede' puellæ —
In gremio sedit protinus illa meo;
Sæpe 'pudet' dixi; Lacrimis vix illa retentis
'Me miseram cur te,' dixit 'amare pudet?'"

The obvious reason for doubting *ex facie* that this is the Queen's composition, is its masculine character; but some of your many learned correspondents may be able to say whether the verses are to be found elsewhere, and attributed to any other author?

I myself have not seen the volume for above fifty years; but the foregoing extracts have been furnished me by a friend who lately examined it. One curious particular, however, I remember. The capital letters at the head of the several divisions of the work are, after the manner of the time, ornamented with *devices*, and one of these, which Queen Mary *must* have seen (if *she*, indeed, wrote the MS. notes), is of a most grotesque character, totally unfit for a lady's, or indeed for any body's eye; and I dare say *that* page was not exhibited in 1849. C.

Minor Queries Answered.

Meaning of Farlieu. — Devonshire leases for lives often reserve a money payment on the death of each life as a "heriot" or "farlieu." Can you inform me of the etymology and meaning of the latter word? it appears almost synonymous with "heriot." Clericus.

[Bailey, in his *Dictionary*, says "*Farleu* or *Farley* is a duty of sixpence paid to the lord of the manor of West Slapton in Devonshire, in the western parts; *farleu* being distinguished as the best good thing from *heriot* the best beast."]

"*History of Anglesey.*" — I would be glad if any of your readers can afford me any information regarding the writer of a work bearing the following title: —

"A History of the Island of Anglesey, from its first Invasion by the Romans, until finally acceded to the Crown of England, &c. Serving as a Supplement to Rowlands' Mona Antiqua Restaurata. To which are also added, Memoirs of Owen Glendower, 4to. Lond. 1775, pp. 88."

Watt, in his *Bibliotheca Britannica*, ascribes to Dr. John Campbell, author of a *Political Survey of Great Britain*, &c., &c., the authorship of a little work entitled —

"A true and exact Description of the Island of Shetland, &c. Together with an account of the Great White Herring Fishery of that place, 12mo. Lond. 1750, and 2d ed. 1753."

In the preface the writer states that he spent five years in Shetland. Now I want to know if Dr. Campbell ever spent five years in Shetland; for if not, he could not be the author, though it would appear from vol. i. p. 679. of the *Political Survey* that he had at least visited Shetland more than once. Also, as I have only the second edition, if any one would be so kind as to give me a copy of the title-page of the first edition, and the number of pages, I would feel obliged, as I suspect that in both these respects the editions differ. Bopeas.

[The following is a copy of the title-page of the first edition of the latter work: — "An Exact and Authentic Account of the greatest White Herring Fishery in Scotland, carried on yearly in the Island of Zetland, by the Dutch only. The Method the Dutch use in catching the Herrings, and an exact account of their way of curing, and lasting, or casking them. And a Method laid down whereby we may easily engross that profitable branch of trade into our own hands. To which is prefixed a Description of the Island, its situation, produce, the manners and customs of the inhabitants, and their method of trading with the Dutch. By a Gentleman who resided Five Years on the Island. London: Printed for Joseph Davidson, at the Angel, in the Poultry, 1750." Pp. 34, and a Preface to the Candid Reader of three pages.]

The Word "Rile." — May I add to the *East-Anglian Vocabulary* the adjective *rile* = muddy? "The water is too *rile* to drink" was the remark of a servant the other day. The verb *to rile* is given in Forby's *Vocabulary*. Charles Thiriold.

Is not *rile* a corruption of the American colloquialism *royle* or *roil*, to make turbid by stirring up the sediment, or to make angry? Theodore de la Guard, in *The Simple Cobler of Aggawam*, p. 2. A. D. 1647, says: "Sathan is now in his passions, he feeles his passion approaching: he loves to fish in *royled* waters."]

Replies.

WINCHESTER EXECUTION.

(Vol. iv., pp. 191. 243. 284.)

The pathetic story of a person sentenced to death for sheep-stealing, winning the heart of the gaoler by a long course of good conduct, and executed at last on the "death-warrant" being found in the office, is utterly apocryphal. There has not been such a thing as a death-warrant in England for centuries, except in London and Middlesex (where the recorder communicated the pleasure of the crown to *spare* certain prisoners, and leave others to their fate, in an instrument improperly so called), and in the special case referred to hereafter. It was necessary, when sentence was pronounced by Commissioners of Oyer and Terminer, that a precept under their hands and seals should be made out; but in the case of Commissioners of Gaol Delivery the entry on record of the judgment of the court is sufficient; and though a calendar is now made out, and delivered to the

sheriff, specifying the several sentences or acquittals of all the prisoners in gaol, yet it is not necessary. Lord Hale says:

"*Rolle* would never subscribe any such calendar, but would command the sheriff openly in court to take notice of the judgments and orders of what kind soever, and command the sheriff to execute them at his peril."

And, until a few years ago (when the law requiring murderers to be executed the day next but one after sentence was repealed), murderers were executed on verbal authority only, as no calendar was made out until the close of the assizes, some time after the execution. The special case above referred to is, when a person was tried by the Court of Peers before the Lord High Steward, in which case that officer issued a precept for execution. But if the trial be in parliament, a writ for execution issues under the Great Seal, as in the case of Lord William Russell.

Having demolished one story, I feel bound to give you another.

The Crown never directs execution, but respites it either to a day fixed, or during her Majesty's pleasure, which last is what is commonly called a *reprieve*. A late learned Baron is said to have respited an unlucky criminal on whose fate he hesitated, once, twice, thrice, till, having lost his reckoning, he wrote to this effect:

"I do not know whether John Smith's respite has expired; if it has, it is no matter; if not, let the execution be further respited until the —— day of —— next."

A. B.

I have seen in an Exeter paper an article taken from "NOTES AND QUERIES," entitled "Execution under singular Circumstances," the writer of which is in manifest error. There is no such thing as a warrant for execution; I will venture to say it could not have happened as is therein stated. I have been repeatedly undersheriff of Devon, and therefore beg to state the mode in which executions take place.

At the end of the assizes the crown-bar judge and the clerk of assize sit down quietly together, and go over the sentences of the prisoners, after which they are classed, and a fair copy signed by the clerk of the assize—not the judge—is delivered to the undersheriff, which is his only authority for carrying the different sentences into execution. If a man is to be hung, opposite his name is written, "Let him be hanged by the neck," and an asterisk is added to draw the undersheriff's attention. Should the man afterwards be respited, the judge, or the clerk of assize, writes to the undersheriff, and also (*ex abundanti cautelâ*) to the gaoler, to say so. Should the undersheriff hear nothing further, he hangs the man at the end of the respite, as a matter of course. A reprieve comes from the secretary of state's office. At the end of the shrievalty this list of sentences is sent to the Court of Exchequer, as forming part of what is called the Bill of Cravings, and in which the sheriff is allowed a certain sum towards the expenses of the execution. What may be the practice in *London* I do not know, but the above would be the practice at Winchester.

P. J.

Exeter, Sept. 15. 1851.

COCKNEY.

(Vol. iv., p. 237.)

Halliwell illustrates this word by a quotation from Nash's *Pierce Penilesse*, 1592:

"A young heyre or *cockney*, that is his mother's darling, if hee playde the waste-good at the innes of the court, or about London, falles in a quarrelling humor with his fortune, because she made him not king of the Indies."

Richardson gives the following quotation from Fuller's *Worthies*:

"I meet with a double sense of this word *cockeney*. . . . . 1st, One coaks'd or cockered, made a wanton or nestle-cock of . . . . 2nd, One utterly ignorant of husbandry and housewifery, such as is practised in the country . . . ."

Webster gives the following derivation, &c.:

"COCKNEY, *n.* [Most probably from L. *coquina*, a kitchin, or *coquino*, to cook; Fr. *coquin*, idle; Fr. *cocagne*, It. *cuccagna*, an imaginary country of idleness and luxury . . . . Hence, a citizen who leads an idle life, or never leaves the city.]

"1. A native of London, by way of contempt. *Watts. Shak.*

'And yet I say by my soul I have no salt bacon
Ne no *cokeney* by Christe coloppes to make.'

'At that feast were they served in rich array;
Every five and five had a *cokeney*.'"

Chaucer, in the above lines quoted by Webster, probably refers to any substantial dish of fresh meat, which might be cut in collops; possibly, however, to young roasted pigs, which, as every one knows, are continually running about, all over the land of cockaigne, with knives and forks stuck into them, crying, "Come eat me, come eat me."

Whether the word cockney be derived from the the land of cockaigne, or the legend of cockaigne arise from cockney, it appears probable that both words have their origin in the same root with the verb *to cook*, and that the epithet originally conveyed the imputation to citizens, of a superfluous consumption of cooked meat; inasmuch as the inhabitants of large cities generally consider the daily use of fresh meat almost as a necessary of life, while the provincial population is content to exist on less nutritious food.

Whatever may be the original import of the epithet, the modern application of it is, I believe, confined to the natives of the metropolis, and it

corresponds in use and signification with the terms *rustic* and *chaw-bacon*, which distinguish the natives of the provinces; the latter term being exclusively appropriated to agriculturalists. Epithets, apparently of similar origin, exist in the seaman's *landlubber*, the landsman's *jack-tar*, the Englishman's *froggy*, and the Frenchman's *ros-bif*.

Londoners themselves appear to have a theoretical notion that the inhabitants of Belgravia, and other enlightened metropolitan districts, are strictly entitled to the designation *cockney*, in virtue of their birth and residence within the sound of Bow-bells; but practically limit its application to those members of the lower, and more ignorant classes of the community, who traditionally retain some of the obsolete idioms, and other peculiarities of speech, of our Anglo-Saxon forefathers.

A Londoner.

SIR EDMUND PLOWDEN OR PLOYDEN.

(Vol. iv., p. 58.)

For the information of your correspondent A Transatlantic Reader, I beg to inform him that Sir Edmund Plowden or Ployden was 2nd son of Francis Plowden of Plowden, Salop, and Shiplake in Berks: a family which can claim its descent from the Saxon kings of England; and by a Saxon charter, granting lands in Salop to the family, that the family had large estates in that remote period. The Saxon derivation of the name (from the Saxon *Plean deen*, or kill the Dane) alone shows the great antiquity of the family; and there are few, if any, families in England who have retained their ancestral property so direct in the male line as this family. It is also connected with some of the oldest and noblest families in England — the Howards and Staffords are allied to this family by intermarriages. In the reign of Richard I. Sir Roger de Plowden was a crusader; and for his heroic conduct at the siege of Acre, was knighted, and also permitted by the king to bear on his shield the royal arms, the *fleur de lis*, which is retained to this day. In 9 Edward II., John de Plowden was by parliamentary writ, signed at Clopstow 5th March, called to parliament as one of the lords of the township of Plowden, Salop. Edmund Plowden, the great lawyer in Edw. VI. and Elizabeth's reigns, who was in those times called the oracle of the law, was enrolled among Fuller's *Worthies of England*, with Camden's Latin verses on him: "Vitæ, integritati inter homines suæ professionis nulli secundus."

He was offered by Elizabeth, whose autograph letter was until recently in the possession of the family, the Lord Chancellorship of England, with a peerage, if he would give up his creed as Catholic and turn Protestant; which he declined, preferring to abide by his moral convictions of the truthfulness of what he deemed his faith to worldly honour and aggrandisement. Sir Edmund died at Wanstead, county of Southampton, in 1659; and in possession of large estates in eleven parishes in England, besides his American province of New Albion. To each of these parishes he leaves by his will of 1655 a sum of money to be paid "eight days after his demise, and directs to be buried in the chapel of the Plowdens at Lydbury, in Salop; a stone monument, with an inscription in brass bearing the names of his children, and another with his *correct pedigree* as drawn out at his house at Wanstead." He appears to have gone to America about the year 1620, and remained there, in Virginia and New England, till about 1630. While there, his sister Ann was married to Sir Arthur Lake, son of Sir Thomas Lake, then Secretary of State to James I.; and through whose influence, we presume, on his return to England he was introduced to the great Lord Strafford, with whom it is believed he proceeded to Ireland; for in the Heralds' Visitation of Salop, 1632, (*vide* Sims' *H. Vist.*, Brit. Mus.), he is entered in the Plowden pedigree as being then in Ireland. By the Strafford State Papers it appears that in this year he made petition to Charles I. through Lord Strafford, then Lieut. and Capt.-General of Ireland, for the colonising of New Albion: —

"Near the continent of Virginia, sixty leagues N. from James City, without the Bay of Chesapeake, there is a habitable and fruitful island, named Isle Plowden, otherwise Long Isle, with other small isles between 30° and 40° of lat., about six leagues from the main, near De la Warre Bay, whereof Your Majesty, nor any of your Progenitors, were ever possessed of any estate, &c. . . . to enable the petitioners, their heirs and assigns, for ever to enjoy the said Isle, and forty leagues square of the adjoining continent, as in the nature of a County Palatine or Body Politick, by the name of New Albion, to be held of your Majesty's Crown of Ireland, exempt from all appeal to the Governor of Virginia, and with such other additions, privileges, and dignities therein, to be given to Sir Edmund Plowden, like has been heretofore granted to Sir George Calvert, Knight, late Lord Calvert, in Newfoundland, together with the usual grants and privileges that other Colonies have for governing, &c., and we agree to settle with 500 inhabitants."

The king's warrant was given at Oatlands 24th July, 1632, granting the whole asked for, under the Great Seal of Ireland, signed by John Coke. Between this period and 1634, Sir Edmund was engaged in fulfilling the conditions of the warrant by carrying out the colonisation by indentures, which were executed and enrolled in Dublin, and St. Mary's in Maryland in America. In Dublin the parties were Viscount Musherry, 100 planters; Lord Monson, 100 planters; Sir Thomas Denby, 100 planters; Captain Clayborne (of American notoriety) 50; Captain Balls; and amounting in all to 540 colonisers, beside others in

Maryland, Virginia, and New England. The parties who joined in the petition were Sir John Lawrence, Knight and Baronet, who died in America; Sir Bowyer Worstley, Knight, and Charles Barrett, Esq.,—both died there in 1634; George Noble, Gent., Thomas Ribread, Roger Packe, William Inwood, and John Trustler. Having completed the conditions he was granted a charter, bearing date Oatlands, 21st June, 1634; and enrolled in Dublin in 17 pages folio; and confirmed 24th July, 1634, in the eighth year of the reign of Charles I., running thus:

"And according to the tenour and effect of certain of our letters, signed with our proper hand, and sealed with our seal now enrolled in the Rolls of our Chancery of the said Kingdom of Ireland, We have given, granted, and confirmed, and by this our present Charter, for Us, our heirs, and successors, do give, grant, and confirm such the before said Sir Edmund Plowden, Knight, his heirs and assigns, for ever, all that entire island near the continent of Terra Firma of North Virginia, called the Island of Plowden, or Long Island, and lying near and between the 39° and 40° of N. lat.; together with part of the continent or Terra Firma aforesaid near adjoining, described to begin from the point of an angle of a certain promontory called Cape Cod, from thence to the westward for the space of 40°, running by the river Delaware, closely following its course by the N. lat. into a certain rivulet there arising from a spring of Lord Baltimore in the lands of Maryland, and the summit aforesaid to the south, where it touches, joins, and determines in all its breadth, from thence takes its course into a square leading to the north by a right line for the space of 40° to the river and port of Reachu Cod, and descends to a savannah, touching and including the top of Sand Bay, where it determines, and from thence towards the south by a square, stretching to a savannah which passes by and washes the shores of the Plowden aforesaid to the point of the promontory of Cape May above mentioned, and determines where it begins." And p. 4. continues: "Therefore We, for Us, our heirs, and successors, do give unto the aforesaid Sir Edmund Plowden, and his heirs and assigns, free and full power graciously to confer favours and honours upon the well-deserving citizens and inhabitants within the *province aforesaid with whatever titles and dignities* he shall choose to decorate them with (in such a manner as they may but now be usurped in England), and to cut and stamp different pieces of gold such as shall be lawful, current, and acceptable to all the inhabitants; and We command all, and enjoin other things to be done in the premises which to him or them shall be seen to be proper, in as free and ample a manner and form as by the Society of Newfoundland and East Indies, Island of Bermuda, Bishop of Durham within the Bishoprick or County Palatine of Durham; or Lord Baltimore within his lands and premises of Maryland and Glastonbury; or James Earl of Carlisle within the island of St. Christopher and Barbadoes; or any other Governor or Founder of a Colony."

In fact, the powers granted were never exceeded by any former charter of the Crown: they were all but regal. Under this charter a lease, enrolled in Dublin, was granted by Lord Plowden in 1634 to Sir Thomas Danby for 10,000 acres, and a release, dated 20th Dec. 1634, sealed and signed at St. Mary's, Maryland, and witnessed by Vall Havord and Richard Benham, by R. Packe for 200 acres; T. Ribread, 100; W. Inwood, 100; and John Trustler, 100; segregating 500 acres in trust for the "Earl of Albion, when they deliver up their claims or trusts in consideration for this grant of land; and confirmed unto Lord Francis Plowden, son and heir of Sir Edmund Plowden, Earl Palatine, and George and Thomas Plowden, two of the sons of the said Sir Edmund, Earl Palatine." Sir Edmund Plowden resided with his wife and family as Governor of New Albion six years; his eldest son, Francis, and Lady Plowden, returned to England to look after his father's estates in his absence: but Francis so abused the confidence reposed in him, as to oblige the Governor to return to England (leaving his sons George and Thomas as his *locum tenens*). On his arrival he was incarcerated in the Fleet Prison on a base charge emanating from his son, from which he was released by order of the *Peers Committee*, House of Lords; and likewise involved in a lawsuit to recover certain estates sold by his son, which cost him 15,000*l.* before he was clear. This unnatural and illegal conduct induced him to disinherit his son Francis; for, in the 15th of Charles I., 1st June, 1646, Sir Edmund obtained license from the Crown to alienate from his son the manors of Wanstead, Southwick, and many others in the county of Southampton, as is enrolled in the Rolls Chapel. By his will, in the Prerogative Court of Canterbury, London, Sir Wm. Mason was in trust for Sir Edmund's second son and heir, Thomas Plowden; and also for the New Albion colony. And the will proceeds:

"And I think it fit that my English lands and estates shall be settled and united to my Honor, County Palatine, and Province of New Albion, for the maintenance of the same; and again, that all my lease lands in England be sold with all convenient speed by my executors and overseers herein named, and with the money arising therefrom to buy good freehold, to be settled and entailed as the rest of my lands are settled on my second son Thomas Plowden, and the heirs male of his body lawfully begotten, or to be begotten; also my County Palatine of New Albion, and Peerage as a Peer of Ireland, as aforesaid, unto Thomas Plowden my son during his natural life, and after his decease, to the heirs male of my son Thomas, begotten or to be begotten; and again, I do enter and will that my son Thomas Plowden, and, after his decease *his eldest heir* in male, and, if he be under age, then his guardian, with all speed after my decease do employ by consent of Sir William Mason of Gray's Inn, Knight, whom I make a trustee of this my plantation of New Albion; and if my son Thomas shall by fail, defence, loose, agree, give, or alien any part of my estates,

lands, or rents in England to Francis my son, or his issue, then my son shall forfeit and lose to *his eldest* son all lands and estates and rents in England herein settled, entailed, or given him, and to be forfeited during his life."

George either died, or was killed, in the massacres by the Indians; as was also Francis, third son of Thomas, along with his wife and family, as alluded to in his father's will, dated 1698.

These attacks on the infant colony were instigated by the Dutch and Swedes of the New Netherlands, as they called New Albion, and who did all they could to obstruct and thwart the Earl Palatine's plans, as is alluded to in *The Theatre of the Empire of Great Britain:* Speed and Basset, 1676, dedicated to James I.; and recommended as a most authentic work by Sir Richard St. George, Norroy King of Arms.

"Moreover these proceedings, upon complaint made to his late Majesty, and by whom represented to the State of Holland, were absolutely disowned by them, and wholly laid upon the East India Company of Amsterdam. The most northerly part towards New England was by his Majesty granted by patent to Sir Edmund Plowden, by the name of New Albion. The most southerly towards Virginia to Sir George Calvert, now Lord Baltimore, by the name of Maryland. The Dutch, upon some consideration agreed on, were forthwith to have quitted the place; yet, for all this, as the custom of this people is never to let go any opportunity that serves their turn, whether by right or wrong, they took advantage of the unhappy dissentions and cruel wars that soon after happened within this nation: they not only stood upon higher demands than was at first agreed on, but also contrived to stir up the natives against the English, that they might have the better opportunity of fixing themselves. In this state things remained till his present Majesty, after his restoration, resolved to send three ships of war."

Charles II. most tyrannically, privately, without sanction from Parliament, and without even alluding to his father's charter to Sir Edmund Plowden, gave a charter of the Province to his brother James, at the same time creating him Duke of Albany. Before James was duly clothed with the powers of Governor, he sold a large portion of it to Lord Berkely for 65,000*l.* For years afterwards, the Duke of York's title was disputed, and many disturbances arose, and Chancery suits, as entered in the American chancery suits of that period. Lord Sutherland, as the colonial officer, disputed the validity of the Duke's claim. A greater act of injustice could hardly be perpetrated than this virtual abrogation of the original charter, after so many years of labour had been expended, charges incurred, loss of estates and relations, and the other evils attending planting this colony which absence from England gave rise to. Sir Edmund Plowden was not inferior to any of his co-governors in ability, fortune, position, or family. Though he made a greater sacrifice than any, he never received the slightest compensation like the other early colonisers. We conclude that family dissentions connected with the disinheritance of Francis Plowden, must have tended to facilitate Charles II.'s illegal conduct; for, in Thomas Plowden's Will, 1698, in the Prerogative Court of Canterbury, he alludes to his son-in-law, Walter Hall, illegally and forcibly retaining papers connected with the estates: Province of New Albion Charter, the Patent for the Peerage of Ireland. The first cousin of the disinherited son was a Col. Plowden of the Life Guards, who followed James II.'s fortunes, and accompanied him on his leaving England, and died as his chamberlain at St. Germains in France. These documents may have come into his hands, and have been lost in France. It is quite clear that the only estate which came to Thomas's eldest son James of Ewhurst was Lassam in Southampton, and his son James also held it; he was married to Sarah Chichely, daughter of Sir John Chichely, son of Sir Henry Chichely, formerly Governor of Virginia, the lineal descendant of Thomas, Lord Mayor of London, and brother of Archbishop Chichely, founder of All Souls, Oxford. This family is now extinct in the male, but still exist in the female line in the Plowden family, which is the nearest of kin of any family, and consequently has a stronger claim to the Fellowships of that college as founder's kin. There can be no question but that the family have a legal claim against the government for the unjust alienation of that province to James II.; but the loss of the charter, and the ignorance of the family that it was enrolled in Ireland (now found), prevented the heir and representative of Sir Edmund from claiming compensation. Nothing but an act of parliament can nullify the sacred rights of a charter; if it were not so, no public or private right would be safe a day. As to his peerage, it was litigated at the time, and decided in his favour; but the Commonwealth did not favour the restoration of titles granted by Charles I., and on the Restoration, Sir Edmund's papers were lost to those to whom they would have been useful. Notwithstanding the sarcastic and bad spirit in which Beauchamp Plantagenet's *New Albion* of 1648 was reviewed by Mr. Pennington of Philadelphia, I trust that the Americans will treat the early pioneer of one of the best portions of America in a more liberal spirit, and do justice to his memory. We have now no new worlds to discover; and the present race of men can hardly appreciate the labours, dangers, and hardships our first colonisers had to endure—but they however know the value of their exertions. They have secured for America one of the finest countries in the world, which may one day be an empire of vast power. Its separation from the mother country was the greatest national calamity that ever befell her.

How fatal has it been to France; first for abetting clandestinely the Americans against England, and at last throwing away the mask, openly assisting her with her arms. Since then, what calamities have befallen her, and may even yet befall her. Had we then, as Macaulay says, had a Clive at the head of our armies, and a Hastings in council, that separation might either have been deferred, or we might have parted friendly, instead of in enmity. Had I time to glean it, I have no doubt I could furnish much important matter connected with New Albion, derived from sources within my reach. ALBION.

P. S. There are two seals attached to Sir Edmund Plowden's Will; his private seal of the Plowdens, and his Earl's with supporters, signed "Albion:" the same as is given in Beauchamp Plantagenet's *New Albion*, 1648 (King's Lib. B. Mus.).

GENERAL JAMES WOLFE.

(Vol. iv., p. 271.)

He was born in a house now inhabited by the vicar, at Westerham, Kent, on the 2d of January, 1727, and not, as the various notices of his life state, the 15th of January, 1726 (see *Penny Cyclopædia* and other works). His mother's Christian name was Henrietta, and she, I believe, came from or near Deptford, to which place in the latter years of her life, she again went to reside. Wolfe was an only child; the name is still to be found in the neighbourhood of Westerham. Shortly after his birth, his parents removed to a house at the extreme end of the town,—a picturesque mansion it is, and is named after him Quebec House. Under this roof Wolfe's happiest hours were spent.

Sir Jeffrey Amherst (a native of the same valley, Holmsdale) patronised him, but where first engaged I never could discover. His body was brought to England, and interred at Greenwich; monuments were erected to him in Westminster Abbey, Squerries Park, Westerham, and Westerham Church. The inscription on the marble tablet, erected in the latter, I subjoin:—

JAMES,
Son of Colonel Edward Wolfe, and Henrietta his Wife,
Was born in this parish, January 2d,
MDCCXXVII.
And died in America, Sept. 19th,
MDCCLIX.
Conqueror of Quebec!

"Whilst George in sorrow bows his laurelled head,
And bids the artist grace the soldier dead;
We raise no sculptured trophy to thy name,
Brave youth! the fairest in the list of fame.
Proud of thy birth, we boast th' auspicious year,
Struck with thy fall, we shed a general tear,
With humble grief, inscribe one artless stone,
And from thy matchless honours date our own."

His sword is preserved in the United Service Museum, and was engraved about two years since in the *Illustrated London News*. An old professed portrait of him dangles as the sign of a beer-shop in Westerham. Wolfe was ardently attached to Colonel Barré, whose portrait is introduced in West's celebrated picture of the Death of Wolfe; another head in the picture is, I have been told, a likeness of a person who had been captured by the Indians, and was about to be scalped, when his life was saved by the intercession of a chief Wolfe had formerly pardoned.

Wolfe was the youngest general ever entrusted with such a responsible command; but his bravery, his great humanity, his love to his troops, and above all, his glorious death, will render his name immortal in the page of British history.

H. G. D.

The inclosed lines were given to me some years since by an old lady, who stated that they came into her possession through some relatives of the lady to whom they were addressed. I now much regret that I did not hear (or if I heard it have forgotten) the lady's name. Perhaps in the last letter of the series now in the hands of Ʒ, some allusion may be found to one in whom the parting hero felt so deep an interest; at all events the lines may be acceptable to Ʒ or others of your readers desirous for some further knowledge of the private life of this "faithful soldier." Might not the parish register of Westerham in Kent, the birthplace of Wolfe, *possibly* supply his mother's maiden name, or some other particular as to his family connexions? His father, also *General* Wolfe, may perhaps have distinguished himself in "the 45," but James Wolfe was then barely nineteen years of age, and I have never met with any allusion to his taking part in that campaign. His appointment to the American service is said to have been the result of his display of military talent in Germany.

LINES WRITTEN AT PORTSMOUTH BY GENERAL WOLFE, AND PRESENTED TO HIS LADY THE EVENING BEFORE HIS EMBARKATION FOR THE SIEGE OF QUEBEC.

"At length too soon, dear creature,
Receive my fond adieu,
Thy pangs, oh Love, how bitter!
Thy joys how short, how few!
No more those eyes so killing,
The melting glance repeat,
Nor bosom gently swelling,
With love's soft tumults beat.

"I go where glory leads me,
And dangers point the way,
Though coward love upbraids me,
Stern honour bids obey.

'Tis honour's boasting stories,
My anxious fears reprove,
And point to wealth, fame, glories,
Ah, what are these to love?

"Two passions vainly pleading,
My beating heart divide,
Lo, there my country bleeding,
And *here* my weeping bride.
But ah, thy faithful soldier,
Can true to either prove,
Fame fires my soul all over,
While every pulse beats love.

"Then think where'er I wander,
The sport of seas and wind,
No distance hearts can sunder,
Whom mutual truth has joined.
Kind heaven the brave requiting,
Shall safe thy love restore,
With raptures crown our meeting,
And joys ne'er felt before."

Poor Wolfe, but poorer bride! YUNAF.

I am enabled to reply to the third Query of ℨ from papers in my possession. Wolfe's commission as second lieutenant in his father's (Col. Edward Wolfe's) regiment of marines*, is dated 3d November, 1741; as ensign in Col. Scipio Duroure's regiment, 27th March, 1742; as lieutenant in the same regiment, 14th July, 1743; as adjutant in the same regiment, 22d July, 1743; as captain in Barrell's regiment, 23d June, 1744; as major in Lord George Sackville's regiment†, 5th January, 1748–49; as lieut.-col. of the same regiment, 20th March, 1749–50, and colonel by brevet, 21st Oct. 1757; colonel of the 67th regiment, 21st April, 1758; brigadier in America, 23d July, 1758; killed at siege of Quebec.

Wolfe's father, Edward Wolfe, was appointed brigadier-general, 25th April, 1745; major-general, 27th May, 1745, and lieut.-general, 30th Sept. 1747.

If ℨ will communicate with me personally, I may be able to furnish him with some other information relating to Wolfe. ROBERT COLE.

The following memoranda from MSS. in my care, relative to this distinguished man, may, perhaps, be of use to your correspondent ℨ.

Feb. 1746, a petition (dated Feb. 1746) to the Duke of Bedford for his interference relative to the pay due to him as Inspector of Marines.

Another letter, dated July 7, 1746, printed in the first volume of the *Bedford Correspondence*.

Another letter, dated Feb. 16, 1747, on the same subject as the first.

Another letter, dated Feb. 19, 1757, also printed in the *Bedford Correspondence*.

Another letter, dated July 22, 1767, relative to his embarkation of a regiment in which he was lieut.-col.

Another letter, dated Jan. 26, 1788, printed in the *Bedford Correspondence*.

Copy of a letter to Lord George Sackville, dated Halifax, May 12. W. A.

Major-General Edward Wolfe resided in one of the villas in Montague Walk, on the west side of Greenwich Park; afterwards the residence of the Hon. Mr. Lyttelton, Henry Drax, Esq., Mr. Scott, and his widow.

In the register book of St. Alphege in Greenwich occurs this entry:

"Major-Gen^{l} James Wolfe, buried Nov. 20th 1759."

His body was brought to England from Quebec, and laid by the side of his father, Major-Gen. E. Wolfe, who was buried there on April 2, 1759.

His mother's Christian name was Henrietta; she bequeathed 500*l.* to Bromley College at her death in 1765.

The short sword worn by General Wolfe at the time of his death is in the United Service Institution in Scotland Yard. His military cloak is, I believe, kept in the Tower.

MACKENZIE WALCOTT, M. A.

In the church of Westerham, the place of Wolfe's birth, as well as in Westminster Abbey, is a cenotaph. Is it well known who was the author of the pleasing lines inscribed at Westerham?

"While George in sorrow bows his laurel'd head."

May I also ask whether the packet of autograph letters in the possession of your correspondent was ever shown to Southey, and whether an intention was not entertained by him, at one period, of writing a memoir of Wolfe? If these letters were unknown to Southey, I have strong reasons for believing that another collection of General Wolfe's letters exists. Would not your correspondent's collection, or a selection from it, form a very interesting publication? J. H. M.

STANZAS IN CHILDE HAROLD.

(Vol. iv., pp. 223. 285.)

I am much obliged to your correspondents who have taken the trouble to answer my Query respecting the lines in *Childe Harold;* but I am sorry that you did not print one of the replies "at considerable length" to which you allude in your note to MR. CROSSLEY's brief one: for MR. CROSSLEY's settlement of the question will hardly, I think, appear so satisfactory to all readers as it evidently does to him. Will you allow me to explain the reasons for thinking so?

* This regiment was afterwards numbered the 1st regiment.

† This regiment was afterwards numbered the 20th, and then the 67th.

In his opinion it is quite transparent that Lord Byron meant to say, speaking to the Ocean of its shores:

"Thy waters wasted them when they were free,
And many a tyrant since" (has wasted them).

But in my former letter I quoted a German translator's version of the lines, and he did not understand them thus; and I have just referred to a French translator's, and he also differs from Mr. Crossley. In fact, his view of the matter so completely tallies with mine, that I will, with your permission, quote his words:

"Tes rivages sont des empires, où tout est changé, excepté toi. Que sont devenus l'Assyrie, la Grèce, Rome, Carthage? Tes flots battaient leurs frontières aux jours de la liberté, comme depuis sous le règne de plus d'un tyran."

This passage is taken from the complete translation of Lord Byron's Works, published at Paris in 1836, by M. Benjamin de Laroche, vol. i. p. 754.

M. de Laroche was no doubt led to form his opinion of the real meaning of these two lines from a careful consideration of those which immediately precede and immediately follow. The theme of the poet is the proud superiority of the ocean to human authority, and its insensibility to human vicissitude. He rebukes the haughty assumption that "Britannia rules the waves;" he refers in proof to the striking fact, that of the two most memorable tempests recorded in the naval history of Spain and England, the one aided our triumph, and the other tore the fruits of a triumph from us.

"The oak leviathans, whose huge ribs make
Their clay creator the proud title take
Of lord of thee, and arbiter of war,
These are thy toys, and, as the snowy flake,
They melt into thy yeast of waves, which mar
Alike the Armada's pride, or spoils of Trafalgar."

And then he proceeds, according to my view of the passage, and according to the French translator's view, to point out, that while the shores of the ocean are changed, the action of the ocean continues the same; that it wasted the empires of the ancient world when they were free, and wasted them when they fell under the sway of tyrants:

"Thy shores are empires, changed in all save thee —
Assyria, Greece, Rome, Carthage, what are they?
Thy waters wasted them while they were free,
And many a tyrant since their shores obey."

Here there seems to be a logical sequence, which is surely not to be found if the semicolon is kept, as Mr. Crossley wishes to keep it, after the word "since."

"Thy waters wasted them while they were free,
And many a tyrant since;"

meaning, as he declares, that many a tyrant since has wasted them. There may be grammatical construction here, but what becomes of the meaning? The direct force of the words would surely be, that the ocean was in the habit of ravaging its shores in times of liberty, but that it left off when the tyrants began. I suppose it will be admitted that this is not exactly what the poet wished to convey. To his real meaning it will, I hope, be allowed to be essential that the statement should be made, that the ocean's ravages continue; and if this is not done in the fourth line, it is done nowhere, — the chain of reasoning is left without a link. To say that the ocean wasted empires once, and tyrants did it afterwards, is as little to the purpose as it would have been to say, in the preceding stanza, that the ocean destroyed the Armada, but that Nelson won Trafalgar. The lines become incoherent.

I beg pardon for trespassing so long on your attention; but the question seems to have excited some interest, and I think the occasion may plead my excuse. T. W.

There is no occasion to say any more on the subject of T. W.'s doubts (Vol. iv., p. 223.) as to the construction of certain lines in the 182nd stanza: but his remarks on the substitution of the word *gush'd* for *rush'd*, in the 141st stanza, induce me to offer a suggestion, or rather ask a Query, with respect to a word in another stanza (180th) of the same canto, which I shall quote entire.

"His steps are not upon thy paths — thy fields
Are not a spoil for him, — thou dost arise
And shake him from thee; the vile strength he wields
For earth's destruction thou dost all despise,
Spurning him from thy bosom to the skies;
And send'st him, shivering in thy playful spray
And howling, to his Gods, where haply lies
His petty hope in some near port or bay,
And dashest him again to earth: — there let him lay."

The blot which disfigures the last line of this fine stanza, in the use of the word *lay* for *lie*, has, I believe, been often observed; but the question I wish to throw out for the consideration of your readers is, whether it is quite certain that Lord Byron really wrote, or intended to write, the word *lay*. The following reasons appear to me to render it improbable that he did. 1. His lordship is admittedly, I believe, a great master of the English language, and would therefore be very unlikely to commit the somewhat vulgar blunder of writing *lay* for *lie*, whatever might be the requirements of the rhyme. 2. This improbability is rendered much stronger by his having used the word *lies* in the line next but one preceding; and therefore his attention could hardly have been averted from the distinction between the two words. 3. Though not professing to be a critic, it does appear to me that the sense itself of the line (taking the word *lay* in the sense of *lie*) is weak and unmeaning, or at least far from worthy of the former part of the stanza.

I am not perhaps bound to offer any emendation

of the line, but in default of anything better I will venture to suggest that his lordship may have written, or intended to write, the word *pray* as the concluding word of the stanza. The sense, with *pray* instead of *lay*, would not, in my judgment, be inferior to that of the line in its present form; nor would it be in itself inappropriate, as allusion has just been made to man being sent "howling to his gods;" and, at all events, by the adoption of *pray*, an almost unpardonable grammatical error is avoided. PRISCIAN.

I cannot agree with T. W. as to the stanza quoted from the Hymn to the Ocean.

> "Thy waters wasted them while they were free,
> And many a tyrant since" (has wasted them),

is very good sense, and much more Byronic than the cacophonous inversion T. W. proposes.

Blackwood's criticism of this hymn (probably by the Professor) is not at all too severe. Noble as are some parts of it, it is full of cockneyisms and platitudes. What can be worse than

> "There let him *lay*."

Again:

> "Roll on, thou deep and dark blue ocean, roll!"

is most magnificent in its sonorous march: but the next line is equally absurd:

> "Ten thousand fleets sweep over thee *in vain!*"

In vain! Why, did not Columbus discover a world? Did not Nelson make England's fame eternal? Do not our tea, coffee, wine, and cotton cross the surging seas?

As to the "Gladiator" stanza, nobody can doubt that *rushed* is the right and most poetic reading. *Rush* is a strong word: *gush* a weak one, much hackneyed by neoteric poetasters. Byron never used *gush* in such a sense. Thoughts do not *gush*, though blood and water may. I therefore venture to differ from T. W. and his two illustrious friends.

MORTIMER COLLINS.

The difficulty which your correspondent T. W. finds in Lord Byron's celebrated Address to the Ocean is occasioned by his having taken up a wrong notion of the construction at the first reading; and the solution of his perplexity is so obvious, when this is once pointed out, that it must have already occurred to many of your readers, and very probably, by this time, to T. W. himself. The lines that puzzle him are —

> "Thy waters wasted them while they were free,
> And many a tyrant since; their shores obey
> The stranger, slave, or savage."

"What!" exclaims T. W., "The waters wasted many a tyrant? How, in the name of wonder?" How, indeed! Probably more readers at once caught the sense: —

> "*Thy waters* wasted them while they were free
> And many *a tyrant* since — *has wasted them.*"

The word "wasted" is used in a somewhat different sense in the two cases, but this is the price of the antithesis; and the result follows, that their shores *now* obey the stranger, the slave, or the savage, as exemplified in Greece, Asia, and Africa respectively. And here we may observe, that the writer in *Blackwood's Magazine*, whom T. W. quotes, and who thinks the ocean appealed to is the world's ocean, and not the Mediterranean, has been just as blind to the train of thought in the other part as T. W. in this.

But in the way of doing something beyond the solution of this particular obscurity, so far as there is any, I would remark, that Byron's efforts at concentration and point not unfrequently give rise to an obscurity of this kind; which for a moment produces a perplexity, that seems laughable as soon as the true sense occurs to us. For instance, on first reading these verses in the *Corsair*, —

> "Be the edge sharpen'd of my boarding-brand,
> And give its guard more room to fix my hand.
> This let the armourer with speed dispose;
> Last time, it more fatigued my arm than foes:"

I exclaimed, like T. W., "What! his sword *fatigued* his foes? What a most absurd expression! To be sure, one may imagine that when Conrad was killing his enemies one after another without stopping, they would say, What a *tiresome* man he is! but this does not seem to be in the vein of the narration." And then, reading the passage again, and considering that the pirate complains of the guard of his sword being too narrow, I saw plainly that, with whatever damage to the rhythm, the verse was to be read —

> "Last time, *it* more fatigued my arm than *foes*" (did).

My sword, by its not fitting to my hand, fatigued my arm more than all the resistance that foes could offer.

I will give another example of the same kind, again taken from the Pirate. In the enthusiastic description of a ship, he says:

> "Who would not brave the battle-fire — the wreck —
> To move the monarch of her peopled deck?"

"Who?" I exclaimed; "but who wants to move him? This monarch is, I suppose, the captain; but why should men in general wish to move *him?*" I suppose most of your readers see at the first what I saw at the second glance, that Byron meant "to move *as* the monarch of this deck," that is, to be the captain.

If I have satisfied T. W. and the rest of your readers of the construction of the first passage, I have, I think, also shown that the tendency to such transient mistakes in reading Byron is not uncommon. W. W.

Cambridge, Oct. 10. 1851.

Replies to Minor Queries.

MS. Note in a Copy of Liber Sententiarum (Vol. iv., pp. 188. 282.). — For the information of W. S. W. I beg to notify that the "mundane era" quoted by him is the Septuagint era of Venerable Bede, who, in his chronology of the world, uses two eras; one of which he calls "juxta Hebraicam veritatem," the other, "juxta septuaginta interpretes."

He makes the concurrence of these with A.D. 1, at the birth of Christ, to be respectively as follows: —

A.M. 3952. A.M. Sep. 5300. A.D. 1.

The two latter, as W. S. W. will perceive, are exactly in the same relation as those in the MS. note.

I should also suggest that "S" may be the initial in the writer's name, and not "T": in which case "*q.* T." probably signifies "quam tribuit." A. E. B.

P. S. — Upon a second reference to the communication of W. S. W. I find that the above dates *are not* consistent with those quoted by him, but differ by exactly a hundred years: that this should be the exact difference is very singular, and would lead me to suspect that there might have been a mistake in transcription, were it not that in his smaller work Bede has this sentence:

"Hujus anno Dominus nascitur, completis ab Adam annis 3952. — *Juxta alios*, 5199."

Naturalis proles (Vol. iv., p. 161.). — Undoubtedly in Latin *naturalis* is opposed to "adopted;" *e. g.* "P. Scipio . . *naturalis* consulis Paulli, *adoptione* Africani nepos." (Livy, xliv. 44.) I stumbled some time ago upon the following:

"The Act of Settlement by which Napoleon, Emperor of France, was declared King of Italy, with the right of succession to his sons *natural* or *adopted*, and male heirs. . . . He declared that he accepted, and would defend, the iron crown; and that even during his lifetime he would consent to separate the two crowns, and place one of his *natural* or *adopted* sons upon the throne." — Alison's *History*, chap. xxxix. §§ 38, 39.

I have no means of ascertaining whether this is a literal rendering from the French document. If I may trust my *Dictionnaire de l'Académie*, this sense of the word is unknown to the French language, as well as to ours. CHARLES THIRIOLD.

Print cleaning (Vol. iv., p. 175.). — The following method is given as infallible by Mr. Stannard in the *Art-Union* for 1847, pp. 179. 261.:

"Immerse the print for an hour or so in a lye made by adding to the strongest muriatic acid its own weight in water, and to three parts of this mixture adding one of red oxide of lead, or black oxide of manganese. A print, if not quickly cleaned, may remain in the liquid twenty-four hours without harm. Indian ink stains should in the first instance be assisted out with hot water. Pencil marks, if carefully done, should be partially rubbed out with India rubber or day-old bread; that is, if it can be safely done, as rubbing an engraving is always hazardous. If the print had been mounted, the paste on the back should be thoroughly removed with warm water. The saline crystals left by the solution may be removed by repeated rinsings with warm water."

ALTRON.

Story referred to by Jeremy Taylor (Vol. iv., pp. 208. 262.). — My copy of *Don Quixote* has the following note on the passage referred to by MR. C. H. COOPER: —

"*Two old men appeared before Sancho*, etc. — I believe this story is told, for the first time, in some of the Talmudic writings; but Cervantes, in all probability, took it from the *Legenda Aurea Jacobi de Voragine*, in which monkish collection it occurs in these words:

"'Vir quidam ab uno Judæo quamdam summam pecuniæ mutuo accepit, jurans super altare Sancti Nicolai quod quam citius posset sibi redderet. Tenente autem illo diu pecuniam Judæus expostulavit: sed eam sibi reddidisse affirmat. Trahit ergo eum ad judicem et juramentum indicitur debitori: Ille baculum cavatum quem auro minuto impleverat secum detulerat, ac si ejus adminiculo indigeret: Volens igitur facere juramentum Judæo baculum tradidit servandum. Juravit quod plus sibi reddiderat etiam quam debet; et facto juremento baculum repetiit. Et Judæus ignorans astutiæ eum sibi reddidit. Rediens autem qui fraudem fecerat in quodam bivio oppressus corruit somno: Currusque eum, eum impetu veniens, necuit, et baculum plenum auro fregit, et aurum effudit.'

"The conclusion of the story is, that the Jew having received his money, was earnestly entreated to acknowledge his sense of the Divine interposition in his favour, by receiving baptism. He said he would do so if Saint Nicholas would, at his prayer, restore the dead man to life. The saint was, without much difficulty, induced to do this, and the Jew became an edifying specimen of conversion. See the chapter de Sancto Nicolao." — *The History of the Ingenious Gentleman Don Quixote of La Mancha; translated from the Spanish by Motteux. A new Edition, with copious Notes, &c.* Edinburgh, 1822, vol. v. p. 334.

May not Jeremy Taylor, in the passage cited from the *Ductor Dubitantium* ("NOTES AND QUERIES," Vol. iv., p. 208.), have been quoting *from memory*, and confused the Talmudic (?) legend with a well-known passage in Juvenal, *Sat.* xiii. 199—207. ? Compare —

"The *Greek* that denied the *depositum* of his friend, and offered to swear at the altar,"

with

"*Spartano* cuidam respondit Pythia vates;
Haud impunitum quondam fore, quod dubitaret
Depositum retinere et fraudem *jure* tueri
Jurando."

The Spartan's name was Glaucus. The story is told at large in Herodot. vi. 86. See Stocker's

note on Juv. *Sat.* xiii. 199. The use of "sibi," in the extract from the *Legenda Aurea*, is new to me. Is it common in monkish Latin? C. Forbes.

Temple.

Anagrams (Vol. iv., pp. 226. 297.).—Mr. Breen put another Query besides "Where shall we find six good anagrams?" He asked, "How comes it that a species of composition once so popular should have become extinct?"

Let me venture to refer Mr. Breen to *The Spectator* for an answer to this inquiry; where, in Addison's brilliant papers on "False Wit" (Nos. 58. &c.), he will find the whole family of ingenious quibblings,—anagrams, acrostics, chronograms, puns, bouts-rimes, &c.,—mown down to their just level. And Mr. Breen cannot, I am sure, as a man of taste, fail to be delighted, even although he may think the following passage (which I quote chiefly as a warning against the rise of an anagrammatic epidemic among your correspondents) a little severe on his old friends:

"The acrostic was probably invented about the same time with the anagram, though it is impossible to decide whether the inventor of the one or the other were the greater blockhead."

It is a tempting folly I admit for an idle hour, and I must plead guilty to having (in consequence of Mr. Breen's letter) wasted nearly a whole evening in discovering that

"Notes and Queries"
"Enquires on Dates!"

and also offers the following warning to its contributors—

"Send quite Reason;"

while as an encouragement it observes (so an ingenious friend informs us)—

"O send in a Request."

Hermes.

Battle of Brunanburgh (Vol. iv., p. 249.).—The *Egils Saga* describes the duel between the armies of Olaf and Athelstan to have been fought in a *champ clos*, inclosed with branches of hazel, upon a space called the Vinheidi, or *heidi* of *Vin*, situate *near* (vid) or *in* (á) the Vinskogr, or forest of Vin. *Heidi* is a rough open space, with scrubs or bushes, such as furze, juniper, broom, &c. The *heidi* and the *skogr* were distinct, the latter affording shelter to the fugitives from the former, p. 290. The text, both Norse and Latin, says, "Then he brought his army to the Vin-heidi. *A certain* town stood towards the north of the heidi." But a various reading in the note says, "to the town of Vinheidi, which was to the north of the heidi." But it seems as unreasonable for the town to be called Vinheidi, as Vinskogr. *Vin* should be taken for the name of the town, and the root of the other phrases. The downs or brakes called Vinheidi were inclosed with hazel, and lay between the forest, or skogr, and some river. The town, being Olaf's head quarters, lay north of them. Athelstan occupied the nearest town to the south of the heidi. [Query, whether south of the river?] The northern town Vin is no doubt the Weon, from which the Weon-dune (downs of Weon, or heidi of Vin) was called. The other name given by Simeon Dunelmensis to that space is curious, as showing how well the spot was adapted for attack and pursuit, "eth-runnan-werc," that is, "facilis-ad-opus-currendi." The name Brunanburg, probably signifying "the town of bourns," or watercourses, is unequivocally that of a town. Since Olaf or Arlaf had his quarters at Vin, it was probably at that place where Athelstan was stationed. Find these two places, Vin the northernmost of the two, and find the river. The heidi and the skogr are probably grubbed and ploughed up.

A. N.

Praed's Works (Vol. iv., p. 256.).—Some three years ago I saw a prospectus announcing that they would be published by Mr. Parker of Oxford, under the direction of Mrs. Praed; but I believe nothing has been done in the matter since.

W. J.

Sir J. Davies (Vol. iv., p. 256.).—Messrs. Puttick and Simpson, 191. Piccadilly, have, or had recently, an original MS. of this eminent lawyer and poet. Perhaps L. Gyffes would learn something of it by communicating with them, and, if curious, oblige your readers with an account of it.

R.

Coins of Constantius Gallus (Vol. iv., p. 238.).—Mr. Taylor appears to me not altogether correct in his distinctions of these coins. The name VAL. certainly generally denotes Constantius Chlorus, but there are coins of Constantius II. also with VAL. It is impossible for a practised numismatist to confound the coins of these emperors, not only from the difference of lettering and workmanship, but from the change in the size, thickness, &c. of the coins. I have coins of Constantius II. with VAL. bearing the same reverse as others with IVL. (PROVIDENTIAE CAESS) in my cabinet. I have also several coins of Constantius II. with P.F.AVG., which have A. behind the head. I refer above only to coins of bronze, second and third sizes; but I should suppose the rules would apply also to the gold coins. I see "Notes and Queries" only monthly, or I should have written sooner, but I hope not to be too late. W. H. S.

Edinburgh.

Passage in Sedley (Vol. iii., p. 476.).—

"Let fools the name of loyalty divide
Wise men and gods are on the strongest side."

I much fear your correspondent Henry H. Breen suggests an alteration in Sir Charles

Sedley's couplet more favourable to the witty baronet's principles than facts will admit. It is too probable that he conceived the sentiment just as it stands; for we must remember that he belonged to that school of loose wits of the Restoration, who, "Regis ad exemplar," made a mock of all which tended to place "virtue" above "interest," or to make men "too fond of the right to pursue the expedient."

Charles II. and his long train of licentious courtiers now stand at the bar of history, and the verdict on him must be, that if he had a principle in latter life it was this, — that he would never endanger himself for any abstract rule of right; or as Sir W. Scott, in *Peveril*, accurately says: "he had sworn never to kiss the block on which his father suffered," when yielding to the current would save him from it; hence, there is too good reason to think that, in his estimation, and in the judgment of the school he formed, "loyalty" was "folly," and to take the strongest side "wisdom."

The reference in Sedley's couplet to the line —

"Victrix causa Diis placuit, sed victa Catoni"—

is too obvious to need notice; and it is but too certain that in the estimation of a courtier of Charles II., Cato dying for his country would be but "a fool for his pains." It is painful to be obliged to remind Mr. Breen that, in order to understand Sedley's meaning, we are not to look for what would be "most consistent with truth," but for what was most probably accordant with the lax morality of the author. A. B. R.

Belmont, Oct. 6. 1851.

Buxtorf's Translation of Elias Levita's "Tub Taam" (Vol. iv., p. 272.). — This work was printed at Venice in 1538, in 4to. Münster re-published it in the next following year, with an epitome of its contents in Latin. (G. B. de' Rossi, *Dizionario Storico, &c.*, art. "Levita."). T. T.

Manchester.

Stonehenge (Vol. iv., p. 57.).—P. P.'s objection to Sir R. C. Hoare's derivation of *Stonehenge* seems hardly justifiable. Surely the horizontal stones there may be said to hang, μετέωροι, or μετάρσιοι, sublime: as in the case of "Rocq Pendant" of Alderney, the term "hanging" is loosely applied. That leans forth from the cliff at a considerable angle out of the perpendicular, and is "hanging," in another sense of the word, like the Leaning Tower of Pisa, and as, in another acceptation, the famous terrace gardens of Babylon are called the Hanging Gardens. Theophylact.

Glass in Windows formerly not a Fixture (Vol. iv., p. 99.).—Referring to this subject, allow me to add a Note I have from the will of Robert Birkes, of Doncaster, alderman, proved at York, July 30, 1590, in further illustration. The testator gives to his son Robert all "the seeling work and portalls" in and about the house where he dwelt, "with all doors, *glass windows*," &c., in full of his child's portion of his goods; and then his *house* he gave to his wife for her life. If by "seeling work and portalls" are meant what we now understand by those terms, the above extract shows that other essential parts of a house besides glass windows were formerly considered as moveable chattels. C. J.

Fortune, infortune, fort une (Vol. iv., pp. 57. 142.).—The explanation offered by a writer in the *Magasin Pittoresque* for 1850, seems perfectly clear without the proposed transposition of the adverb *fort* into *fait* of your correspondent D. C.

If the sentence be read according to the French explanation D. C. has quoted, viz. by reading *infortune* as a verb, *fort* the adverb to it, it must be plain that the reading of the sentence must be:

"Fortune fort infortune une."
(Fortune very much afflicts one.)

If we turned *fort* into *fait*, it would entirely spoil the sentence.

Query, But *is* "infortuner" to be found as a verb in any old dictionary? We have the adjective "infortuné," which looks much like a participle. J. C. W.

Francis Terrace, Kentish Town.

Matthew Paris's "Historia Minor" (Vol. iv., p. 209.).—Mr. Sansom will find the desired MS. in the British Museum, 14 C. vii. (Macray's *Manual of Brit. Hist.*, p. 26. Lond. 1845.) R. G.

In the Cottonian library, Claudius D. vi. 9., will be found "Abbreviatio compendiosa Chronicorum Angliæ, ab A° 1000, ad A. 1255. Scripsit quidam ad calcem, 'Hic desinit Mat. Paris Historia Minor, quæ est epitome Majoris, quæ ad A.D. 1258 continuatur.'"

The *Bibliothecæ Regiæ*, 14 C. vii., contains "Historiæ M. Paris. Continuatio ad A.D. 1273, alia manu. De possessione hujus Codicis multa fuit altercatio." (See Warton's *History of English Poetry*, vol. i. p. lxxxviii. edit. 1840.) There are also MSS. at Corpus Christi College (No. 56.) and Ben'et College, Cambridge (No. 31.). Macray states, that the *Historia Minor* was made out of the *Historia Major* by Paris, both from Wendover to 1235, and his own large additions after that period. J. Y.

Hoxton.

Sanford's "Descensus" (Vol. iv., p. 232.).—The work of Hugo Sanfordus, *De Descensu Domini nostri Jesu Christi ad inferos*, was published as a separate work at Amsterdam in 1611, and its title is inserted in the printed catalogue of the Bodleian Library. Can Ægrotus give a specific reference to the book, page, and edition of Gale's *Court of the Gentiles* in which it is spoken of, and also his authority for the statement that it was

published in the works of a bishop who survived him? TYRO.

Death of Pitt (Vol. iv., p. 232.). — MR. NATHANIEL ELLISON will find in the *Memoirs of Lady Hester Stanhope*, vol. iii. p. 141., a passage which pretty nearly confirms the account of *the desertion of Pitt's death-bed.* She said that James, a servant, was the only person present with Pitt when he died, and that she herself was the last person who saw him alive except James. She also stated that Dr. Pretyman, who seems to have been in the house, was fast asleep at the time; and that Sir Walter Farquhar, the physician, was absent. The account of Pitt's last moments in Gifford's life of him, where a prayer for forgiveness, &c. is put into his mouth, she pronounced to be *all a lie.*

J. S. W.

Stockwell.

History of Hawick (Vol iv., p. 233.).—In reply to the Query of your correspondent H. L., I have to inform him that there have been published two histories of Hawick, viz.,—

1. Robert Wilson's *Sketch of the History of Hawick*, a small 8vo. printed in 1825. It contains a notice of the altercations between the Abbot of Melrose and Langlands the Baron of Wilton, relative to the arrear of tithes due to the abbacy of Melrose. A copy of this work can be procured for about *5s.*

2. James Wilson's *Annals of Hawick*, 1214—1814, a small 8vo. printed in 1850. This work, under date 1494–5, has a notice of the murder of the chaplain by Langlands. This book can be had for 6*s.* 6*d.*

A notice of the trial of Langlands for the murder will also be found in Pitcairn's *Criminal Trials*, vol. i. p. 20. T. G. S.

Edinburgh, Oct. 6. 1851.

"*Prophecies of Nostradamus*" (Vol. iv., pp. 86. 140. 258.). — J. R. says that "the first edition of the *Prophecies of Nostradamus* is not only in the National Library, but in several others, both in Paris and elsewhere." Does J. R. speak from personal observation or at second-hand? When I was in Paris I spent some hours in searching the catalogue and shelves of both the National Library and that of St. Geneviève, but I could find no edition of Nostradamus dated 1555 in either. To convince myself that my search had been accurate, I turned to *Nostradamus*, par Eugène Bareste, Paris, 1840, and there found it distinctly asserted that there is no copy of the first edition of the book (viz. that of 1555) *in any public library* in Paris; and that the copy used in compiling that edition of 1840 was borrowed from a private collection. I cannot give the exact words of M. Bareste, as I only made a "Note" of their purport; but if J. R. will say upon what authority his statement as to this rare little book is based, I will certainly some day renew my search for it at the National Library.

H. C. DE ST. CROIX.

Bourchier Family (Vol. iv., p. 233.). — Monuments, with inscriptions, to William Bourchier, Earl of Bath, 1623; Henry Bourchier, Earl of Bath; many of the family of Bourchier-Wrey, and others allied to them, are in the church of Tavistock, in the county of Devon; and the whole of them have been carefully transcribed with notes of the heraldry. S. S. S.

William III. at Exeter (Vol. iv., p. 233.). — Jenkins, the historian of Exeter, in relating the prince's public entry into that city, states that he was preceded by the Earl of Macclesfield and two hundred horsemen, *most of whom* were English nobles and gentlemen. There is in the Bodleian Library a fo. broadsheet entitled, *A True and Exact Relation of the Prince of Orange, his Publick Entrance into Exeter*, which, if I remember right, was reprinted in Somers' *Tracts*, but I do not think any names of those gentlemen are therein mentioned. S. S. S.

Passage in George Herbert (Vol. iv., p. 231.).— Does not Herbert imply in these lines —

> "Take one from ten, and what remains?
> Ten still, if sermons go for gains."

that the payer of *tithes* receives an equivalent in the ministrations of the priest? S. C. C.

Corfe Castle.

This passage alludes doubtless to the tithe of the parson, and maintains that the tithe-payer is no loser if the sermons for which tithe is paid produce their effects. In fact, it is a paraphrase of *Proverbs*, iii. 9, 10.:

> "Honour the Lord with all thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

J. A. PICTON.

Liverpool.

Suicides buried in Cross Roads (Vol. iv., pp. 116. 212.). — This was formerly the general practice in the South of England, and it has occasionally been resorted to within the last thirty years. At Chalvington, in Sussex, there once resided, according to a popular tradition, the *only honest miller ever known.* About a century since, this person, finding it impossible to succeed in business, hanged himself in his own mill, and was buried in a neighbouring "crossways." An oaken stake, driven through his body, taking root, grew into a tree, and threw a singular shrivelled branch, the only one it ever produced, across the road. It was the most singular tree I ever saw, and had something extremely hag-like and ghostly in its look. The spot was of course haunted, and many a rustic received a severe shock to his

feelings on passing it after nightfall. The tradition was of course received by the intelligent as a piece of superstitious *folk-lore*, and the story of the "only honest miller" was regarded as a mere *myth*, until about twenty-five years ago, when a labourer employed in digging sand near the roots of the scraggy oak tree, discovered a human skeleton. This part of the history I can vouch for, having seen, when a schoolboy, some of the bones. I must not omit to mention that the honest miller of Chalvington owned the remarkable peculiarity of a "tot" or tuft of hair growing in the palm of each hand!

MARK ANTONY LOWER.

Armorial Bearings (Vol. iv., p. 58.) — The coat of arms described by F. I. B. is given by Robson and by Burke to the family of Kelley of Terrington, co. Devon, and the crests are similar, but I can find no authority for the coat in any work relating to that county. The ancient family, Kelly of Kelly, in Devon, bore a very different coat and crest. There is no such place as Terrington in that county, unless Torrington be meant, but no family of note bearing the name of Kelley had possessions there. I conclude, therefore, that there must be a mistake as to the county. S. S. S.

"*Life of Cromwell*" (Vol. iv., p. 117.). — No life of Cromwell was ever written by "*one Kember;*" there is a *Life of Oliver Cromwell, Lord Protector of the Commonwealth of England, Scotland, and Ireland*, the second edition (London, 1725) of which, greatly enlarged from the first, is now before me, and which has the autograph of Malone, who has on the fly-leaf asserted it to have been "written by Isaac Kimber, a Dissenting minister, who was born at Vantage in Berkshire, Dec. 1, 1692. His son, Edward Kimber, refers to it as the work of his father, in a history of England in ten volumes, which he published."

Kimber's life is a much better one than Carlyle's; but the best biography of that most extraordinary man is by Thomas Cromwell, published some twenty or thirty years since, and of which there was a second edition. J. MT.

Harris, Painter in Water Colours (Vol. iii., p. 329.). — In answer to the inquiry of T. C. W., relative to a Bible (Reeves, 1802) in the possession of his friend, I beg leave to state that the said Bible was illustrated with original drawings by my father, J. Harris of Walworth, who died seventeen years since, and that I am his only son surviving him in his profession. Any further communication relative to him I shall be most happy to give on a personal interview. J. HARRIS.

40. Sidmouth Street, Regent Square,
Sept. 27. 1851.

"*Son of the Morning*" (Vol. iv., p. 209.). — AN OLD BENGAL CIVILIAN is informed that, no matter whom Byron may have intended to designate by the above glorious appellation, there is but ONE to whom it properly belongs. If your correspondent will consult the 110th Psalm, he will find David representing God the Father as thus addressing God the Son, the Lord Jesus Christ: "The dew of Thy birth is of the *womb of the morning*." G. L. S.

Pemb. Coll. Oxon., Sept. 20. 1851.

This seems to be an invocation to the personification of Light, Lucifer, or *φωσφορος*, the "son of the morning," by which intellectual light is indicated, through whose assistance we are enabled to discover the true faith.

The poet enters a caveat that the latter do not act the part of an Iconoclast, as has too often been her wont. At least this appears to me to be the interpretation.

E. I. U. S. Club.

Grimsdyke or Grimesditch (Vol. iv., p. 192.). — Your Querist NAUTICUS describes the vallum or ditch called "Grimsdyke, or Grimesditch, or the Devil's Ditch," running from Great Berkhampstead, Hants, to Bradenham, Bucks, and then puts two Queries.

NAUTICUS assumes that this ditch had, at some distant day, been an artificial earthwork; but at the same time he points out that, "from its total want of flank defence, it could hardly hold an enemy in check for long; and that it does not seem to have been a military way." He asks, "Are there other earthworks of the same name (Grimsdyke) in England?" I find no trace of any other *earthworks* of that name in England; and it may be very questionable whether this ditch be of ancient earthwork, or of its original natural formation.

But there is, in *Cheshire*, a brook or rivulet in its pristine state, called *Grimsditch*. This brook or rivulet is one of the contributory streams of Cheshire to the great rivers, the Mersey and the Weaver; and is described by the author of *King's Vale Royal of England, or the County Palatine of Chester illustrated*, published in 1656, as follows:

"The Grimsditch cometh from the Hall of Grimsditch, by Preston, Daresbury, Keckwith, and so falleth into the Marsey."

Here then we have the name of a place which gives the name of *Grimsditch* to the brook or rivulet; and it is, moreover, shown by the County History that the place (the hamlet or lands of Grimsditch) has been in the possession of a family of the name of Grimsditch from the time of Henry III.

From the words of the original grant of this hamlet, by which Thomas Tuschet, in 10 Hen. III. 1226, grants to Hugo de Grimsditch "totam terram de Grimsdich pertinentem ad villam de Witeleigh"

(Ormerod's *Chesh.* i. 488.), it may be inferred that the place went by the name of Grimsditch prior to the Norman Conquest. There can therefore be but little doubt that the name is of Anglo-Saxon origin.

The present possessor of the property is Thomas Grimsditch, Esq., late M.P. for the borough of Macclesfield.

The second Query of Nauticus applies to the *etymology* of the word Grimsditch.

This is a very difficult question to solve. Take the first syllable: *Grim*, *grime*, dirt, sullying blackness.

"She sweats; a man may go over shoes in the *grime* of it."—Shakspeare.

Then the word *ditch:* this is derived from ðic (Saxon), dük (Erse); but whatever may be the true etymology of the word, it can scarcely be doubted that it is of Anglo-Saxon origin.

I may however add that there is a tradition in the Grimsditch family of Cheshire, said to have been handed down for many ages, as to the origin of the name, to the following effect:

That in remote ages their first parents were warriors; that one of these warriors was attacked by a griffin; that a fierce contest ensued; and that the man was the conqueror of that fabulous bird or beast, the battle-ground being a *dyke* or *ditch*.

Hence, says the tradition, emanated the family coat of arms, which are certainly very singular, viz. Azure, a griffin or, about to tear, and ramping upon, a warrior, completely armed in plate armour, in bend dexter, across the lower part of the shield. Crest, a *Talbot*. William Beaumont.

In reply to your correspondent Nauticus, who inquires whether there are any ancient entrenchments in England known by the name of *Grimsdyke*, besides the one he mentions in Hants, I beg to remind him that the Roman wall (or ditch and rampart) executed between the Firths of Forth and Clyde during the reign of the Emperor Antoninus Pius, is popularly called by the above name. To account for the name, it has been said that it originated in the circumstance of a chieftain of the name of *Graham* having been the first to force his way through it; but those who gave such a derivation of the word could scarcely have been aware that it bears this name in common with at least two others, viz., that mentioned by Nauticus as existing at Great Berkhampstead, Hants; and the other pointed out by W. S. G. as near Salisbury. L. D. L.

Cagots (Vol. iv., p. 190.).—In reply to the inquiry of Rusticus, I rather imagine the *Cagots* are the remains of the Paulician "Churches" of Thoulouse Albi and *Cahors* (*Charhagensis*) of Maitland's *Albigenses and Waldenses*, p. 428.; and that the Cretins are no other than *credentes* (cf. Maitland passim), probably remnants of the same body of heretics. Ajax.

Is there any resemblance between them and Cretins? Are there any families or races of Cretins ever heard of? C. B.

The Serpent represented with a human Head (Vol. iv., p. 191.). — I send you two instances of the serpent being represented with a human head; the first occurs in the Arundel MS. No. 23., in this College, containing the genealogical descent of King Edward IV., and apparently coeval with that sovereign. The other is a beautifully executed sketch of Adam and Eve in a MS., also in this College, of the time of Henry VII., at the commencement of *The Genealogy of the Saxon Kings from Adam*. They are both female heads, the latter, however, being the entire bust.

Thomas W. King (York Herald).

College of Arms.

In the stained glass of the east window in the Lady Chapel, Wells Cathedral (temp. Edw. III.), the serpent, which is entwined round a tree, and holds an apple, has not only the head but the upper half of a human figure. On a scroll is written in uncial letters, "Si comederitis de ligno vitæ eritis sicut Dii scientis bonis et malis;" and in a straight line below the subject, "Arbor cum Serpente."

T. Wt.

Fire Unknown (Vol. iv., pp. 209. 283.).—At the time when Leibnitz wrote, curious references to accounts of savages were not infrequent. All your readers will remember Locke's reference to some account of savages who had neither idea of God nor of being superior to man. It may be that narratives of tribes who did not use fire, who lived on dried flesh or fish, for instance, may have given rise to an idea of their not knowing fire. I think I remember to have seen it stated that some of the savages of Australia did not know of fire. On this, five-and-twenty years ago, I made a note from Mr. Barron Field's *Collection of Geographical Memoirs of New South Wales*. Two wrecked Englishmen passed some time among the natives, and found they had no knowledge that water could be heated; but the very story seems to show that they knew of fire. On boiling some in a tin pot,

"The whole tribe gathered round them, and watched the pot till it began to boil, when they all took to their heels, shouting and screaming, nor could they be persuaded to return till they saw them pour the water out and clean the pot, when they slowly ventured back and carefully covered the place where the water was spilt with sand."

These two Englishmen were treated with great attention by the natives, they were painted twice a day, and it was quite their own faults that they did not have their noses bored and their bodies scarified. M.

Plant in Texas (Vol. iv., p. 208.).—The following is an extract from a periodical of 1848 or 1849:

"According to the *Medical Times*, Major Alvord has discovered on the American prairies a plant possessing the property of pointing north and south, and has given it the name of *Sylphium laciniatum*."

G. P***.

Copying Inscriptions (Vol. iv., p. 266.).—M. Lottin de Laval, "by a new process," has produced the most accurate copies of cuneatic inscriptions that have yet been published. It is said that he has copied by his process (which must, I think, be some kind of heliography) 1200 inscriptions from the Sinaitic peninsula, the publication of which may be speedily expected, so that Mr. Buckton's wishes on this point are anticipated. These inscriptions have been already deciphered.

E. H. D. D.

Chantrey's Statue of Mrs. Jordan (Vol. iv., p. 58.).—Mr. Cornish will find this statue at Mapledurham in Oxon, the living of the lady's son. It remains there, it is stated, until an appropriate site can be obtained. W. A.

Portraits of Burke (Vol. iv., p. 271.).—I doubt that Sir Joshua Reynolds ever painted a miniature, and I should say certainly not after Mr. Burke "had passed the meridian of life." His sister, Miss Reynolds, was a professed *miniature painter*, and I have little doubt must have painted Mr. Burke, as she certainly did Johnson; but the description given of this miniature is very unlike Mr. Burke. The name of the possessor might, in some degree, enable us to ascertain whether the portraits mentioned are really of the great statesman. C.

Martial's Distribution of Hours (Vol. iv., p. 273.).—Martial's distribution of hours and employments seems to me to be as follows:—From 6 till 8 the visits of the "salutantes" are received; from 8 till 9 the law tribunals are attended; from 9 till 11 the "varii labores" occupy; from 11 till 12 the "quies." The expression "in quintam" must bring us to the end of the 5th hour; and the "sexta hora" must be that which concludes at 12.

Your inquirer A. E. B. might have further asked what is the difference between the "quies" of the "sexta," and the "finis" of the "septima." To understand this is to understand the difficulty which he propounds. I apprehend the "quies" not to mean the "siesta," but that gradual and perhaps irregular cessation or suspension of employments which precedes the close of business for the day. The "siesta" is the "finis" of Martial, which would thus fall between 12 and 1; that time of the day at which A. E. B. fixes it rightly. I think he errs in identifying the "siesta" with the "sexta hora."

To question 214 I may be allowed to reply, that the effect of moonlight upon the face of those who sleep exposed to it in hot climates is very severe indeed, producing an appearance not very unlike that of a swollen and putrescent corpse. The Psalmist refers to it Ps. cxxi. 6.; and all who have lived in the East Indies are well acquainted with the phenomenon. Theophylact.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

The *Antiquarian Gleanings in the North of England, being Examples of Antique Furniture, Plate, Church Decorations, Objects of Historical Interest, &c., drawn and etched by William B. Scott, Government School of Design, Newcastle*, which has just been completed, is a valuable addition to the numerous works which have been published of late years illustrative of archæology in its most picturesque aspect. It will be seen from the title that Mr. Scott has not confined himself to any one class of objects; in some cases historical associations having determined his choice; in others, the rarity of examples of the object illustrated; in others, their intrinsic beauty. The Chair of the Venerable Bede, and the Swords of Cromwell, Fairfax, and Lambert, belong to the first of these divisions; as the Nautilus Cup set in gold, and the Ivory Cup, both the property of Mr. Howard of Corby, belong to the last: and so much taste and skill has Mr. Scott shown in the whole of the thirty-eight plates, as quite to justify the hope expressed by him, that in all of them the connoisseur and the artist will find something worthy attention.

We have before us two books to which we desire to direct the attention of our readers. The first is *A Manual of Ecclesiastical History, from the First to the Twelfth Century*, by the Rev. E. S. Foulkes, M.A., the main plan of which has been borrowed from Spanheim, and the materials principally compiled from that writer, Spondanus, Mosheim and Fleury, Gieseler, Döllinger, and others, respecting whom, however, Mr. Foulkes states, "I believe I have never once trusted to them on a point involving controversy without examining their authorities." "Let nobody," he elsewhere observes, "think that he can fairly know Church History from reading a single modern historian, whether Protestant or Roman Catholic; the only way of getting a correct view, unless a person should have time to consult the originals, is to read two opposite writers, side by side, and balance one set of facts against the other. Yet even so it is hopeless to get a true appreciation of past times except through cotemporary writings; I have therefore appended to the catalogue of modern historians a few of the principal cotemporary works, disciplinary, doctrinal, and historical, from age to age down to the end of the twelfth century, which would be a far more trustworthy clue to the real sentiments of the times than could be gained from a more modern source, and could not, I think, fail to be a corrective to narrow misapprehensions, and a great help to the student whose wish it is to be fair and candid." These extracts from Mr. Foulke's preface (which contains brief notices of the principal modern writers on the

subject) sufficiently explain the nature of his very useful and carefully compiled volume.

The other, Calmet's *Dictionary of the Bible, Abridged, Modernized, and Re-edited, according to the most recent Biblical Researches*, by T. A. Buckley, B.A., is addressed to a wider class of readers, and in its preparation general utility has been the main object; while in the remodelling which this popular and useful work of Calmet has here undergone, care has been taken to purify it from the Rationalism with which all the later editions have been charged, and to supply its place by such copious additions and alterations from the most recent biblical researches, so as to make the present edition rather a new book than a reprint of an old one; and deserving of that extensive circulation which its extremely moderate price is calculated to procure for it.

The Principles of Chemistry illustrated by Simple Experiments, by Dr. J. A. Stöckhardt, Professor in the Royal Academy of Agriculture at Tharaud, having been extensively adopted as an introductory work in the Schools of Germany, in consequence of its convenient classification and its clear and concise elucidation of principles, and explanation of chemical phenomena, it was translated into English at the recommendation of Professor Horsford; and a reprint of it from the American edition forms the new volume of Bohn's *Standard Library*. It is illustrated with numerous engravings, and as the necessary apparatus for performing most of the experiments in it is extremely small, the book will no doubt soon become a popular one.

The Chetham Library, Manchester, will shortly receive a valuable addition to its literary treasures by Mr. Halliwell's donation of his extensive collection of Proclamations, Ballads, and Broadsides, which, we are informed, extends to upwards of 2500 articles, including many of great rarity, and a few probably unique. Amongst the latter are two curious black-letter ballads, printed in the year 1570, unnoticed by all bibliographers, and not to be found in the useful and interesting *Extracts from the Registers of the Stationers' Company*, recently published by Mr. Collier; but the greater portion of the collection belongs to the latter half of the seventeenth, and commencement of the eighteenth century, most of the ballads being reprints of much older copies.

We are requested to remind such of our readers as are members of the Archæological Institute that the Salisbury volume will be ready next week.

Catalogues Received.—J. Petheram's (94. High Holborn) Catalogue 127., being 8. for 1851, of Old and New Books; J. Gray Bell's (17. Bedford Street, Covent Garden) Catalogue Part 27. of Valuable and Interesting Books, Manuscripts, Prints, Drawings, &c.; W. Pedder's (10. Holywell Street) Catalogue Part 7. for 1851 of Ancient and Modern Books; B. Quaritch's (16. Castle Street, Leicester Square) Catalogue No. 35. of Books in European Languages, Dialects, Classics, &c.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Pope's Literary Correspondence. Vol. III. Curll. 1735.
Almanacs, any for the year 1752.
Matthias' Observations on Gray. 8vo. 1815.
Shakspeare, Johnson, and Stevens, with Reed's Additions. 3rd Edition, 1785. Vol. V.
Swift's Works, Faulkner's Edition. 8 Vols. 12mo. Dublin, 1747. Vol. III.
Southey's Peninsular War. Vols. V. VI. 8vo.
Journal of the Geological Society of Dublin. Vol. I. Part I. (One or more copies.)
The Antiquary. 8vo. Edinburgh, 1816. Vols. I. and II.
History and Antiquities of Twickenham, being the First Part of Parochial Collections for the County of Middlesex, begun in 1780 by E. Ironside, Esq., London, 1797. (This work forms 1 vol. of Miscell. Antiquities in continuation of the Bib. Topographica, and is usually bound in the 10th Volume.)
Ritson's Robin Hood. 12mo. London, 1795. Vol. II. (10*s.* will be given for a clean copy in *boards*, or 7*s.* 6*d.* for a clean copy *bound*.)
Dr. Johnson's Prayers and Meditations.
Annual Obituary and Biography. Vol. XXXI.
Theophilus and Philodoxus, or Several Conferences, &c., by Gilbert Giles, D.D., Oxon, 1674; or the same work republished 1679, under the title of a "Dialogue between a Protestant and a Papist."
Peck's Complete Catalogue of all the Discourses written both for and against Papacy in the Time of King James II. 1735. 4to.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

A. B. R. *will find the passage he refers to —*

> "Spirits are not finely touch'd,
> But to fine issues ——"

in the opening scene of "Measure for Measure."

Novus. "The Three Treatises by Wickliffe," *edited by Dr. Todd, have not actually been published as yet. Copies will, however, soon be on sale at Messrs. Hamilton and Adams', Paternoster Row.*

E. A. D.*'s communication did not reach us in time to enable us to do as he wished.*

Theophylact *will find the most important point in his letter treated in our next Number. Would he in future oblige us by separating his various communications?*

ℵ ת *is thanked for his very kind letter, which we have availed ourselves of his permission to forward.*

Dan. Stone, Esquire's "Anagrams" *reached us at too late a period for insertion in the present Number.*

Replies Received. — *Ash Sap — Anagrams — Marriage of Ecclesiastics — Horology — Bourchier Family — Pauper's Badge — Carling Sunday — Three Estates of the Realm — Posie of other Men's Flowers — Sacro sancta Regum Majestas — The Soul's Errand — Middleton's Epigrams — Man is born to Trouble — Cockney — Flemings in Pembrokeshire — Image of both Churches, &c. — Crowns have their Compass — Aneroid Barometer — Eyre Family — Buxtorf's Translation of Levita — Wylcop — Equestrian Figure of Elizabeth — Nao for Ship — Medical Use of Pigeons, and others which are in type.*

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NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of." — CAPTAIN CUTTLE.

VOL. IV. — No. 105.] SATURDAY, NOVEMBER 1, 1851. { Price Threepence. Stamped Edition, 4d.

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THE CLAIMS OF LITERATURE.

This day two years, on presenting to the public, and to the Literary Men of England, the first number of NOTES AND QUERIES, as "a medium by which much valuable information might become a sort of common property among those who can appreciate and use it," we ventured to say, "We do not anticipate any holding back by those whose 'Notes' are most worth having, or any want of 'Queries' from those best able to answer them. Whatever may be the case in other things, it is certain that those who are best informed are generally the most ready to communicate knowledge and to confess ignorance, to feel the value of such a work as we are attempting, and to understand that, if it is to be well done, they must help to do it. Some cheap and frequent means for the interchange of thought is certainly wanted by those who are engaged in Literature, Art, and Science; and we only hope to persuade the best men in all, that we offer them the best medium of communication with each other."

How fully these anticipations have been realised, how all the "best men" *have* come forward, we acknowledge with feelings of gratitude and pride. May we now hope that, in thus forming one fresh bond of union among the lovers and professors of Literature in this country, we have contributed towards a recognition of Literature as an honourable profession, and hastened the time when the claims of Literature, Science, and Art to some of those honorary distinctions hitherto exclusively conferred upon the Naval, Military, or Civil Servants of the Crown, will be admitted and acted upon. For as we hold with Chaucer,

"That he is gentil who doth gentil dedes;"

so we would have those men especially honoured, whose "gentil dedes" in Literature, Science, and Art tend to elevate the minds, and thereby promote the happiness of their fellow-men.

That gallant gentleman, Captain Sword, whose good services we readily acknowledge, has hitherto monopolized all the honours which the sovereign has thought proper to distribute. We would fain see good Master Pen now take his fair share of them *: and the present moment, when Peace has just celebrated her Jubilee in the presence of admiring millions, is surely the fittest moment that could be selected for the establishment of some Order (call it of Victoria, or Civil Merit, or what you will) to honour those followers of the Arts of Peace to whose genius, learning, and skill the great

* We are glad to find that the views we have here advocated, have the support of the leading journal of Europe. Vide *The Times* of Wednesday last.

event of the year 1851 owes its brilliant conception, its happy execution, its triumphant success.

The reign of the Illustrious Lady who now fills with so much dignity the Throne of these Realms, has happily been pre-eminently distinguished (and long may it be so!) by an unexampled progress made in all the Arts of Peace. Her Majesty has been pre-eminently a Patron of all such Arts. How graceful then, on the part of Her Majesty, would be the immediate institution of an Order of Civil Merit! How gratifying to those accomplished and worthy men on whom Her Majesty might be pleased to confer it!

Notes.

DANIEL DEFOE AND THE "MERCATOR."

Wilson, in his *Life of Defoe*, vol. iii. p. 334., gives an account from Tindal, Oldmixon, Boyer, and Chalmers, of the *Mercator* and its antagonist, the *British Merchant*. He commences by observing that Defoe "had but little to do with this work" (the *Mercator*), and quotes Chalmers, who seems totally to mistake the passage in Defoe's *Appeal to Honour and Justice*, pp. 47—50., in which the *Mercator* is mentioned, and to consider it as a denial on his part of having had any share in the work. Defoe's words are—

"What part I had in the *Mercator* is well known, and would men answer with argument and not with personal abuse, I would at any time defend any part of the *Mercator* which was of my writing. But to say the *Mercator* is mine is false. I never was the author of it, nor had the property, printing, or profit of it. I had never any payment or reward for writing any part of it, nor had I the power of putting what I would into it, yet the whole clamour fell upon me."

Defoe evidently means only to deny that he was the originator and proprietor of the *Mercator*, not that he was not the principal writer in it. The *Mercator* was a government paper set on foot by Harley to support the proposed measure of the Treaty of Commerce with France; and the *Review*, which Defoe had so long and so ably conducted, being brought to a close in the beginning of May, 1713, he was retained to follow up the opinions he had maintained in the *Review* as to the treaty in this new periodical. He had not the control of the work undoubtedly, otherwise, cautiously abstaining as he does himself from all personal attacks upon his opponents, the remarks on Henry Martin would not have appeared, which led to a severe and very unjust retaliation in the *British Merchant*, in which Defoe's misfortunes are unfeelingly introduced. There cannot, however, be the slightest doubt to any one at all acquainted with Defoe's style, or who compares the *Mercator* with the commercial articles in the *Review*, that the whole of the *Mercator*, except such portion as appears in the shape of letters, and which constitutes only a small part of the work, was written by Defoe. The principal of these letters were probably written by William Brown.

The excessive rarity of the *Mercator*, which Wilson could never obtain, and of which probably very few copies exist, has rendered it the least known of Defoe's publications. Even Mr. M'Culloch, from the mode in which he speaks of it (*Literature of Political Economy*, p. 142.), would appear not to have seen it. And therefore, whilst the *British Merchant*, "the shallow sophisms and misstatements" of which we now treat with contempt, is one of the most common of commercial books, having gone through at least three editions, besides the original folio, the *Mercator*, replete as it is with the vigour, the life and animation, the various and felicitous power of illustration, which this great and truly English author could impart to any subject, still exists only in probably four or five copies of the original folio numbers. How many of the advocates for free trade are acquainted with a production in which one of the most gifted minds that this country ever produced, exerts his delightful powers and most effectual "unadorned eloquence" in the support of their favourite doctrine?

I do not see any copy of the *Mercator* noticed in the printed catalogue of the British Museum. I owe my own to the kindness of Mr. Bolton Corney, who allowed me to possess it, having purchased it, I believe, at Mr. Heber's sale.

Jas. Crossley.

PUNISHMENT OF EDWARD PRINCE OF WALES, BY KING EDWARD I., FOR DISRESPECT TO A JUDGE.

Mr. Foss has lately shown, in his valuable lives of *The Judges of England*, that historical accuracy has been sacrificed in representing Henry V., on his accession, to have re-invested Sir William Gascoigne with "the balance and the sword." Lord Campbell, warned that chroniclers, historians, moralists, and poets had, without historical warrant, taken for true the story which Shakspeare has made so familiar to us, has, in his *Lives of the Chief Justices*, examined the evidence for attributing to the young king this act of magnanimity, and has affirmed (vol. i. p. 131.) not only that Sir William committed the prince, but that he actually filled the office of Chief Justice under him when he became Henry V. The noble and learned lord has been at some pains to authenticate the story of the commital of the prince, and has shown that there is no sufficient reason for disbelieving that the dauntless judge did make "princely power submit" to justice; and he has brought forward also the probable sources of Shakspeare's information. But these are silent as to the reinstatement of the illustrious judge; and

Mr. Foss has established that the young king lost no time in dispensing with the "well-practised wise directions" of Sir William Gascoigne. One is really sorry to be obliged to relinquish belief in the historical foundation of the scene to which Shakspeare has given such fine dramatic effect in his noble lines. My object, however, in now writing is to point out a circumstance in some respects parallel, which occurred in the reign of Edward I. In looking through the *Abbreviatio Placitorum* to-day, I find the record of a judgment in Michaelmas Term, 33 Edw. I. (1305), in which a curious illustration is given of the character of that sovereign; for it appears that Edward Prince of Wales having spoken words insulting to one of the king's ministers (when and to whom I wish I could ascertain), the monarch himself firmly vindicated the respect due to the royal dignity in the person of its servants, by banishing the prince from his house and presence for a considerable time. This anecdote occurs in the record of a complaint made to the king in council, by Roger de Hecham (in Madox the name occurs as Hegham or Heigham), a Baron of the Exchequer, of gross and upbraiding language having been contemptuously addressed to him by William de Brewes, because of his judgment in favour of the delinquent's adversary. The record recites that such contempt and disrespect towards as well the king's ministers as himself or his courts are very odious to the king, and proceeds——but I will give the original:

"Que quidem (videlicet) contemptus et inobediencia tam ministris ipsius Domini Regi quam sibi ipsi aut cur' suæ facta ipsi Regi valde sunt odiosa, et hoc expresse nuper apparuit idem Dñs Rex filium suum primogenitum et carissimum Edwardum Principem Walliæ p eo quod quedam verba grossa et acerba cuidam ministro suo dixerat, ab hospicio suo fere p dimid ann' amovit, nec ipsum filium suum in conspectu suo venire pmisit quousq dicto ministro de p̃dicta transgress' satisfecerat. Et quia sicut honor et reverencia qui ministris ipsius Dñi Regi ratione officii sui fiunt ipsi Regi attribuuntur sic dedecus et contemptus ministris suis facta eidem Dño Regi inferuntur."

And accordingly the said Edward was adjudged to go in full court in Westminster Hall, and ask pardon of the judge whom he had insulted; and for the contempt done to the king and his court was then to stand committed to the Tower, there to remain during the king's pleasure. (*Abb. Plac.* lib. impres. p. 257.)

Roger de Hegham occurs as a Baron of the Exchequer in 26 Edw. I., and died 2 Edw. II. (Madox, ii. 58.)

William Sidney Gibson.

Newcastle-upon-Tyne.

NOTE ON THE WORD "Αδελφος."

I have attempted to ascertain the *primary* signification of the word "αδελφος," for the purpose of laying down a rule for its right interpretation in the sacred scriptures. If I have succeeded, we may be enabled to understand rightly one or two disputed passages in the New Testament, of which I hope to treat in a subsequent number.

Thus says Scapula on the word:

"Αδελφος, frater propriè, frater uterinus; fit enim a dictione δελφυς, uterus; et α significante ομου, pro ομοδελφος."

His etymology, as far as it goes, is quite correct: but still, we must trace its different parts up to the fountain-head, in order to understand the word aright. Let us then first take away its prefix α, and its constructive affix ος, and the remaining δελφ will be found to be a compound word, derived from the Sanscrit language, proving its identity therewith by means of the intermediate Semitic dialects.

Chaldee *dul*, situla, urna, *a vessel* for holding liquor. Arabic *dal*, a fat *woman*. These primary steps lead us to a passage in Isaiah li. 1., "the *hole* of the *pit*:" where the *idea* (not the word) is contained, and forms a connecting link between the Chaldee and Sanscrit; where, by taking *t* for *d* (a letter of the same organ), we have Sanscrit *tal*, a *hole*, *pit*, cause, origin, &c.; *talla*, a young woman, *reservoir*, *pit*, &c.; Greek (from the Syriac) ταλιθα, a damsel, Mark v. 41.; and by affixing the Sanscrit *pha*, or *pa*, *fruitfulness*, nourishment, drink, &c., we get *talpa*, a wife, bed, &c. Hebrew *dalaph*, stillavit. Syriac *dalpha*, conjunctio venerea. Delilah, a proper name, Judges xvi. 4. We thus ascertain that δελ-φ relates to the fruit or fruitfulness, &c. of the womb: and by putting the constructive affix υς = the Sanscrit *as* or *us*, we have δελφυς, uterus, &c.

We now come to the most important part of the compound αδελφος, viz. the Sanscrit *ā* = ομου, simul, at the same time; and we find that this *ā* refers us to "a limit conclusive" (to *that* place, to that time), and also to a "limit inceptive" (*from* THAT *place*, from that time); consequently, the *primary* meaning of α-δελ-φ-ος, is what Scapula has defined it to be, "frater uterinus," a brother *to*, or *from the* SAME *womb*.

My deduction from hence is, that where the context, or history, does *not* point us to a more general sense of the word, *i. e.* to relatives such as cousins, or to the whole *human* race adopting the same term; *correct* criticism seems to demand the signification of the word in its *primary* meaning.

T. R. Brown.

Vicarage, Southwick, near Oundle.

LAMBERT, THE "ARCH-REBELL."

Mr. Hallam (*Const. Hist.*, vol. ii. p. 26. ed. 1850), after some remarks on the execution of Vane, who was brought to trial together with Lambert in 1661, asserts that the latter, "whose submissive

behaviour had furnished a contrast with that of Vane, was sent to Guernsey, and remained a prisoner for thirty years." Mr. Hallam does not quote his authority for this statement, which I also find in the older biographical dictionaries. There exists, however, in the library of the Plymouth Athenæum, a MS. record which apparently contradicts it. This is a volume called *Plimmouth Memoirs, collected by James Yonge*, 1684. It contains "a Catalogue of all the Mayors, together with the memorable occurrences in their respective years," beginning in 1440. Yonge himself lived in Plymouth, and the later entries are therefore made from his own knowledge. There are two concerning Lambert:

"1667. *Lambert, the arch-rebell, brought prisoner to this Iland.*"

[The Island of St. Nicholas at the entrance of the harbour, fortified from a very early period.]

"1683, Easter day. My Lord Dartmouth arrived in Plimm°. from Tangier. In March, Sir G. Jeffry, the famously [Query, *infamously*] loyal Lord Chief Justice, came hither from Launceston assize: lay at the Mayor's: viewed y^e^ citadells, M^t^. Edgecumbe, &c.

"The winter of this yeare proved very seveare. East wind, frost, and snow, continued three moneths: so that ships were starved in the mouth of the channell, and almost all the cattel famisht. Y^e^ fish left y^e^ coast almost 5 moneths. All provisions excessive deare; and had we not had a frequent supply from y^e^ East, corne would have been at 30^s^. per bushell,—above 130,000 bushells being imported hither, besides what went to Dartm°., Fowy, &c.

"The Thames was frozen up some moneths, so that it became a small citty, with boothes, coffee houses, taverns, glasse houses, printing, bull-baiting, shops of all sorts, and whole strectes made on it. The birdes of the aire died numerously. *Lambert, that olde rebell, dyed this winter on Plimm°, Island, where he had been prisoner 15 years and mo.*"

The trial of Lambert took place in 1661. He may have been sent at first to Guernsey, but could only have remained there until removed in 1667 to Plymouth. His imprisonment altogether lasted twenty-one years.

Lambert's removal to Plymouth has, I believe, been hitherto unnoticed. Probably it was thought a safer (and certainly, if he were confined in the little island of St. Nicholas, it was a severer) prison than Guernsey. RICHARD JOHN KING.

THE CAXTON COFFER.

An opinion prevails that biographers who lived nearest the times of the individuals whom they commemorate are most entitled to belief, as having at command the best sources of information. To this rule, however, there are numerous exceptions; for time, which casts some facts into oblivion, also produces fresh materials for historians and biographers.

It is certainly advisable to *consult* the earliest memoir of an individual in whose fate we take an interest, and even each successive memoir, in order that we may trace the more important historical particulars, and such critical opinions as seem to require discussion, to their true source. The result of some comparisons of this description, on former occasions, has almost led me to consider biographers as mere copyists — or, at the best, artists in patch-work. I shall now compare, on one point, the earlier biographers of Caxton: —

"Gvilhelmus Caxton, Anglus — habitavit interim in Flandria 30 annis cum domina Margareta Burgundiæ ducissa regis Edwardi sorore." — Joannes BALE, 1559.

"Gvilhelmvs Caxtonus, natione Anglus. Vir pius, doctus, etc. In Flandria quidem triginta annis vixit cum Margareta Burgundiæ duce, regis Edwardi quarti sorore." — Joannes PITSEUS, 1619.

"William Caxton, born in that town [sc. Caxton!]. He had most of his *education* beyond the seas, living 30 years in the court of Margaret dutchesse of Burgundy, sister to king Edward the Fourth, whence I conclude him an Anti-Lancastrian in his affection." — Thomas FULLER, 1662.

"William Caxton — was a menial servant, for thirty years together, to Margaret dutchess of Burgundy, sister to our king Edward IV., in Flanders." — William NICOLSON, 1714.

"Gulielmus Caxton natus in sylvestri regione Cantiae; in Flandria, Brabantia, Hollandia, Zelandia xxx annis cum domina Margareta, Burgundiae ducissa, regis Edwardi IV. sorore vixit." — Thomas TANNERUS, 1748.

Now, according to Fabian, Stow, and others, Margaret of York was married to Charles duke of Burgundy in 1468; and if Caxton did not return to England about the year 1471, as Stow asserts, he was certainly established at Westminster in 1477. The *thirty* years of the learned writers must therefore be reduced to less than *ten* years!

The discrepancy between these writers, on another important point, is not less remarkable than their agreement in error, as above-described. Pits says Caxton flourished in 1483; Fuller, that he died in 1486; and Tanner, that he *flourished* about 1483, and *died* in 1491. Shakspere died in 1616: in what year did he flourish?

BOLTON CORNEY.

Minor Notes.

A Hint to Catalogue Makers. — Among the many excellent schemes proposed for the arrangement and diffusion of common means of information, one simple one appears to have been passed over by your many and excellent correspondents. I will briefly illustrate an existing deficiency by an example.

While collecting materials for a projected critical commentary on the *Timæus* of Plato, I was surprised to find the commentary of *Chalcidius* wholly wanting in our library at Christ Church. Subsequently (when I did not want it, having secured a better edition at the end of Fabricius' *Hippolytus*) I discovered a fine copy of Badius Ascensius' editio princeps, bound up with Aulus Gellius and Macrobius, but utterly ignored in the Christ Church catalogue.

This instance shows the necessity of carefully examining the *insides* of books, as well as the backs and title-pages, during the operation of cataloguing. Our public libraries are rich in instances of a similar oversight, and many an important and *recherché* work is unknown, or acquires a conventional rarity, through its concealment at the end of a less valuable, but more bulky, treatise.

I have been aroused to the propriety of publishing this suggestion, by purchasing, "dog cheap," a volume labelled *Petrus Crinitus*, but containing *Hegesippus* (*i. e.* the pseudo-Ambrosian translation from Josephus) and the Latin grammarians at the end, all by the afore-mentioned printer.

THEODORE ALOIS BUCKLEY.

Virgil and Goldsmith. — The same beautiful thought is traceable in both Virgil and Goldsmith. In book iii. of the *Æneid*, lines 495–6. we read:

"Vobis parta quies; nullum maris æquor arandum;
Arva neque Ausoniæ, *semper cedentia retro*,
Quærenda."

In the *Traveller* these lines occur:

"But me, not destined such delights to share,
My prime of life in wandering spent and care;
Impell'd, with steps unceasing, to pursue
Some fleeting good, that mocks me with the view;
That, like the circle bounding earth and skies,
Allures from far, yet, as I follow, flies ——"

ALFRED GATTY.

Mental Almanac (Vol. iv., p. 203.). — MEM. The additive number for this present November is 1. Hence next Wednesday is 4+1, that is, the 5th. The Sunday following is 1+1+7, that is, the 9th. And similarly for any other day or week in this month. A. E. B.

Leeds, Nov. 1. 1851.

Merlin and the Electric Telegraph.—The following extract from the prophecy of Merlin in Geoffrey of Monmouth's *British History*, book vii. ch. 4., reads rather curiously in these days of railways and of electric telegraph communication between France and England: —

"Eric shall hide his apples within it, and *shall make subterraneous passages*. At that time *shall the stones speak*, and the sea towards the Gallic coast be contracted into a narrow space. *On each bank shall one man hear another*, and the soil of the isle shall be enlarged. The secrets of the deep shall be revealed, and Gaul shall tremble for fear."

I should like to be informed if there have ever been any detailed and systematic attempts made at interpreting the whole of this curious prophecy of Merlin's. W. FRASER.

Queries.

BISHOP BRAMHALL AND MILTON.

Perhaps I am convicting myself of the most benighted ignorance by asking some of your learned correspondents to elucidate for me a letter of Bramhall's, which I extract from his works. It was written to his son from Antwerp, and relates to the early years of our great Milton at Cambridge, dated:

"Antwerpe, May $\frac{8}{18}$, 1654.

"That lying abusive book [viz., the *Def. Pop. Ang.*] was written by Milton himself, one who was sometime Bishopp Chappell's pupil in Christ Church in Cambridge, but turned away by him, as he well deserved to have been, out of the University, and out of the society of men. If Salmasius his friends knew as much o him as I, they would make him go near to hang himself. But I desire not to wound the nation through his sides, yet I have written to him long since about it roundly. It seems he desires not to touch upon this subject."—*Works*, vol. i. p. 94, Oxford, 1842.

That Milton was *rusticated* from Cambridge, and besides flogged by Dr. Chappell, there seems little reason to doubt, but it is equally clear that the punishment was only a temporary one, as he again went into residence, and took the degrees of bachelor and master of arts in due course. Whence, then, this sweeping accusation of the great and good Bramhall's, whose character is a sufficient safeguard that he at all events *believed* what he said? Aubrey relates the story of Milton's being whipped by Dr. Chappell, and afterwards being "transferred to the tuition of one Dr. Tovell, who dyed parson of Lutterworth."* Milton himself (*Elegiarum Liber, Eleg. I. ad Carolum Deodatum*) speaks of his residence in London, and alludes, rather gratefully, to his "exilium" from Cambridge, which he heartily disliked. He also alludes to his being flogged, as there seems a whole world of meaning in *Cæteraque*:

"Nec duri libet usque minas perferre magistri,
Cæteraque ingenio non subeunda meo.
Si sit hoc *exilium* patrios adiisse penates,
Et vacuum curis otia grata sequi,
Non ego vel *profugi* nomen, sortemve recuso,
Lætus et *exilii* conditione fruor."—Ver. 15. &c.

We then get a short sketch of his employments and amusements in London; and his return to

[* Dr. Warton has given a long note on the word *Cæteraque* in his edition of Milton's *Poems*, 1791, p. 421. He suggests that probably "Dr. Tovell" should read "Dr. *Tovey*, parson of *Kegworth*, in Leicestershire."]

Cambridge is mentioned in the palinode to the last of his elegies:

"Donec Socraticos umbrosa academia rivos
Præbuit, admissum dedocuitque jugum.
Protinus extinctis ex illo tempore flammis,
Cincta rigent multo pectora nostra gelu."

Having now cleared my way in as brief a manner as possible, I must profess my utter disbelief in the enormities of Milton's life at Cambridge. He was certainly flogged, but then he was only eighteen years old at the time, and we know that flogging was permitted by the statutes of many colleges, and was a favourite recreation amongst the deans, tutors, and censors of the day. Bramhall's letter has indeed been a marvellous stumbling-block in my way, ever since the appearance of the last edition of his works; but I do hope that some of your learned correspondents will dispel the clouds and shadows that surround me, and prove that, at all events, Milton was not worse than his neighbours.

Dr. South and Cowley were never flogged at college, but certainly they were often flogged at school, or they could not speak so feelingly on the subject:

"Those 'plagosi Orbilii' (writes South), those executioners, rather than instructors of youth; persons fitted to lay about them in a coach or cart, or to discipline boys before a Spartan altar, or rather upon it, than to have anything to do in a Christian school. I would give these pedagogical *Jehus*, those furious school-drivers, the same advice which the poet says Phœbus gave his son Phaëton (just such another driver as themselves), that he should *parcere stimulis* (the stimulus in driving being of the same use formerly that the lash is now). Stripes and blows are the last and basest remedy, and scarce ever fit to be used but upon such as carry their brains in their backs, and have souls so dull and stupid as to serve for little else but to keep their bodies from putrefaction." — *Sermon upon Proverbs*, xxii. 6.

And Cowley, in describing the *Betula* (Angl. birch-tree), how he does paint from nature!

"Mollis et alba cutim, formosam vertice fundens
Cæsariem, sed mens tetrica est, sed nulla nec arbor
Nec fera sylvarum crudelior incolit umbras:
Nam simul atque urbes concessum intrare domosque
Plagosum *Orbilium* sævumque imitata *Draconem*
Illa furit, non ulla viris delicta, nec ullum
Indulgens ludum pueris; inscribere membra
Discentum, teneroque rubescere sanguine gaudet."
Plantarum, lib. vi. pag. 323. Londini, 1668.

That Milton's character was notorious or infamous at Cambridge has never, to my knowledge, been proved; and there is in his favour this most overwhelming testimony, that he never forfeited the esteem and friendship of the great and good Was Sir Henry Wotton writing to a man of blighted and blasted reputation when he sent the kind and complimentary letter prefixed to *Comus*? In that he not merely eulogises the "Dorique delicacy" of Milton's songs and odes, but gives him much kind and considerate advice upon the course he was to pursue in his travels, as well as some introductions to his own friends, and promises to keep up a regular correspondence with him during his absence. Milton was very proud of this letter, and speaks of it in his *Defensio Secunda*. Again, Milton's associates at Cambridge must have known all about the misdemeanour (whatever it was) that caused his rustication, and yet they permitted him to take a part in, and perhaps to write the preface of, the ever memorable volume which contained the first edition of *Lycidas*.

The person commemorated was Edward King, a Fellow of Christ's College, Cambridge (Milton's own college); and I need not adduce Milton's affecting allusions to their close and intimate friendship. It was for another of the *Fellows* of Christ's College that Milton at the age of nineteen (the very year after his rustication) wrote the academic exercise *Naturam non pati Senium*, found amongst his Latin poems. But I will omit a great many arguments of a similar kind, and ask this question, Why has Milton's college career escaped the lash of three of the most sarcastic of writers, Cleveland, Butler, and South, who were his contemporaries? Cleveland must have known him well, as he, as well as Milton, had contributed some memorial verses to King, and party feeling would perhaps have overcome collegiate associations. Nor could their mutual connexion with *Golden Grove* have saved him from the aspersions of Butler. After the Restoration, Richard Lord Vaughan, Earl of Carbery, appointed the author of *Hudibras* to the stewardship of Ludlow Castle; and his second wife was the Lady Alice Egerton, who, at the age of thirteen, had acted the Lady in Milton's *Comus*. It was to her likewise that Bishop Jeremy Taylor dedicated the third edition of the third part of the *Life of Christ*, as he had dedicated the first edition to Lord Carbery's former wife, whose funeral sermon he preached. I do not remember that Cleveland or Butler have on any occasion satirised Milton; but I do remember that Dr. South has done so, and I cannot understand his silence on the matter if Milton's private character had been notorious. Of course I do not believe the anonymous invective ascribed to a son of Bishop Hall's. Dr. South was not the man to "mince matters," and yet Milton's college life has escaped his sarcasms. What his opinion of Milton was we may learn from his sermon preached before King Charles II. upon Judges xix. 30.

"The Latin advocate (Mr. Milton), who, like a blind adder, has spit so much poyson upon the king's person and cause," &c.

"In præfat. ad defensionem pro populo Anglicano (as his Latin is)."—Vol. ii. pp. 201–2. Dublin, 1720. fol.

Any one who can help me out of my difficulty will much oblige me, as Bramhall's letter is a painful mystery, and truth of any kind is always less distressing than vague and shadowy surmises.

RT.

Warmington, Oct. 16. 1851.

THE SEMPILLS OF BELTRUS: ROBERT SEMPILL.

Some few months ago there was published in Edinburgh the first collected and only complete edition of the *Poems* by the three brothers "Sir James, Robert, and Francis Sempill of Beltrus," better known as the authors of "The Pack-Man's Paternoster; or, a Picktooth for the Pope," "The Life and Death of Habbie Simson, Piper of Kilbarchum," "The Blythsome Wedding," "Maggie Lauder," &c., with biographical notices of their lives. I am now anxious to know if any of your numerous correspondents can inform me if copies of the original editions of the *Poems* by "Robert Sempill" can be procured, or if they are in any of the public or private libraries in England? The following are what I am in quest of, viz.:

1. *The Regentis Tragedie*, 1570.
2. *The Bischoppis Lyfe and Testament*, 1571.
3. *My Lorde Methwenis Tragedie*, 1572.
4. *The Sege of the Castel of Edinburgh*, 1573.

Also where any notice as to his family, life, and character can be found.

A collection of Sempill's *Poems*, with some authentic account of the author, is certainly a desideratum in Scottish literature. T. G. S.

Edinburgh, Oct. 18. 1851.

DESCENDANTS OF JOHN OF GAUNT.

John of Gaunt, by his third wife Katharine Swynford, left four children, born before his marriage with her, but legitimated by act of parliament. Of these the eldest is thus mentioned in Burke's "Introduction" to the *Peerage*, p. xxi.:—

"John de Beaufort, *Marquess* of Somerset and Dorset, who married Margaret, daughter of Thomas Holland, Earl of Kent, and had a son John, *Duke* of Somerset, whose *only daughter and heir*, Margaret, married Edmund Tudor, Earl of Richmond, and was mother of Henry VII."

Query, Was Margaret "only child," as well as only daughter of John Duke of Somerset? or was she not sister to Henry, Edmund, and John, successively Dukes of Somerset? (See Burke's *Peerage*, "Duke of Beaufort.")

In that case, after the death of this last-named Duke John issueless, she would become "sole heir," as she had always been "sole daughter," of Duke John the First.

Or was she in fact *the daughter of this second and last Duke John?* At his death the male line of Lancaster became extinct; the royal branch having already failed at the death of Henry VI.

There appears some little confusion in Burke's excellent work, as may be seen by comparing p. xxi. of the Introduction, &c., with the genealogy of the Beaufort family. A. B.

Clifton.

Minor Queries.

246. *Rocky Chasm near Gaëta: Earthquake at the Crucifixion.*—Dr. Basire (who was archdeacon of Northumberland, prebendary of Durham, and chaplain to King Charles the Martyr and King Charles II.), in his account of a tour made by himself and companions in 1649, says:

"Wee landed to see Gaëta, a pleasant, strong, and very antient citty. In it we saw some wonders, especially the thorow rupture of a rocky mountain by an earthquake, which tradition sayes, and Cardinal Baronius publishes to have happened at our Saviour's passion: a stupendous sight it is however, and well worth our digression." — *Correspondence, &c., of Basire*, edited by the Rev. W. N. Darnell, p. 90.

I cannot here consult Baronius, to see whether he gives any references, and should be very glad to be referred to any ancient historian who has noticed the event to which this remarkable chasm is attributed, and to know whether the tradition is preserved by any classical writer. I do not find the chasm in question described by any naturalist, or other traveller, whose writings I have been able to refer to. It is in a locality which abounds with indications of volcanic action. It is said that the Monte Somma was probably not distinct from the present cone of Vesuvius prior to the great eruption in A.D. 79. In Dr. Daubeny's *Description of Active and Extinct Volcanos*, mention is made of an ancient town beneath the town of Sessa, where a chamber with antique frescoes and the remains of an amphitheatre were disinterred, of the overwhelming of which there is no record, nor is there even a tradition of any eruption having occurred near it in the memory of man. W. S. G.

Newcastle-upon-Tyne.

247. *Cavalcade.*—Your correspondent MR. W. H. HESLEDEN, in his description of "A Funeral in Hamburgh" (Vol. iv., p. 269.), has twice made use of the word *cavalcade* in reference to that which would otherwise appear to be a walking procession. He will oblige me (and I dare say others of your readers) by explaining whether the procession was really equestrian, or whether he has any authority for the application of the term to pedestrians. The use of the word cannot have been a mere oversight, since it is repeated. The relation in which it stands makes it very doubtful whether it can, by any possibility, be intended to describe a riding party. If, by any latitude, the word may be otherwise applied, an authority would

be interesting. If it is an error, it certainly should not go uncorrected in "NOTES AND QUERIES."

NOCAB.

Harley Street.

248. *A Sept of Hibernians.*—Is *sept* a word of Erse etymology; and, if not, of what other? Has it a specific sense; or is it a general equivalent to *clann* or *treubh?* A. N.

249. *Yankee Doodle.*—Can any of your correspondents explain the origin of this song, or state in what book a correct version of it can be found? Likewise, whether the tune is of older date than the song. To some these may appear trite questions; but I can assure you that I have been unable to obtain the information I require elsewhere, and my applications for the song at several music shops, when I was last in London, were unsuccessful. SAMPSON WALKER.

Cambridge.

250. *Seventeenth of November: Custom.*—When at school at Christ's Hospital, many years ago, a curious custom prevailed on the 17th November respecting which I had not then sufficient curiosity to inquire.

Two or more boys would take one against whom they had any spite or grudge, and having lifted him by the arms and legs would bump him on the hard stones of the cloisters.

I have often, since I left the school, wondered what could be the origin of this practice, and more especially as the day was recognised as having some connexion with Queen Elizabeth.

In reading "Sir Roger de Coverley" with notes by Willis, published in the *Traveller's Library*, I find at p. 134. what I consider a fair explanation. A full account is there given of the manner in which the citizens of London intended to celebrate, in 1711, the anniversary of Queen Elizabeth's accession on 17th November; some parts of which would almost seem to have been copied during the excitement against the papal bull in November 1850.

I have little doubt that originally the unfortunate boy who had to endure the rude bumping by his schoolfellows was intended to represent the pope or one of his emissaries, and that those who inflicted the punishment were looked upon as good Protestants.

Is there any other school where this day is celebrated; and if so, what particular custom prevails there?

The boys always attended morning service at Christ Church on this day. F. B. RELTON.

251. *Chatter-box.*—The derivation of this word would seem very plain, and yet I have some doubts about it. I used to think that we called a person a "chatter-box" because he or she was, metaphorically speaking, a box full of chatter, as we should call another person a *bag-of-bones*. And this seemed confirmed by the German *plaudertasche*, or a *chatter-bag*, till I learnt from Wackernagel, *Glossar*, that in the Middle High German *Tasche=a woman*. (See under "Flattertasche.") I believe we meet with the word again in the epithet *Maultasche* applied to the celebrated Margaret Maultasche, the wife of Louis the Elder; *i. e.* Margaret, the woman with the large mouth. The word also occurs in the Danish *Taske=a girl, a wench*. Hence, I conclude that there is no doubt but that the German *plaudertasche* means a chattering woman. Has our *chatter-box* the same meaning—*i. e.* is there a word for *woman* or *female* in any of our ancient languages from which *box* might arise? The only word which occurs to me just now as confirming such a supposition is *buxom* ("to be bonere and buxom, in bedde and at borde." Ancient Matrimony Service), which is thus=*womanly*. J. M. (4)

St. Mary Tavy, Tavistock.

252. *Printing in* 1449, *and Shakspeare.*—As the *Esil* controversy seems now, if not settled, to be at least lulled, at the risk of stirring up another Shakspearean discussion, I venture to set down a passage in the *Second Part of Henry VI.*, which I have never yet seen satisfactorily explained. It is—

"Act IV. Scene 7.—*Cade.* . . . Thou hast most traitorously corrupted the youth of the realm, in erecting a grammar-school: and whereas, before, our forefathers had no other books but the score and the tally, *thou hast caused printing to be used;* and contrary to the king, his crown and dignity, *thou hast built a paper-mill.*"

Is this a mere wilful anachronism on Shakspeare's part; or had "that misunderstood politician" Mr. John Cade any ground for this particular accusation against the Lord Treasurer Say? Perhaps some of your correspondents who have contributed the very interesting Notes on Caxton and Printing will elucidate the matter. W. FRASER.

253. *Texts before Sermons.*—What is the origin of, and the authority for our present use of texts of Holy Scripture before sermons? In the Roman Catholic church the custom, I believe, is not the same. The homilies used in the Church of England have no texts. In the ancient Postils, was the gospel for the day again read from the pulpit, or were the hearers supposed to carry it in their minds? It is quite clear that texts are now in most cases merely the pegs whereon the sermon is hung, so to speak, and are not read as passages of Holy Scripture to be expounded to an audience ignorant of the meaning of the sacred volume. Perhaps this Query may draw forth some remarks on the subject. G. R. M.

254. *Paradyse, Hell, Purgatory.*—Can any of your correspondents favour me with the history and uses of three Chambers or Houses in West-

minster Hall, which in the reigns of Henry VII. and VIII. bore these portentous names? The custody of them was evidently a source of profit; as there are several grants of it to "squires of the king's body" and others. (See *Rymer*, xii. 275., xiii. 34.; *Rot. Parl.* vi. 372.) Φ.

255. *Dead Letter.* — "If the editor of 'NOTES AND QUERIES' will accept an indirect suggestion, we should be glad if he, or some of his learned correspondents, would inform the public of the origin or antiquity of the popular saying by which a thing, under certain circumstances, is designated as a 'dead letter.'"

[Being unwilling that the foregoing Query, which we have taken from an admirable article on the Dead Letters of the Post Office, which appeared in *The Times* of Tuesday last, should itself become a *dead letter*, we have transferred it to our columns in hopes that some of our learned correspondents will explain the origin, and show the antiquity of the phrase by instances of its earliest use. We do not believe that it is a Post Office technicality transferred to the vocabulary of every-day life, but that it is in some way connected with "the letter" that "killeth."]

256. *Dominus Bathurst, &c.*—Who was "Dominus Bathurst," a Commoner of Winchester in 1688? "Dominus Anvers" and "Dominus Modyford" occur in 1694; who were they?

MACKENZIE WALCOTT, M.A.

257. *Grammar Schools.*—The Editor of the *Family Almanack* would be glad if any of the readers of the "NOTES AND QUERIES" could inform him whether the Grammar Schools founded in the following places are still open to scholars:—

Neale's School, March, Cambridgeshire; Dilhorne, Staffordshire; Kirton in Lindsay, Lincolnshire; Kirton in Holland, Lincolnshire; Nuneaton, Warwickshire; Pilkington School, Prestwich, Lancashire; Royston, Yorkshire; Bolton School, Scorton, Yorkshire; Lovel's School, Stickney, Lincolnshire; Stourbridge, Worcestershire; Tottenham, Middlesex.

Any letter on the subject can be forwarded to the publisher, 377. Strand.

258. *Fermilodum.*—I have an antique metal seal in my possession, which is about two inches and a quarter in diameter, having on its exterior circle in small capitals SIGILLVM+CIVITATIS+FERMILODVM. I wish to know if a place with such a seal could be called a *City*, and want a literal translation of it. My native town was originated by a monastic establishment, and several of the names of the streets have long puzzled the learned, such as *May-gate*, *Colorow* (Collierow), *Pill* or Peel Muir: a place called the Rhodes is also in the vicinity. Would any of your antiquarian correspondents give derivations of those streets? H. E.

259. *Lord Hungerford.* — Who was the Lord Hungerford who was hanged and degraded (and for what crime?), and who is said in Defoe's *Tour* (cited in Southey's *Commonplace Book*, 4th series, p. 429.) to have had a toad put into his coat of arms? Where can such coat of arms be seen?

J. R. RELTON.

260. *Consecration of Bishops in Sweden.* — As I see "NOTES AND QUERIES" attracts notice in Sweden, may I ask whether any record exists of the consecration of Bothvidus Sermonis, who was appointed to the see of Strengness by King Gustavus Vasa in 1536? E. H. A.

Minor Queries Answered.

Effigy of a Pilgrim. — There is in the parish church of Ashby-de-la-Zouch an effigy, which is very interesting from its extreme rarity; it is placed under a depressed arch in the north wall of the interior of the edifice, and consists of a recumbent figure of a pilgrim habited in a cloak and short boots, which lace in front with six holes just above the instep: his legs are bare, and so is his head, but his cockle hat lies under his right shoulder; his scrip, hanging from his right shoulder to his left side, is tolerably perfect; but his row of beads, suspended from his left shoulder to his right side, is mutilated, as is also his staff; the hands, which were probably raised in prayer, are gone; a collar of SS. hangs from his neck (will this be of any use to MR. E. FOSS, Vol. iv., p. 147.?); the feet of the pilgrim rest against a curious looking animal, which is said to be a dog.

Nothing is known as to whom the effigy represents, and I have not Nichols's *Leicestershire* by me, to see if he hazards an opinion on the subject. I shall feel much obliged by any of your numerous readers kindly informing me where other effigies of pilgrims are to be found, because if anything is known of them it may possibly help to elucidate this present case of obscurity. THOS. LAURENCE.

Ashby-de-la-Zouch.

[Nichols, in his *Leicestershire*, vol. iii. p. 623., has given some account of this effigy from Carter and Burton, together with two sketches of the monument. Carter says, "There is no tradition to determine whom this figure represents; but Mr. Gough thinks that it was some person of authority, perhaps a keeper of the castle, or a bailiff of the town." This monument had been noticed by Mr. Burton, subsequent to the publication of his *History*; for in the margin of his volume is this MS. note, and a slight sketch of the tomb, when the scrip and staff were more perfect than they are at present:—"On the north side of the church, near to the great north door, lieth in the wall an ancient monument of a Palmer in alabaster, which I guess to be of some of the family of Zouch; which, for the expressing of the manner of the habit, I caused to be cut and inserted." This sketch is also engraved in plate lxxvi. of Nichols's *Leicestershire*.]

"*Modern Universal History.*" — At the conclusion of the preface of this History, in vol. xvi. of the first edition, it is stated, "this work is illustrated by the most complete set of maps that modern geography furnishes." My copy is a very fine one, but I do not find any maps whatever in it. Can any of your readers inform me whether such maps exist; and if so, in what volumes, and at what pages, they ought to be? Are they to be obtained separately? S. QUARTO.

[The maps and charts, thirty-seven in number, to the *Modern* part of the *Universal History*, were published separately, in folio, 1766: the volume and page where they are to be inserted are given on each plate.]

Origin of Evil.—Where shall I find this problem fully discussed? A. A. D.

[In Abp. King's *Essay on the Origin of Evil*, translated by Bishop Law, which has passed through several editions.]

Nolo Episcopari.—Why is this phrase applied to a *feigned reluctance* in accepting an offer? A. A. D.

[From a note in Blackstone's *Commentaries*, vol. i. p. 380., edit. Christian, we learn that "it is a prevailing vulgar error, that every bishop, before he accepts the bishoprick which is offered him, affects a maiden coyness, and answers *Nolo episcopari*. The origin of these words and the notion I have not been able to discover; the bishops certainly give no such refusal at present, and I am inclined to think they never did at any time in this country."]

Authors of the Homilies.—Presuming that the authors of the Church Homilies are well known, their writings having been adopted by our church, and set forth and enjoined by authority to be read in all churches, I fear I am only showing great ignorance by asking where I can meet with a list of the writers of those discourses, distinguishing which of the Homilies were written by each author; and if the writers of some of them be unknown, then I should be glad to have the names of such as are known, and the particular Homilies which were written by them. G. R. C.

[Carwithen, in his *History of the Church of England*, vol. i. p. 221. note *g*, speaking of the first book of Homilies, says, "These Homilies were the work of Cranmer, Ridley, Latimer, Hopkins, and Becon, one of Cranmer's chaplains. There is little but internal evidence by which the author of any particular Homily can be ascertained. The Homily 'Of the Salvation of Mankind,' being the third as they are now placed, was ascribed by Gardiner to Cranmer; and Cranmer never denied that it was his. The eleventh, in three parts, is by Becon; and it is printed among his works published by himself in three volumes folio. It is in the second volume." Consult also Le Bas' *Life of Cranmer*, vol. i. p. 284., and Soames' *Hist. of the Reformation*, vol. iii. p. 56.]

Family of Hotham of Yorkshire.—The family of Hotham, or Hothum, of Boudeby in Yorkshire, acquired large possessions in Kilkenny at an early period, apparently in consequence of an intermarriage with the Le Despencers, lords of a third of the liberty of Kilkenny. Can any reader of "NOTES AND QUERIES" supply me with a pedigree of that family, especially as connecting therewith Sir John Hotham, Bishop of Ossory, 1779—1782? Any particulars respecting the life of that prelate will also be thankfully acknowledged: he is said to have been a member of an old Yorkshire family. (Cotton's *Fasti Ecclesiæ Hibernicæ*, vol. ii. p. 288.) JAMES GRAVES.

Kilkenny, Oct. 11. 1851.

[There are several references to the Hotham family in Sims' *Index to all the Pedigrees and Arms in the Heralds' Visitations and other Genealogical MSS. in the British Museum*, under Yorkshire. Granger (*Biographical Hist.*, vol. ii. p. 217.) has given a short account of Sir John Hotham, Governor of Hull *temp.* Charles I. See also *Gentleman's Mag.*, vol. lxiv. p. 182., for a notice of Sir Charles; and vol. lxviii. p. 633. for an account of the death of Lady Dorothy Hotham.]

Vogelweide. — What authority has Longfellow for his legend of *Walter of the Bird Meadow?* I find this epitaph given as his in Hone:

"Pascua qui volucrum vivus, Walthere, fuisti,
Qui flos eloquii, qui Palladis os, obiisti!
Ergo quod aureolam probitas tua possit habere,
Qui legit, hic dicat — 'Deus istius miserere!'"

Has Julius Mosen's *Legend of the Crossbill*, translated by Longfellow, any more ancient foundation? MORTIMER COLLINS.

[The epitaph, and a very interesting sketch of the life of *Walter Vogelweide*, with some ably translated specimens of his poetical compositions, will be found in the late Edgar Taylor's *Lays of the Minnisingers*, 8vo. London, 1825.]

Meaning of Skeatta.—What is a silver Skeatta? See *Gent. Mag.*, May, 1851, p. 537.

J. R. RELTON.

[Mr. Akerman, in his very useful *Numismatic Manual*, p. 227., says, "The word *sceatta* is by some derived from *sceat*, a *part* or *portion*. Professor White, in a paper read to the Ashmolean Society, remarks, that it is of Mœso-Gothic origin, *scatt* signifying in the Gospels of Uphilas a *pound*, a *penny*, and, indeed, money in general." Ruding observes that, "Whatever might have been the precise value of the *sceatta*, it was undoubtedly the smallest coin known among the Saxons at the latter end of the seventh century, as appears from its forming part of a proverb: Ne sceat ne scilling, *From the least to the greatest.*"]

Replies.

MARRIAGE OF ECCLESIASTICS.

(Vol. iv., pp. 57. 125. 193. 196. 298.)

Your general readers have reason to be as much obliged as myself to your correspondents CEPHAS

and K. S. for the information contained in the former's criticisms, and the latter's addition to what you had inserted in my name on the subject of clerical marriages.

Cephas is very fair; for he does not find fault with other persons' versions of the first part of Heb. xiii. 4. without giving his own version to be compared; and he states the ground of his criticisms on my reference to it. He has kindly told your readers, what they might have conjectured from the Italics in our authorized version, that in rendering Τίμιος ὁ γάμος ἐν πᾶσι, "Marriage *is* honourable in all," they inserted *is*; and to show your readers an example of keeping closer to the original, he himself renders it as follows: "Let (the laws of) marriage be revered in all *things*, and the marriage bed be undefiled."

Then comes his exposure of my unhappy mistake: "H. Walter mistakes the adjective *feminine* ἐν πᾶσι as meaning *all men*." Really, had I known that πᾶσι was an adjective feminine, I could scarcely have fallen into the mistake of supposing it to mean *all men*. But many of your readers will be likely to feel some sympathy for my error, while they learn from Cephas that the ordinary Greek grammars, in which they can have proceeded but a very few pages before they read and were called upon to repeat the cases of πας, πασα, παν, were quite wrong in teaching us that though πᾶσι might be either masculine or neuter, it must not be taken for a feminine form. But before we correct this error in one of the first pages of our grammar, I presume that we should all like to know from what recondite source Cephas has discovered that πασι, and not πασαις, is the feminine form of this constantly-recurring adjective.

But farther, p. 193. will show that I did not give him a right to assume that I should construe πασι "all *men*." For under my *mistaken* view of its being masculine, I thought the weaker sex was included; and being myself a married man, I knew that marriage comprehends women as well as men.

But there is still more to be learnt from the criticisms of Cephas, which the learned world never knew before. For, having told us that πᾶσι is an adjective feminine, he adds, "it signifies here *in all things*;" whereas the grammars have long taught that *things* must not be understood unless the adjective be neuter. Perhaps he had better concede that the grammars have not been wrong in allowing that πᾶσι may be neuter; and then, as we know that it is also masculine, and he knows it to be feminine, it must be admitted to be of all genders; and so young learners will be spared all the trouble of distinguishing between them. If it be admitted that πᾶσι is neuter here, it may signify *all things*.

My other mistake, he says, has been that of not perceiving that the imperative *let* should be supplied, instead of the indicative *be*. This must be allowed to be open to debate; but as the proper meaning of τίμιος is "to be esteemed honourable," "had in reputation" (Acts v. 34.), will it be a mistake to say, that the primitive Christians would properly respect marriage, in their clergy as well as in others, on the ground of the Scriptures saying, "Let marriage be esteemed honourably in every respect?" Could they properly want ground for allowing it to the clergy, when they could also read 1 Tim. iii. 2. 11., and Titus i. 6.? As Cephas quotes the Vulgate for authority in favour of *enim* in the next clause, he might have told your readers to respect its authority in rendering the first clause, "Honorabile connubium in omnibus." And if he has no new rules for correcting Syriac as well as Greek, that very ancient version, though the gender of the adjective be ambiguous in the equivalent to πᾶσι, renders the next clause, "and *their* couch *is* pure," showing that *persons* were understood.

Next comes K. S., who tells your readers that Whiston quotes the well-known *Doctor* Wall for evidence as to the prohibition of second marriages among the Greek clergy, before the Council of Nice. I should like to know something of this *well-known Doctor*. There was a well-known Mr. Wall, who wrote on baptism; and there was a Don Ricardo Wall, a Spanish minister of state, well known in his day; and there was a Governor Wall, too well known from his being hanged; but I cannot find that any of these was a Doctor, so as to be the well-known Doctor Wall, whose "authority no one would willingly undervalue," (p. 299.) As for poor Whiston, his name was well known too, as a bye-word for a person somewhat crazy, when he quitted those mathematical studies which compelled him to fix his mind on his subject with steadiness whilst pursuing them. K. S. has told us that he terms "the *Apostolic Constitutions* the most sacred of the canonical books of the New Testament." Such an opinion is quite enough as a test of Whiston's power of judging in such questions. After much discussion, the most learned of modern investigators assigns the compilation of the first six books of those *Constitutions* to the end of the third century, and the eighth to the middle of the fourth.

In the remarks to which Cephas has thus adverted, I gave some evidence of marriages among ecclesiastics, at later dates than your correspondent supposes such to have been allowed. Can he disprove that evidence? (See Vol. iv., p. 194.)

Henry Walter.

Your correspondent Cephas attacks the authorised version of Heb. xiii. 4., and favours your readers with another. I venture to offer a few remarks on both these points.

I. He thinks —

"The authors of the authorised version advisedly

inserted *is* instead of *let*, to forward their own new (?) doctrines."

Doubtless whatever the translators did was done "*advisedly*;" but what proof has CEPHAS that they adopted the present version *merely* to serve their own "interest?" Some verb *must* be supplied, and either form will suit the passage. It is true that Hammond prefers *let* to *is*, but there is as great authority on the other side.

1. St. Chrysostom:

"*For marriage is honourable, and the bed undefiled:* why art thou ashamed of the honourable; why blushest thou at the undefiled?" — *Hom. XII.* (Colos.vi.), Oxf. Trans., vol. xiv. p. 330.

"*For marriage is honourable.*"—*Hom. X.* (1 Tim. i.), Oxf. Trans., vol. xii. p. 77.

"And this I say, not as accusing marriage; *for it is honourable:* but those who have used it amiss." — *Hom. IX.* (2 Corin. iii.), Oxf. T., vol. xxvii. p. 120.

"And the blessed Paul says, '*Marriage is honourable in all, and the bed undefiled;*' but he has nowhere said, that the care of riches is honourable, but the reverse."—*Hom. V.* (Tit. ii.), Oxf. T., vol. xii. p. 313.

"Thus marriage is accounted an honourable thing both by us and by those without: and *it is honourable.*" — *Hom. XII.* (1 Cor. ii.), Oxf. T., vol. iv. p. 160.

2. St. Augustine:

"Hear what God saith; not what thine own mind, in indulgence to thine own sins, may say, or what thy friend, thine enemy rather and his own too, bound in the same bond of iniquity with thee, may say. Hear then what the Apostle saith: '*Marriage is honourable in all, and the bed undefiled. But whoremongers and adulterers God will judge.*" — *Hom. on N. T.*, Serm. xxxii. [82 B], Oxf. T., vol. xvi. p. 263.

"'*Honourable, therefore, is marriage in all,* [he had just before been speaking of married persons] *and the bed undefiled.*' And this we do not so call a good, as that it is a good in comparison of fornication," &c. — *Short Treat. de Bono Conjug.*, Oxf. T., vol. xxii. p. 283.

3. St. Jerome, to whose authority perhaps CEPHAS will sooner bow on a version of Holy Scripture than to Hammond's:

"Illi scriptum est: 'Honorabiles nuptiæ, et cubile immaculatum:' Tibi legitur, 'Fornicatores *autem* et adulteros judicabit Deus.'" — 69. *Epist. ad Ocean. Hier. Op.*, vol. i. f. 325. Basileæ. Ed. Erasm. 1526.

In all these passages the words are quoted *affirmatively*, as is evident from the context: and it seems more likely, as well as more charitable, to believe that our translators were induced to adopt the present version in deference to such authorities, than to impute to them paltry motives of party purposes, which at the same time they have themselves taken the surest means to get exposed, by printing the inserted word in Italics. Can CEPHAS adduce any Father who quotes the text as he would read it, in the imperative mood, and with the sense of "all things," not "all persons?" There may be such, but they require to be alleged in the face of positive and adverse testimony. It is evident that the mere substitution of ἔστω for ἐστι, without an entire change of the rest of the passage, will make no difference; for that which was an assertion before will then have become a command.

II. CEPHAS proposes another version, and observes, "H. WALTER mistakes the adjective feminine ἐν πᾶσι as meaning 'all men,' whereas it signifies here 'in all things.'" Probably this is the first time that MR. H. WALTER and your other readers ever heard that ἐν πᾶσι was a *feminine* adjective. Your learned critic must surely have either forgotten his Greek grammar, in his haste to correct the translators of the Bible, or else is not strong in the genders; for he has unluckily hit upon the very gender which πᾶσι cannot be, by any possibility. But let it pass for a "lapsus memoriæ." However, he supports his version of "all things" by one other passage, 2 Cor. xi. 6., where yet it *may* be translated, as Hammond himself does in the margin, "among all men" (cf. v. 8.): and I will offer him one other:

ἵνα ἐν πᾶσι δοξάζηται ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ.— 1 Pet. iv. 11.
[Scil. χαρίσμασιν.]

But does CEPHAS mean to say that ἐν πᾶσι is *always* to be thus rendered, when found without a substantive? Here are five passages from St Paul's Epistles, in which, with one possible exception, it *evidently* means "persons," not "things."

1. ὁ δὲ αὐτός ἐστι Θεὸς, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. —1 Cor. xii. 6.
2. ἵνα ᾖ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν. — 1 Cor. xv. 28.
3. βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος, ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χριστός. — Col. iii. 11.
4. ταῦτα μελέτα, ἐν τούτοις ἴσθι· ἵνα σοῦ ἡ προκοπὴ φανερὰ ᾖ ἐν πᾶσιν. — 1 Tim. iv. 15.
5. ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις. — 1 Cor. viii. 7.

Upon the whole, then, I imagine that if any one will take the trouble to compare the passages above cited, and others in which the phrase ἐν πᾶσι is used, he will find that *generally* it refers to "persons," and requires to be limited by the context before it bears the sense of "*things:*" — in other words, that the former meaning is to be considered the rule, the latter the exception. E. A. D.

Is not this somewhat dangerous ground for "NOTES AND QUERIES" to venture upon, bearing in mind "the depths profound" of disputatious polemics by which it is bounded? As, however, A. B. C. has, to a certain extent, led you forward, it were well for you to offer a more sufficient direction to the intricacies of the way, than can be found in the only half-informed "Replies" which have hitherto been given to his inquiry. This is the more necessary, as we now are accustomed to

turn to you for the resolution of many of our doubts; and, under these circumstances, it were better that you spake not at all, than that your language be incomplete or uncertain. But the present question, from the very nature of the case, is involved in some difficulty; and, to set about the proof of individual instances of the non-celibate *as a rule* of the bishops of the primitive Church, or to discuss probabilities, which have already formed the subject of much παραδιατριβή, would fill more of your pages than you would be ready to devote to such a purpose. It would best then subserve the intentions of your publication, upon such a matter as the present, to direct the attention of your correspondents to accredited sources of information, and leave them to work out the results for themselves. Voluminous are these authorities, but it will be found that the following contain the entire subject in dispute, as presented by the combatants on both sides; namely, *The Defense of the Apologie*, edit. fol. 1571, pp. 194—231. 540—545.; Wharton's *Treatise of the Celibacy of the Clergy*, in Gibson's *Preservative against Popery*, fol. 1738, vol. i. pp. 278—339.; and Preby. Payne's *Texts Examin'd*, &c., in *the same*, pp. 340—359. Previously, however, to commencing the study of these authorities, I would recommend a perusal of the statement made by Messrs. Berington and Kirk, on the celibacy of the clergy, in *The Faith of Catholics*, &c., edit. 1830, p. 384.

COWGILL.

[COWGILL is right: the question of the Marriage of Ecclesiastics is not calculated for our pages. But our correspondent CEPHAS having impugned the scholarship of H. WALTER, and the honesty of the translators of the authorized version, justice required that we should insert MR. WALTER's answer, and one of the many replies we have received in defence of the translators. With these, and COWGILL's references to authorities which may be consulted upon the question, the discussion in our columns must terminate.]

LORD STRAFFORD AND ARCHBISHOP USSHER.

(Vol. iv., p. 290.)

The question raised by PEREGRINUS is one of interest, which a comparison of original and trustworthy writers enables us soon to settle. It is no vulgar calumny which implicates Ussher in the advice which induced Charles I. to consent to the murder of Lord Strafford; and though it seems not unlikely that from timidity Ussher avoided giving any advice, but allowed it to be inferred that he coincided in the counsel of Williams; after weighing the evidence on this subject it is, to say the least, impossible for us to believe for an instant that he acted in the same noble manner as Bishop Juxon. Thus far is clear, that Bishop Juxon, knowing that the king was satisfied of the innocence of Lord Strafford, besought him to refuse to allow of the execution, and to "trust God with the rest." Neither is it denied that Bishops Williams, Potter, and Morton advised the king to assent to the bill of attainder, on the ground that he was only assenting to the deeds of others, and was not himself acting responsibly. And assuredly the same evidence which carries us thus far, will not allow of our supposing that Ussher joined with Juxon, though, as I have said before, he may, when summoned, have avoided giving any advice. The facts seem simply these: when it was known that the king, satisfied of the innocence of Lord Strafford, hesitated about affixing his signature to the bill, or granting a commission to others to do so, the London rabble, lord mayor, and prentice lads were next called up, and the safety of the royal family menaced. This led to the queen's solicitation, that Charles would regard the lives of his family and sacrifice Strafford. Still the king could not be moved. He had scruples of conscience, as well he might. This the peers knowing, they *selected* four bishops who should satisfy these scruples: the four thus selected were Ussher, Williams, Morton, and Potter. On Sunday morning, the 9th of May, the *four* should have proceeded to Whitehall: the *three* latter did so; but Ussher preferred the safer course of going and preaching at St. Paul's, Covent Garden, leaving to his brother bishops the task of distinguishing between the king's private conscience and his corporate one. The king, not satisfied to leave the matter in the hands of those specially selected to urge his consent, summoned the Privy Council. Juxon was present as Lord Treasurer, and gave that noble and truly Christian advice: "Sir, you know the judgment of your own conscience; I beseech you follow that, and trust God with the rest." Moved by this, and by his own conviction of Strafford's innocence, the king still refused assent; and it was needful to hold another meeting, which was done in the evening of the same day. As evening service had not been introduced into churches, Ussher was present at the palace, and by his silence acquiesced in the advice tendered by Bishop Williams. After the bill was signed, he broke silence in useless regrets. But it was then too late to benefit Strafford, and quite safe to utter his own opinions. In opposition to this, which rests upon indisputable evidence, and with which Ussher's own statement entirely accords, PEREGRINUS adduces the fact that Ussher attended Strafford on the scaffold. But what does this prove? Merely that the faction which would not tolerate that Laud or Juxon should minister the last offices of the Church to their dying friend, did not object to Ussher's presence; and that Strafford, who could have known nothing of what had passed on Sunday in the interior of Whitehall, gladly accepted the consolations of religion from the hands of the timid Primate of all Ireland.

The substance of what appears in Elrington's *Life of Ussher* had been long before stated by Dr. Thomas Smith in his *Vita Jacobi Usserii*, apud *Vitæ quorundam Erudit. et Illust. Virorum;* but if, in addition, PEREGRINUS would consult May's *History of the Long Parliament;* Echard's *History of England*, bk. ii. ch. i.; Whitelocke's *Memorials*, p. 45.; Rushworth; Collier's *Ecclesiastical History*, t. ii. p. 801.; Dr. Knowler, in Preface to *The Earl of Strafford's Letters and Dispatches;* Dr. South, in *Sermon on Rom.* xi. 33.; and Sir George Radcliffe's Essay in Appendix to *Letters, &c. of Lord Strafford*, t. ii. p. 432., I doubt not but that he will come to the conclusion that the above sketch is only consistent with stern fact. W. DN.

SCULPTURED STONES IN THE NORTH OF SCOTLAND.

(Vol. iv., p. 86.)

ABERDONIENSIS tells us that Mr. Chalmers, of Auldbar, had got drawings of the sculptured stone obelisks in Angus lithographed for the Bannatyne Club, and that the work had excited considerable interest, and that the Spalding Club of Aberdeen are now obtaining drawings of the stones of this description in the north of Scotland. Circulars from the Spalding Club desiring information had been sent to a large number of the clergy, to which answers had been received only from a small portion, and he desired further information. These monuments, he states, are not to be found south of the Forth, and I am told not further north than Sutherlandshire. It would be desirable to know what these sculptured obelisks and the sculptures on them are; if symbolical, of what, or what they serve to illustrate; the supposed race and date to which they are referable. What the Veronese antiquarians, Maffei and Bianchini, did from the nation's ancient remains to throw light on history, shows what may be done. In Orkney no sculptured stone, or stone with a runic inscription, has been noticed among its circles of standing stones, or single bantasteins; and though it is right to admit that attention has not been directed to seeking them, yet I do not believe they could have escaped observation had there been any such. The absence of runic stones in Orkney appears singular in a country certainly Scandinavian from its conquest by Harold Harfager, king of Norway, A.D. 895 (or perhaps earlier), till its transfer to Scotland in 1468 in mortgage for a part of the marriage portion of the Danish princess who became the queen of James III. of Scotland by treaty between the countries of Denmark and Norway and Scotland. In Zetland Dr. Hibbert noticed a few ruins, and within these few days the peregrinations of the Spalding Club have brought to notice, in the Island of Bruray, a stone of runic state, having inscribed on it letters like runic characters, and sculptures in relief, but decayed. A drawing is being made of it, to satisfy antiquarian curiosity. It may merit notice that *no* runic stones have been found in Orkney, nor circles of standing stones in Zetland. The sculptures of classic antiquity have been made use of to elucidate history, and it is equally to be desired that those Scottish sculptured remains should, if possible, be rescued from what Sir Francis Palgrave calls the "speechless past," and made to tell their tale in illustration of the earlier period of Scottish or Caledonian story. W. H. F.

ANAGRAMS.

(Vol. iv., pp. 226. 297.)

As anagrams have been admitted into your pages, perhaps the following, on the merits of your publication, may find a place.

(1.) Every one will allow that "NOTES AND QUERIES" is *a Question-Sender*, and a very efficient one too.

(2.) Always ready to furnish information, it says to all, *O send in a Request.*

(3.) Its principles are loyal and constitutional, for its very name, in other words, is *Queens and Tories.*

(4.) It is suited to all classes, for while it instructs the people, it *tires no sad queen.*

(5.) It promotes peaceful studies so much that it *ends a queen's riot.*

(6.) The new subscriber finds it so interesting that on his bookseller's asking if he wishes to continue it, he is sure to say, *No end as I request.*

(7.) Lastly, its pages are only too absorbing; for I often observe (after dinner) my friend *A—n's nose quite red.*

Hoping the editor, who must be accustomed, from the variety of his contributions, to (8) *stand queer noise*, will excuse this trifling, I beg to subscribe myself, (9) DAN. STONE, ESQUIRE.

As some of your readers feel an interest in anagrams, I venture to make an additional contribution. Polemics apart, it will strike most persons as remarkably happy:

"But, holie father, I am certifyed
That they youre power and policye deride;
And how of you they make an anagram,
The best and bitterest that the wits could frame.
As thus:
Supremus Pontifex Romanus.
Annagramma:
O non sum super petram fixus."

It occurs in Taylor's *Suddaine Turne of Fortune's Wheele*, lately printed for private circulation, under the care of Mr. Halliwell. C. H.

I am surprised not one of your correspondents has noticed the anagram by George Herbert on

Roma. As it is a good specimen of what may be called "learned trifling," I subjoin a copy of it:—

"Roma dabit oram, Maro,
Ramo, armo, mora, et amor.

"Roma tuum nomen quam non pertransiit *Oram*
Cum Latium ferrent sæcula prisca jugum?
Non deerat vel fama tibi, vel carmina famæ,
Unde *Maro* laudes duxit ad astra tuas.
At nunc exsucco similis tua gloria *Ramo*
A veteri trunco et nobilitate cadit.
Laus antiqua et honor perierunt, te velut *Armo*
Jam deturbârunt tempora longa suo.
Quin tibi jam desperatæ *Mora* nulla medetur;
Qua Fabio quondam sub duce nata salus.
Hinc te olim gentes miratæ odêre vicissim;
Et cum sublata laude recedit *Amor*."

H. C. K.

Amongst George Herbert's *Poems* is an anagram, which I shall only allude to, as it is upon a sacred subject; and Fulke Greville, Lord Brooke, has left us a play upon his own name, which would scarcely satisfy the requirements of Mr. Breen. However, I am glad of any opportunity of referring to our great English Lucretius, and will transcribe it: —

"Let no man aske my name,
Nor what else I should be;
For *Greiv-Ill*, paine, forlorne estate
Doe best decipher me."

"Cælica," sonnet lxxxiii. *Works*, p. 233. Lond. 1633.

To me the most satisfactory anagram in the English language is that by the witty satirist Cleveland upon Oliver Cromwell:

Protector. O Portet C. R.

Cleveland's *Works*, p. 343. Lond. 1687.

Rt.

Warmington, Oct. 18. 1851.

THE LOCUSTS OF THE NEW TESTAMENT.

(Vol. iv., p. 255.)

The Romaic version of Matt. iv. 4. is almost verbally taken from the Greek, "ἡ δὲ τροφὴ αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον." In Mark i. 6., the expression is ἐσθίων ἀκρίδας. The only other place in the New Testament where the word ἀκρὶς is found, is in Rev. ix. 3. 7., where it plainly means a locust.

In the Septuagint version the word is commonly used for the Hebrew אַרְבֶּה, a locust, of the meaning of which there is no dispute; as in Exodus, x. 4. 12, 13, 14.; Deut. xxviii. 38.; Joel, i. 4., ii. 25.; Ps. cv. 34., &c.

In other places the word ἀκρὶς in the Septuagint corresponds to חָגָב in the Hebrew, as in Numb. xiii. 33.; Is. xl. 22.; and that this was a species of locust which was eatable, appears from Lev. xi. 21, 22.:

"Yet there may ye eat of every *flying* creeping thing that goeth upon all fours, which have legs above their feet, to leap withal upon the earth; even those of them ye may eat, the locust (אֶת הָאַרְבֶּה, τὸν βροῦχον) after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper (אֶת הֶחָגָב, τὴν ἀκρίδα) after his kind."

That locusts were eaten in the East is plain from Pliny, who in xi. 29. relates this of the Parthians; and in vi. 30. of the Ethiopians, among whom was a tribe called Acridophagi, from their use of the ἀκρὶς for food.

There seems, then, no reason to suppose that in Matt. iv. 4., Mark i. 6., the word ἀκρίδες should be taken to mean anything but locusts.

It was, however, a very ancient opinion that the word ἀκρίδες here means ἀκρόδρυα, or ἄκρα δρύων, or ἀκρέμονες, or ἀκρίσματα, the ends of the branches of trees; although the word ἀκρίδες is never used in this sense by pure Greek writers. T. C.

Durham.

The interpretation of ἀκρίδες (Matt. iii. 4.) suggested to Βορέας is not new. Isidorus Pelusiota (Epist. i. 132.) says:

"αἱ ἀκρίδες, αἷς Ἰωάννης ἐτρέφετο, οὐ ζῷά εἰσιν, ὥς τινες οἴονται ἀμαθῶς, κανθάροις ἀπεοίκοτα· μὴ γένοιτο· ἀλλ' ἀκρέμονες βοτανῶν ἢ φυτῶν."

Chrysostom, Theophylact, and others, either adopt or quote the same interpretation, as may be seen by referring to Suicer, *Thes. Eccl.*, under the word Ἀκρὶς.

But in the absence of any direct proof that the word was ever used in this sense, I do not think it safe to adopt interpretations which possibly rested only on some tradition.

There is positive proof that locusts were eaten by some people. In Lev. xi. 22. we have,

"These of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind."

In this passage we find ἀκρίδα used by the LXX. for the Hebrew חָגָב, the last of the four kinds specified. I find in several commentators whom I have consulted, reference to Bochart's *Hierozoicon*, ii. 4. 7., but as I have not the book by me, I must be content with referring your correspondent to it; and if he will look at the commentaries of Elsner and Kuinoel, and Schleusner's *Lexicon*, he will find references to so many authors in confirmation of the fact in question, that I think he will not disagree with me in concluding that where the balance of learned opinion, as well as of evidence, is so great in favour of one interpretation, we ought not rashly to take up another, however intelligent the party may be by whom it was suggested.

I have just looked into Wolfius on the New Testament, and there find a list of writers who

have adopted the interpretations of the Father above mentioned, and also a host of others who defend the received explanation. If they should be within the reach of Βορέας (as most of them are not in mine), he will be able to balance their arguments for himself. ב.

L—— Rectory, Somerset.

Perhaps the following may be useful to your correspondent Βορέας on the word ἀκρίδες, St. Matt. iii. 4.

Lev. xi. 22., we have an enumeration of the various kinds of locusts known to the Jews, viz. the locust proper, the bald locust, beetle, grasshopper; rendered in the Vulgate respectively, *bruchus*, *attacus*, *ophiomachus*, *locusta*, the latter by the Septuagint, ἀκρίδες. The Hebrew אַרְבֶּה, the locust proper, from רָבָה, to multiply, is used chiefly for the ravaging locust, as Exod. x. 12., probably a larger kind; while חָגָב, which is translated *grasshopper* in our version above, Vulg. *locusta*, Sept. ἀκρίδες, rendered by Fuerstius (*Heb. Conc.*) *locusta gregaria*, is mostly used as implying diminutiveness, as Numbers, xiii. 33., and but once as a devouring insect, 2 Chro. vii. 13. It is translated indiscriminately, in our version, *locust* and *grasshopper;* all these were edible and permitted to the Jews. Singularly enough, there is one passage in which this word חָגָב is used, viz. Eccl. xii. 5., in which it is doubted by some whether it may not mean a vegetable; but this is not the opinion of the best authorities. The observation of Grotius, by-the-bye, on the place is extremely curious, differing from all the other commentators.

What we learn from the Old Testament, then, is the probability that ἀκρίδες meant a smaller kind of locust; and that they were edible and permitted to the Jews. We have abundant evidence, moreover, from other quarters, that these locusts were prized as food by frequenters of the desert. Joh. Leo (*Descript. Africæ*, book ix., quoted by Drusius, *Crit. Sac.*) says:

"Arabiæ desertæ et Libyæ populi locustarum adventum pro felici habent omine; nam vel elixas, vel ad solem desiccatas, in farinam tundunt atque edunt."

Again, *Mercurialis, de Morb. Puerorum*, i. 3. ap. eun.:

"Refert Agatharchides, in libro de Mare Rubro, ἀκριδοφάγους, h.e. eos qui vescuntur locustis, corpora habere maxime extenuata et macilenta."

Fit food, therefore, of the ascetic. Theophylact understood by ἀκρίδες a wild herb or fruit; but all the most trustworthy commentators besides were of opinion that an animal was intended.

The modern Greek interpretation of ἀκρίδες, "the young and tender shoots of plants," may perhaps be traced in what Balth. Stolbergius (see his essay on this passage, the most copious of any) says; maintaining it to be an animal, he adds,—

"Insectum, infirmis pennis alatum, ac proinde altius non evolans, sic dictum ab uredine locorum quæ attingit; quasi loca usta. Græcè, ἀκρὶς, παρὰ τὰς ἄκρας τῶν ἀσταχύων καὶ τῶν φυτῶν νόμεσθαι."

The following from *Hieron. adv. Jovinian*, ii. 6., quoted by Drusius, while it asserts that locusts were esteemed as food in some countries, will, perhaps, account for the unwillingness of the Greek friend of your correspondent Βορέας to recognise an animal in the ἀκρίδες of John the Baptist:

"Apud orientales et Libyæ populos, quia per desertum et calidam eremi vastitatem locustarum nubes reperiuntur, locustis vesci moris est; hoc verum esse Johannes quoque Baptista probat. Compelle Phrygem et Ponticum ut locustas comedat, nefas putabit."

H. C. K.

—— Rectory, Hereford.

Will you permit me to observe that the proper word is *locusts?* For I remember when I was at Constantinople in the year 1809, that passing through the fruit and vegetable bazaar, I observed some dried fruits, resembling a large French bean pod; they appeared dry, and were of a brown colour. I inquired the name of "the fruit;" I was told they were "locusts." I was struck with the name, for I remembered the passage in the New Testament, and I could not reconcile my mind to St. John living upon locusts (the insects) and wild honey. I immediately tasted some of the fruit, and found it sweet and good, something similar to the date, but not so good, although nutritious. I was thus instantly convinced of the possibility of St. John living upon "locusts and wild honey" in the desert. I have related to you this fact as it occurred to me. The locust tree must be well known amongst horticulturalists. I do not pretend to enter into the question whether the translation is right or wrong, as I am no "scollard," as the old woman said. J. Bl.

There is in Malta, the north of Africa, and Syria, a tree called the locust tree; it bears a pod resembling the bean, and affords in those countries food for both man and horse, which I have no doubt in my own mind is the locust of the New Testament. If your correspondent feels curious on the subject, I would search the bottom of my portmanteau, and perhaps might be able to forward him a specimen. J. W.

Relative to the meaning of Ἀκρίδες in Matt. iii., I beg to refer your correspondent Βορέας to the note in Dr. Burton's *Gr. Test.*, where he will find reference to the authors who have discussed the question. Dx.

THE SOUL'S ERRAND.

(Vol. iv., p. 274.)

This beautiful little poem is assigned by Bishop Percy to Sir Walter Raleigh, by whom it is said to have been written the night before his execution; this assertion is, however, proved to be unfounded, from the fact that Raleigh was not executed until 1618, and the poem in question was printed in the second edition of Francis Davidson's *Poetical Rhapsody*, in 1608. "It is nevertheless possible," observes Sir Harris Nicolas (Introduction to *Poetical Rhapsody*, p. ci.), "that it was written by Raleigh the night before he *expected* to have been executed at Winchester, November, 1603, a circumstance which is perfectly reconcileable to dates, and in some degree accounts for the tradition alluded to." This ground must be now abandoned, as it is certain that MS. copies of the poem exist of a still earlier date. Malone had a MS. copy of it dated 1595 (*Shakspeare by Boswell*, vol. ii. p. 579.); Brydges speaks of one in the British Museum dated 1596 (*Lee Priory edit. of Raleigh's Works*, vol. viii. p. 725.); and Campbell says, "it can be traced to a MS. of a date as early as 1593" (*Specimens*, p. 57. second edit.).

"The Soul's Errand" is found in the folio edition of Joshua Sylvester's *Works*, and also in the poems of Lord Pembroke. Ritson, whose authority merits some attention, peremptorily attributes it to Francis Davison. "*The Answer to the Lye*," he observes, "usually ascribed to Raleigh, and pretended to have been written the night before his execution, was in fact by Francis Davison" (*Bib. Poet.* p. 308.).

The evidence in favour of these three claimants has been well examined by the Rev. John Hannah (see *Poems by Sir Henry Wotton, Sir Walter Raleigh, and others*, 12mo. 1845, pp. 89—99.), and completely set aside. The same gentleman has printed a curious poetical piece, from an old MS. Miscellany in the Chetham Library at Manchester (8012. p. 107), which does something to establish Raleigh's claim. It commences as follows:—

> "Go, Eccho of the minde;
> A careles troth protest;
> Make answere y^t *rude Rawly*
> No stomack can disgest."

"In these verses (remarks Mr. Hannah) three points especially deserve attention; first, that they assign the disputed poem to Raleigh *by name*; next, that they were written *when he was still alive*, as is plain from the concluding stanza; and lastly, that they give the reason why it has been found so difficult to discover its true author, for the 13th stanza intimates that 'The Lie was anonymous, though its writer was not altogether unknown."

Many MS. copies of "The Soul's Errand" exist. Two of them have been printed at the end of Sir Harris Nicolas's edition of Davison's *Poetical Rhapsody*; the one from Harl. MS. 2296., the other from a manuscript in the same collection, No. 6910.; the readings of which not only differ materially from each other, but in a slight degree also from the printed copies. The title in Davison is "The Lie," which is retained by Percy; that of "The Soul's Errand" was taken by Ellis from Sylvester's *Works*. In some copies it is called "The Farewell." EDWARD F. RIMBAULT.

The lines reported to have been written by Sir Walter Raleigh the night before his execution were *not*, I think, those alluded to by ÆGROTUS. In the *Reliquiæ Wottonianæ* are some few "poems found amongst the papers of Sir Henry Wotton," one of which is headed "Sir Walter Raleigh the Night before his Death," and is this:

> "Even such is *time* that takes on trust
> Our *youth*, our *joyes*, our all we have,
> And pays us but with *age* and *dust*;
> Who in the dark and silent grave
> (When we have wandered all our ways)
> Shuts up the story of our days.
> But from this *earth*, this *grave*, this *dust*,
> My God shall raise me up, I trust."—W. R.
> P. 396, 3d edition, London, 1672.

In the *Collection of Sacred Poetry*, edited for the Parker Society by Mr. Farr (vol. i. p. 236.), the lines I have adduced are headed "An Epitaph" and attributed to Sir W. Raleigh on the above melancholy occasion.

"The Soul's Errand," which ÆGROTUS quotes from, is entitled "The Farewell" in the same collection; but so much ambiguity rests upon Sir Walter's poetry that I shall merely add my conviction that the "Epitaph" is only a fragment—"judicent peritiores." RT.

Warmington, Oct. 14. 1851.

[BARTANUS, JOHN ALGOR, H. E. H. have also kindly replied to this Query.]

THE TWO DRS. ABERCROMBIE.

(Vol. iii., p. 209.)

It does not appear that David and Patrick Abercromby either studied or graduated at the University of Leyden. Their names are not found in the alphabetic registers of the students matriculated in the University.* For this reason the academic dissertations of these two physicians will be sought in vain in the University library. Three works of David Abercromby are, however, here:

* These are now under the care of Professor N. C. Kist of Leyden. It is to be regretted that they are not printed.

1. " Tuta ac Efficax
Luis Venereæ, sæpe absque
Mercurio, ac semper absque
Salivatione Mercuriali
Curandæ Methodus.
Authore Davide Abercromby, M.D.
Londini, impensis Samuel Smith ad insigne principis in Cœmiterio Divi Pauli. MDCLXXXIV." Dedicated to Dr. Whistlero (Dubam, Londini, 7th Apr. 1684).

2. " Davidis Abercromby, M.D.
De variatione, ac varietate Pulsus Observationes
accessit ejusdem authoris
Nova Medicinæ
tum Speculativæ,
Tum Practicæ Clavis
Sive ars
Explorandi Medicæ Plantarum ac Corporum quorumcumque Facultatis ex solo sapore. — Imp. Samuel Smith. Londini, MDCLXXXV. in 8vo." Dedicated to Robert Boyle.

3. " Davidis Abercrombii,
Scoto-Britanni
Philosoph. ac Med. Doct.
Fur Academicus.
Amstelodami, apud Abrahamum Wolfgang, 1689."— Dedicated to Jacobus Cuperus (classis ex Indiâ nuper reducis archithalasso.)

Here is a list of the Abercrombys who have studied at Leyden, with the dates of their matriculation: —

" 6. Oct. 1713. Alexander Abercromby, Scotus, an. 21. Stud. Juris."

" 25. Oct. 1724. Georgius Abercromby, an. 21, et Jacobus Abercromby, an. 20, Scoto-Britanni, Stud. Juris. Residing with Beeck in the Brustraet."

" 18. Nov. 1724. Jacobus Abercromby, Scotus, an. 24. Stud. Juris. Resides with S. Rosier, in the Moorstug."

" 3 Aug. 1725. Georgius Abercromby, Scoto-Britannus, an. 22. Stud. Juris. Apud J. Boudar, in the Brustraet."

" 3. Aug. 1725. Jacobus Abercomby, Scoto-Brit., an. 20. Stud. Juris. Apud eundem."

There is no other dissertation or work of the Abercrombys in the library of the university here.

ELSEVIR.

Leyden.

[We are indebted to the kindness of the Editor of the *Navorscher* for this extract from his forthcoming number.]

Replies to Minor Queries.

Dacre Monument at Hurstmonceux (Vol. ii., p. 478.) — E. V. asks for the names of the bearers of the following coats of arms on the monument to the Dacre family in Hurstmonceux church. I beg to supply them:

1. Sab. a cross or. Havenell.
2. Barry of six arg. and az. a bend gules. Grey.
3. Arg. a fess gules. Doddingsells.
4. Quarterly or and gules an escarbuncle of eight rays floratty sab. Mandeville, first Earl of Essex. Granted 1139.
5. Barry of six arg. and gules. Bayouse.
6. Az. an inescocheon in an orle of martlets or. Schatterset and Walcott.

I cannot find one with the inescocheon charged.

In the following page, 479., J. D. S. asks the name of the bearer of a coat in the great east window of the choir of Exeter cathedral, viz. argent, a cross between four crescents gules. I beg to inform him that arg. a cross *engrailed* between four crescents gules belongs to Bernham. Also, that arg. a cross *flory* between four crescents gules, belongs to the name of Tylly, or Tyllet, or Tillegh, of Dorsetshire. H. C. K.

—— Rectory, Hereford.

Book-plates (Vol. iii., p. 495.; Vol. iv., pp. 46. 93.). —An instance of what may be considered as an early example of a book-plate, occurs pasted upon the fly-leaf of a MS. in this College amongst Philpot's *Collections* (marked P. e. 15.), being an engraving of a blank shield, with a helmet and lambrequin, and a compartment for the motto; the whole surrounded by a border ornamented with flowers; altogether well engraved. The shield contains six quarterings, very neatly sketched with pen and ink; and the helmet is surmounted by a crest, also neatly sketched. In the upper part of the border, occupying a space evidently intended to be filled up, is the autograph of " Joseph Holand;" while a similar space in the lower part contains the date of " 1585 " in the same hand, in which also the motto " Fortitudo mea Deus," is written within the compartment above mentioned. The following, which is a collateral proof of the age of the book-plate, is likewise an autograph title to the MS.:

" In this booke are conteyned the armes of the nobylytye of Ireland and of certeyne gentilmen of the same countrye. Joseph Holand, 1585."

This Joseph Holand was father of Philip Holand, who was Portcullis *tempore* James I.; and Gibbon, Bluemantle, says he was a " collector of rarities."

By the kindness of an antiquarian friend I have three impressions of different book-plates of the celebrated Pepys. I am not aware that they are rare; but one is curious, as consisting merely of his initials " S. P." in ornamented Roman capitals, elegantly and tastefully interlaced with two anchors and cables, with his motto in a scroll above them.

THOMAS WILLIAM KING, York Herald.

College of Arms.

Sermon of Bishop Jeremy Taylor (Vol. iv., p. 251.). — I beg to acknowledge the favour of MR. CROSSLEY's communication (which, from an accident, I have only just seen) respecting a sermon of Bishop Taylor's, and to inform him that I have been intending to produce it in the conclud-

ing volume (vol. i. of the series), which will contain several small pieces. I have been aware of the existence of it from the first, the volume in question being in the Bodleian Catalogue.

May I take the opportunity of adding, how much I feel obliged by any communication respecting Bishop Taylor's Works. C. Page Eden.

Moonlight (Vol. iv., p. 273.).—The effects of the moonlight on animal matter is well known to the inhabitants of warm climates. I remember that when I resided in Bermuda, if the meat (which was usually hung out at night) was exposed to the rays of the moon it putrified directly. I was frequently cautioned by the inhabitants to beware of the moon shining upon me when asleep, as it caused the most dangerous and virulent fevers. Another curious power of the moonlight was that of developing a temporary blindness, caused by the glare of the sun on bright objects. I have often seen persons stumbling and walking as quite blind, in a moonlight so bright I could see to read by; these were principally soldiers who had been employed during the day working on the fort and on the white stone. On hearing the surgeon of the regiment mention that two-thirds of the men were troubled with it, causing a greater amount of night-work as sentries to the few who were able to see at night, I suggested to him the following plan mentioned in a story I had read many years before in *Blackwood*:—

"A pirate ship in those latitudes was several times nearly captured, owing to all the men being moon-blind at night; the captain ordered all his men to bind up one eye during the day, and by this means they could see with that eye to navigate the ship at night."

My friend the surgeon tried the experiment, and found bandaging the eyes at night, and giving them complete rest, restored in time their sight at moonlight. M. E. C. T.

That the light of the moon accelerates putrefaction is more than an unfounded popular opinion. I have heard it repeatedly asserted by observant and sober-minded naval officers as a fact, established by experience in tropical climates. Their constant testimony was, that when there is no moon the fresh meat is hung over the stern of the ship at night for coolness; but if this is done when the moon shines, the meat becomes unfit to eat.

The Query will probably elicit an answer from some one able to speak more directly upon the subject. It well deserves further inquiry. T. C.

Durham, Oct. 15.

Flatman and Pope (Vol. iv., pp. 209. 283.).—"The Thought on Death," by Flatman, is referred to by Warton, Bowles, and other editors of Pope. Flatman's *Poems* were first printed in 1674; 2ndly, 1676; 3rdly, 1682; and 4thly and lastly, 1686. The above occurs in the first edition.

For an account of Flatman, see Walpole's *Anecdotes of Painters*, vol. iii. p. 20., ed. 1765; Granger's *Biog. Hist.*; and Wood's *Athenæ*.

Some verses by him on his son, who died 1682, aged ten years, and inscribed on his monument in St. Bride's Church, will be found in Stow by Strype, vol. i. p. 740. ed. 1754.

Flatman wrote a preface to Shipman's *Poems*, and verses to Sanderson's *Graphice*, fol.; also to Walton in Chalkhill's *Thealma and Clearchus*, and Johnson's (Wm.) *Narrative of Deliverance at Sea*, 18mo. 3d edit. 1672. π.

Berlin Time (Vol. iv., p. 256.).—Is your correspondent very sure that the astronomers of France, Germany, Italy, and Spain, begin the day at midnight? I turn to Herschel's *Outlines of Astronomy* (p. 86.), and I find that astronomers (without any limitation) commence their day at noon. Sir John Herschel is inclined to think that it would be better to commence at midnight with the world at large. Surely if the foreign astronomers *already did this*, he would not have failed to cite their example, and to remind the English astronomers that they stood alone; but of this he does not give the smallest hint. A Learner.

Your correspondent Dx. is mistaken in supposing that "foreigners ordinarily commence the astronomical day at midnight."

With respect to France, in the *Explication et Usage des Articles de la Connaissance des Temps* it is expressly stated: "Le jour astronomique *commence à midi*."

And in the explanation appended to the *Berlin Jahrbuch*, it is in like manner distinctly laid down:

"The time which must be always understood, unless it is otherwise particularly expressed, is the mean time of the meridian of the New Berlin Observatory, which is taken to be $44^m\ 14{\cdot}0^s$ eastward of Paris, and $53^m\ 35{\cdot}5^s$ eastward of Greenwich. *The beginning of the day is at noon.*"

The *civil* day always commences at the midnight preceding this *astronomical* day.

It follows that Sept. 17, $3^h\ 40^m\ 30^s$ Greenwich mean time, is simply Sept. 17, $4^h\ 34^m\ 5{\cdot}5^s$ Berlin mean time. T. C.

Durham.

Ruined Churches (Vol. iv., p. 261.).—The old church of St. John in the Wilderness, near Exmouth, can hardly be said to be *in ruins*, in the sense before implied with regard to marriages, &c. It is *dilapidated*, and almost deserted; but on visiting it a few days since, I found it securely locked, the nave weather tight, and sufficiently furnished for baptisms, marriages, and burials, with surplice, two Prayer Books, Bible, table, font, bier, and bell. They had certainly all seen their best days; but on that account perhaps they are supposed to be more in keeping with the general state of the venerable fabric.

It is, in fact, the mother church of others in the vicinity, which are only chapels of ease; but as the population increased around them, and fell away, from some cause or other, from the precincts of the old church, it seems to have been deserted and dismantled of everything but what is barely necessary for burials, and an occasional wedding and baptism. It is the south aisle only which has been removed, and that by authority, many years ago; but certainly, it has on that side, and from the want of glass in the fine tower window, a desolate and ruinous appearance. In the churchyard there is a most venerable specimen of a noble yew-tree. H. T. E.

Clyst St. George, Oct. 10. 1851.

Italian Writer on Political Economy — Death of Carli (Vol. iv., p. 175.).—It is inquired, "What was the first work by an Italian writer on any element of political economy? and in what year did Carli, the celebrated economist, die?" The latter question I at once answer by stating that it was on the 22d of February, 1795, in his seventy-fifth year, having been born at Cape d'Istria, an episcopal town of Illyria, April, 1720, of a noble family. His collected works, embracing almost the *omne scibile*, were published in 1784—1794, nineteen octavo volumes, at Milan, *Delle Opere del Signor Gianrinaldo Conte Carli, Presidente Emerito del Supremo Conciglio di Pubblica Economia, &c.* The first publication, confined to fifteen volumes, was extended to nineteen by him, *Delle Antichità Italiche, con Appendice, de' Documenti, &c.*, 1793—1795. Few writers have exceeded him in the variety of his subjects, which combined the drama, poetry, translations, history, philosophy, the monetary system, political economy, &c. As to your correspondent Alpha's first inquiry, it will be satisfactorily answered by consulting the collection printed at Milan in 1803, *Scrittori Classici Italiani*, first volume of the fifty in 8vo., to which the entire extend up to that period, since when several have appeared. J. R.

Cork.

Epigram ascribed to Mary Queen of Scots (Vol. iv., p. 316.). — The four lines inscribed in the copy of Sallust mentioned by C., and which have been *supposed* to be the composition of the Queen of Scots, will be found in the second book of Ovid's *Amores*, Elegia 18, ll. 5—8. C. W. G.

Surplices (Vol. iv., p. 192.). — In reference to the origin, use, &c. of this and other ecclesiastical vestments, let J. Y. consult the following authorities:—Bona, *Rerum Liturgicarum*, lib. i. cap. 24.; Gerberti *Vetus Litúrgia Alemannica*, tom. i. disquisit. iii. cap 3.; Goar, *Rituale Græcum;* Du Cange's *Glossary;* and, *Ferrarius de Re Vestiaria.* The information on the subject, hence to be obtained, is briefly epitomised in the appendix to Palmer's *Antiq. of the English Liturgy.* Let J. Y. also look at Hawkins' *Hist. Music*, vol. ii. p. 432.; vol. iii. p. 71.; likewise at Bishop Challoner's *Garden of the Soul*, pp. x. 123. (edit. 1824); and, if he have a full abundance of leisure, with sufficient resolution to abandon it to an undertaking so pregnant with instructiveness, let him too, by all means, "explore with curious search" the controversial writings of the early periods of Puritanism, on the sadly vexed question of the habits of the clergy, to which he will find abundant reference in all our Anglican church histories.

Cowgill.

Continental Watchmen and their Songs (Vol. iv., p. 206.).—

THE MANNER OF WATCHMEN INTIMATING THE TIME AT HERRNHUTH, GERMANY.

Past eight o'clock! O Herrnhuth, do thou ponder:
Eight souls in Noah's ark were living yonder.
'Tis nine o'clock: ye brethren, hear it striking;
Keep hearts and houses clean, to our Saviour's liking.

Now, brethren, hear, the clock is ten and passing:
None rest but such as wait for Christ embracing.
Eleven is past! still at this hour of eleven,
The Lord is calling us from earth to heaven.
Ye, brethren, hear, the midnight clock is humming:
At midnight our great Bridegroom will be coming.
Past one o'clock! the day breaks out of darkness;
Great morning star appear, and break our hardness!

'Tis two! on Jesus wait this silent season,
Ye two so near related, Will and Reason.
The clock is three! the blessed Three doth merit
The best of praise, from body, soul, and spirit.
'Tis four o'clock, when three make supplication
The Lord will be the fourth on that occasion.
Five is the clock! five virgins were discarded,
When five with wedding garments were rewarded.
The clock is six, and I go off my station;
Now, brethren, *watch yourselves for your salvation.*

F. B. Relton.

Horology (Vol. iv., p. 175.)—H. C. K. inquires for the best *scientific* work on horology. In my searches after the history of time keeping in all ages, I found none more useful than a little tract, the production of a watchmaker, and to be had at 81. Fleet Street. The *Mirror* of 1824 contains some interesting notes on this subject. C. R.

Paternoster Row.

The Aneroid Barometer (Vol. iv., p. 295.). — The intended signification of this name, "aneroid," can of course be only determined by the person who conferred it; upon any less direct authority the derivation quoted from Mr. Dent's description can scarcely be received. The meaning of νηρὸς

is *moist*, rather than *fluid;* but even admitting the latter signification, then the last syllable ought surely be referred, not to εἶδος, but to its root εἰδω (scio); *perceivable without fluid* being a much better characteristic than *a form without fluid.*

But taking into consideration the peculiar construction of this sort of barometer, its flexible diaphragm supported from within against the pressure of the atmosphere, may not its name have been derived from ἀνὰ (adversus), ἀὴρ (aer), and οἶδος (tumor)? A. E. B.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

The Chronological New Testament, in which the Text of the Authorised Version is newly divided into Paragraphs and Sections, with the Dates and Places of Transactions marked, the Marginal Renderings of the Translators, many Parallel Illustrative Passages printed at length, brief Introductions to each Book, and a Running Analysis of the Epistles, is another and most praiseworthy attempt "to make our invaluable English version more intelligible to devout students of the Word of God," by the various helps in arrangement and printing set forth in the ample title-page which we have just transcribed. All such endeavours to increase that "knowledge which maketh wise unto salvation" carry within themselves the elements of success; and we shall be the more glad to find that the present work meets with the patronage it deserves, as we may then look for the Old Testament on the same plan.

Those of our readers who remember the parallel which Bishop Ken drew between himself and

> Bless'd Gregory, whose patriarchal height
> Shed on the Eastern sphere celestial light,

and who may desire to read the life of him whom that great ornament of our Church chose for his model, will thank us for drawing their attention to *Gregory of Nazianzum—a Contribution to the Ecclesiastical History of the Fourth Century*, by Professor Ullman of Heidelberg, which has just been translated by Mr. G. V. Cox. The translator has for the present confined himself to that part of Dr. Ullman's volume which relates to the life of Gregory, and is therefore more attractive to the general reader; the dogmatic part, or the statements and examination of Gregory's theological opinions, being for the present withheld. In this we think Mr. Cox has done wisely, since we have no doubt that the present volume will be read with great interest by many who will gladly dwell upon the life and practice of this distinguished Father of the Church, but who would be turned aside from its perusal, from their unwillingness or inability to enter upon any such investigation as is implied in the critical examination of Gregory's theological opinions.

We have again to thank Dr. Latham for an important contribution towards a proper knowledge of our own tongue; and it would be difficult to point out a more successful combination of ethnological and philological knowledge than is exhibited in his newly-published *Hand-book of the English Language, for the Use of Students of the Universities and Higher Classes of Schools.*

We cannot of course enter into any analysis of a work which is as replete with interest and amusement as it is with instruction; but we may point out as peculiarly deserving of attention the first part, which treats of the Germanic origin of the English language; and the second, which treats of its history and analysis. We are glad to see Dr. Latham's view of the Frisian share in the invasion of this country.

The commendations so universally bestowed upon Mr. Grant for the research, accuracy, and picturesque interest displayed in his *Memorials of the Castle of Edinburgh*, and his *Memoirs of Sir W. Kirkaldy of Grange*, may be extended to him for his *Memoirs and Adventures of Sir John Hepburn, Knight, Governor of Munich, Marshal of France under Louis XIII., and Commander of the Scots Brigade under Gustavus Adolphus.* He has on this, as on former occasions, the advantage of a new and interesting subject; and by grouping round his hero — whose conduct and bravery won for him the reputation of being esteemed the best of that warlike age, next to Gustavus himself—all the great leaders in that struggle for the liberties of Germany, the Thirty Years' War—he has produced a volume which will be read with great interest, not only for the picture it exhibits of the distinguished soldier of fortune who forms its immediate subject, but also for its record of the services of the Scottish troops who served in the German wars under Gustavus Adolphus.

A Little Earnest Book upon a Great Old Subject, in which Mr. Wilson endeavours to pourtray the thoughts and feelings of the poet, will be read with pleasure by all who agree with him that poetry rightly understood is associated with everything that is eternal and just, true and elevating, tender and loving. It is a little book of quaint and pleasant thoughts, quaintly got up, and beautifully illustrated.

Mr. Mitchell, of Bond Street, announces a beautifully illustrated work on *The Parables of our Saviour*, to be engraved in the line manner by the first artists from the designs of Franklin.

The Sales of Books, &c., those heralds of the coming winter, are beginning. Messrs. Puttick and Simpson commence this day a six days' sale of valuable books removed from the country, including many curious and rare works. On Monday Messrs. Sotheby and Wilkinson will commence their season by selling a portion of the valuable library of a gentleman deceased, which will occupy them for four days; and on Monday and the fifteen following days Messrs. Foster and Son will be engaged in the disposal of that matchless series of examples of Mediæval Architecture, and of other objects of decorative art, remarkable alike for their beauty, rarity, and historical value, so long known as the *Cottingham Museum.*

CATALOGUES RECEIVED. — J. Miller's (43. Chandos Street) Catalogue No. 30. of Books Old and New; W. Brown's (130. and 131. Old Street) List of Miscellaneous English Books.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

WILLIS'S ARCHITECTURE OF THE MIDDLE AGES. (10*s.* 6*d.* will be paid for a copy in good condition.)

CARPENTER'S DEPUTY DIVINITY; a Discourse of Conscience. 12mo. 1657.

A TRUE AND LIVELY REPRESENTATION OF POPERY, SHEWING THAT POPERY IS ONLY NEW MODELLED PAGANISM, &c.. 1679. 4to.

ROBERT WILSON'S SKETCH OF THE HISTORY OF HAWICK. Small 8vo. Printed in 1825.

JAMES WILSON'S ANNALS OF HAWICK. Small 8vo. Printed in 1850.

BARRINGTON'S SKETCHES OF HIS OWN TIME. Vol. III. London, 1830.

BRITISH POETS (CHALMERS', Vol. X) London, 1810.

CHESTERFIELD'S LETTERS TO HIS SON. Vol. III. London, 1774.

CONSTABLE'S MISCELLANY. Vol. LXXV.

D'ARBLAY'S DIARY. Vol. III. London, 1842.

ERSKINE'S SPEECHES. Vol. II. London, 1810.

HARE'S MISSION OF THE COMFORTER. Vol. I. London, 1846.

HOPE'S ESSAY ON ARCHITECTURE. Vol. I. London, 1835. 2nd Edition.

MULLER'S HISTORY OF GREECE. Vol. II. (Library of Useful Knowledge. Vol. XVII.)

ROMILLY'S (SIR SAMUEL) MEMOIRS. Vol. II. London, 1840.

SCOTT'S (SIR W.) LIFE OF NAPOLEON. Vol. I. Edinburgh, 1837. 9 Vol. Edition.

SCOTT'S NOVELS. Vol. XXXVI. (Redgauntlet, II.); Vols. XLIV. XLV. (Ann of Gierstein, I. & II.) 48 Vol. Edition.

SMOLLETT'S WORKS. Vols. II. & IV. Edinburgh, 1800. 2nd Edition.

SOUTHEY'S POETICAL WORKS. Vol. III. London, 1837.

CRABBE'S WORKS. Vol. V. London, 1834.

Four letters on several subjects to persons of quality, the fourth being an answer to the Bishop of Lincoln's book, entitled Popery, &c., by Peter Walsh. 1686. 8vo.

A CONFUTATION OF THE CHIEF DOCTRINES OF POPERY. A Sermon preached before the King, 1678, by William Lloyd, D.D. 1679. 4to.

A SERMON PREACHED AT ST. MARGARET'S, WESTMINSTER, BEFORE THE HOUSE OF COMMONS, MAY 29, 1685, by W. Sherlock, D.D. 4to. London, 1685.

POPE'S LITERARY CORRESPONDENCE. Vol. III. Curll. 1735.

ALMANACS, any for the year 1752.

MATTHIAS' OBSERVATIONS ON GRAY. 8vo. 1815.

SHAKSPEARE, JOHNSON, AND STEVENS, WITH REED'S ADDITIONS. 3rd Edition, 1785. Vol. V.

SWIFT'S WORKS, Faulkner's Edition. 8 Vols. 12mo. Dublin, 1747. Vol. III.

SOUTHEY'S PENINSULAR WAR. Vols. V. VI. 8vo.

JOURNAL OF THE GEOLOGICAL SOCIETY OF DUBLIN. Vol. I. Part I. (One or more copies.)

THE ANTIQUARY. 8vo. Edinburgh, 1816. Vols. I. and II.

HISTORY AND ANTIQUITIES OF TWICKENHAM, being the First Part of Parochial Collections for the County of Middlesex, begun in 1780 by E. Ironside, Esq., London, 1797. (This work forms 1 vol. of Miscell. Antiquities in continuation of the Bib. Topographica, and is usually bound in the 10th Volume.)

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Notices to Correspondents.

Although we have this week again enlarged our Paper to 24 pages, we have to apologise for the omission of many interesting articles. DR. LOTSKY'S "Pauslavic Literature and the British Museum," *and the communication of a Subscriber to the Anglo-Catholic Library on Bishop Overall's* Convocation Book, *shall appear next week. Where may we send the latter a proof?*

C. (Jamaica) *will find the history of the line from Philip Gualtier's* "Alexandreis," —

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in our 2nd Vol. pp. 85. 136. 141.

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ÆGROTUS. *The Moonlight reply was in type for last Number, but omitted from want of room. The parallel was a very fair one; but those to whom it was not obvious might have misconstrued the allusion.*

REPLIES RECEIVED. — *Grimsdyke — Pasquinade — Charles II. and Written Sermons — Welwood Memoirs — Sheridan's MS. Drama — Execution at Durham — Caxton Memorial — The Rev. Mr. Gay — Duke of Monmouth's Pocket Book — Serpent with Human Head — Childe Harold — Peter Wilkins, &c. — Meaning of Dray — Pauper's Badge — Burke's Mighty Boar of the Forest — Godfrey Higgins' Works. &c. — Poetic Imitations — Cognation of the Jews and Lacedæmonians — Bourchier Family — Curious Monumental Inscription — A little Bird told me — Colonies in England — Pharetram de Tutesbit — Coleridge's Christabel — Cagots — Touching for the Evil — Three Estates of the Realm — Wat the Hire — Flemish Account — Mary Queen of Scots — Termination "-aster" — Medical Use of Pigeons — Bess of Hardwicke.*

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Errata.—In the article "*Panslavic* Sketches," l. 2. for "*latent*" read "*latest*;" l. 6. for "*Tissalonichi*" read "*Tessalonichi*;" and l. 9. for "historical" read "*ante-historical.*" Page 313. col. 2. l. 46. for "*repenti*" read "*repente.*"

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This mansion, or rather collection of buildings, the site of which had been taken from the see of Bath in the time of "Protector" Somerset, appears from Hollar's *Views* (as is stated by Mr. Cunningham in his admirable *Handbook of London Past and Present*) to have comprised a range of irregular buildings, principally of red brick, erected at various periods, and combined without much regard to elegance or uniformity; although I find the earl is said to have been the first person who introduced uniformity in building, and to have been made chief commissioner for promoting this object in London. This famous, and once hospitable, mansion, stood between the gardens of Essex House on the east, and of Somerset (then Denmark) House on the west, its pleasure grounds coming down to the river, and commanding a fine view of the city as far as London Bridge, and of Westminster, and westward to Nine Elms. It is mentioned by Mr. Cunningham, that in this house Hollar drew his well-known view of London, as seen from the roof. The earl, of whose taste and munificence the Arundelian collections formed a noble monument, departed this life at Padua, on the 4th of October (or, as another account* says, the 26th September), 1646, in the sixty-first year of his age, having been two years before created Earl of Norfolk, in consideration of his lineal descent from Thomas de Brotherton, Earl of

* *Hist. Anecd. of some of the Howard Family*, by Mr. Charles Howard of Greystoke, 8vo. Lond. 1769. The writer became Duke of Norfolk on the death of his cousin Edward, eighth duke, in 1777.

Norfolk, a younger son of King Edward I., and was interred at Arundel. His will, dated at Dover, 3rd September, 1640, was proved in the Prerogative Court of Canterbury, and is printed in the *Howard Anecdotes*. His marbles, medals, statues, books, and pictures (he is said to have possessed "a larger number of Hans Holbein's works than any other person, and to have been the first nobleman who set a value on them in our nation"), formed at that period, says Sir Charles Young*, one of the finest and most splendid collections in England. Many of the articles of virtu and of the books were, during his lifetime, in the possession of Alathea, his Countess (who was third daughter and coheir of Gilbert Talbot, Earl of Shrewsbury), from whom some of them were obtained by his younger son, Sir William Howard, the unfortunate Viscount Stafford (beheaded 1680, on perjured testimony); and a portion of the marble statues and library devolved upon Henry Frederick, his eldest son, who, in his father's lifetime, was summoned to parliament as Lord Mowbray, and succeeded him as Earl of Arundel, and who died in 1652, leaving Thomas, his eldest son, who became Earl of Arundel, Surrey, and Norfolk, and was, at the Restoration in 1660, restored to the dukedom of Norfolk, with limitation to the heirs male of his father. This nobleman died unmarried in 1677, and his brother Henry (who had been created Earl of Norwich, and in 1672 Earl Marshal of England, to him and the heirs male of his body, with other limitations in default) thereupon became sixth Duke of Norfolk. By him the marbles and library were finally dispersed.

The Royal Society had held their meetings since the Fire of London at Arundel House; and John Evelyn, Esq., author of the *Sylva*, one of the founders of the society, observing in 1667

"these precious monuments miserably neglected, and scattered up and down about the garden and other parts of Arundel House, and how exceedingly the corrosive air of London impaired them,"

induced this nobleman, then Mr. Henry Howard, to bestow on the University of Oxford

"his Arundelian marbles, those celebrated and famous inscriptions, Greek and Latine, gathered with so much cost and industrie from Greece, by his illustrious grandfather the magnificent Earl of Arundel."—*Diary*, vol. ii. p. 295.

In 1676 Mr. Evelyn induced the Duke to grant to the Royal Society the Arundel library, into which many of the MSS. formerly belonging to Lord William Howard (the famous ancestor of the Earl of Carlisle), who died in 1640, had found their way from Naworth Castle in the lifetime of Thomas, Earl of Arundel. In the same volume of Evelyn's *Diary*, p. 445., is a minute, under date 29th August, 1678, from which it appears that he was then called to take charge of the books and MSS., and remove to the then home of the Royal Society in Gresham College, such of them as did not relate to the office of Earl Marshal and to heraldry, his grace intending to bestow the books relating to those subjects upon the Heralds' College. It is known, however, that many chronicles and historical MSS. of great value formed part of the donation to the College of Arms; and it would appear from a document in the handwriting of Sir William Dugdale, referred to by Sir Charles Young, that many monastic registers and cartularies which were taken to Gresham College, had nevertheless been intended by the Duke for the College over which, as Earl Marshal, he presided. This nobleman died 1684.

In 1678, according to Mr. Cunningham (who quotes Walpole's *Anecdotes*, ii. 153.), Arundel House itself was demolished. This was done pursuant to an act of parliament, which had been obtained for the purpose of entailing the estate on heirs male, exempt from being charged with jointures or debts, and empowering the Duke to let a part of the site of the house and gardens to builders, at reserved ground-rents, which were to form a fund for building a mansion for the family on that part of the gardens adjacent to the river. The house was planned by Wren, but the design was laid aside about the year 1690, when Henry, seventh Duke of Norfolk, who was a favourite of William Prince of Orange, obtained an act of parliament empowering him to lease the remainder of the garden-ground for a term of forty-one years, and to appropriate to himself the fund which had accumulated. He accordingly let the ground to Mr. Stone of New Inn, an attorney, and buildings of a very different character to the palatial mansion that had been contemplated, ere long overspread the site of Arundel House. The seventh duke died in 1701. It appears that his friend King William had made him Governor of Windsor Castle; but at his death 12,000*l.* were due to him for arrears of salary, which sum it is said was never paid.

The museum of objects illustrative of natural history, and great part of the furniture of Arundel House, were removed to Stafford House (situated without Buckingham Gate, where Stafford Row was subsequently built), in which house, in the year 1720, the Duchess of Norfolk, consort of Thomas, eighth Duke, sold an immense quantity of plate, jewels, furniture, pictures, and curiosities. Besides these, however, many family *reliques* were at that time in the hands of different branches of this noble family, as, for example, the grace-cup of St. Thomas of Canterbury (which had belonged to

* In his preface to the Catalogue of MSS. given to the College of Arms by Henry Duke of Norfolk (not published).

Thomas Earl of Arundel, and is now in the possession of Philip Henry Howard, Esq., of Corby Castle, M. P.), and the staff of office of High Constable of England, formerly used by the Earl, and which in 1757 was in the possession of the Earl of Stafford.

Of the fate of the marbles which remained at the time of the removal of Arundel House, some interesting particulars are given by Mr. James Theobald in a letter written from Surrey Street, 10th May, 1757, and addressed to Lord Willoughby de Parham, President of the Society of Antiquaries; and believing that these particulars are little known, I will now subjoin them to the somewhat lengthy memoranda which I have written by way of introduction.

"As there were many fine statues, basso-relievos, and marbles, they were received," says Mr. Theobald, "into the lower part of the gardens, and many of them were placed under a colonnade there; and the upper part of the grounds, next the Strand, was let to builders, who continued the street next the Strand, from Temple Bar towards Westminster, and built thereon the several streets called Arundel, Norfolk, and Surrey Streets, leading from the Strand as far as the cross street called Howard Street, which ran parallel therewith. A cross wall was built to separate the ground let for building from that reserved for the family mansion; and many of the workmen, to save the expense of carrying away the rubbish, threw it over this cross wall, where it fell upon the colonnade, and at last by its weight broke it down, and falling upon the statues, &c. placed there, broke several of them. A great part of these statues, &c., in that sad condition, were purchased by Sir William Fermor, from whom the present Earl of Pomfret is descended, and he removed them to his seat at Easton Neston in Northamptonshire, where he employed some statuary to repair such as were not too much demolished. There they continued until the year 1755, when the present countess made a present of them to the University of Oxford. In this collection was the famous sleeping Cupid represented lying on a lion's skin to express his absolute dominion over fierceness and strength, some roses being scattered on the skin, probably as emblems of silence and secrecy, as Cupid presented that flower to Harpocrates, the god of silence, as a bribe to him to conceal the amours of his mother, to whom the rose is also supposed to be sacred. Below the foot of Cupid on the cushion is the figure of a lizard, which some have supposed to have been placed here as a known ingredient of great efficacy in love-charms; others, as a proper attendant on those who sleep, from an opinion that this reptile wakes them on approach of danger. But the real design of the sculptor is, rather to perpetuate his name by this symbol, for it was Saurus. The Romans, observing how much the Grecian sculptors excelled them in this art, whenever they employed them to execute any work of this sort forbade them to put, as had been customary, their names to their works; and Pliny tells us that Saurus had recourse to this expedient, by putting the lizard upon this figure, as well as on another which he executed jointly with Batrachus, on which they were not permitted to put their names, therefore they placed on the bases the figures of a frog and a lizard.

"Some other of these broken statues, not thought worth replacing, were begged by one Boyder Cuper, who had been a servant (I think gardener) to the family, and were removed by him to decorate a piece of garden ground which he had taken opposite Somerset water-gate, in the parish of Lambeth*, which at that time was a place of resort for the citizens and others in holiday time, still called after him by the name of Cuper's, and thence corruptly Cupid's Gardens, which were much of the same nature as Sadler's Wells and Mary'bone Gardens. Here they continued for a considerable time, till Mr. John Freeman of Fawley Court, near Henley-on-Thames, and Mr. Edward Waller of Beaconsfield, observing something masterly in the designs and drapery of several of them, desired I would treat with Mr. John Cuper for them. I agreed with him for 75*l.*, and soon afterwards they were divided between these two gentlemen, and sent part to Fawley Court, and part to Beaconsfield, where they at present remain.

"What statues and broken fragments yet remained undisposed of in Arundel Gardens, the Duke of Norfolk obtained leave from the Crown to remove across the water, just on the opposite shore, to a piece of waste ground in the manor of Kennington, belonging to the principality of Wales; and one Mr. Arundel, a relation of the Duke's I think, at the latter end of the reign of King Charles II. or King James II., did obtain a grant of the said piece of ground at a small rent for a term of years, which was renewed on paying a fine. (These are again referred to.)

"What were thought not worth removing were buried in the foundations of the buildings in the lower parts of Norfolk Street and the other buildings on the gardens. Mr. Aislabie, who inhabited one of these houses, found a broken statue in his cellar, which he carried to his seat in Yorkshire; and he tells me there is a sarcophagus in the cellar of Mr. James Adamson, who lives in the corner house on the left hand going into the lower part of Norfolk Street.

"As to those carried over the water and laid on the Prince of Wales' ground, Mr. Arundel, soon after he obtained the grant of the ground, let it for a timber-yard, and the person who took it built up a wharf; and when the foundation of St. Paul's was laid (Mr. Cunningham gives 1st May, 1674, as the date when the ground began to be cleared), great quantities of the rubbish were brought over thither to raise the ground which used to be overflowed every spring tide, so that, by degrees, these statues and other marbles were buried under the rubbish, and lay there for many years forgotten. About 1712 this piece of ground was rented by my father, who, on digging foundations, frequently met with some of these broken fragments, which were taken up and laid on the surface of the ground. The late Earl of Burlington having heard of

* Mr. Cunningham mentions that the Waterloo Bridge Road now runs over the very centre of these gardens.

the things which had been dug up, and that they had formed part of the Arundel collection, chose what he pleased and carried them down to Chiswick House, where he placed one piece of basso-relievo on the pedestal of an obelisk he erected there. Some years after this, the Right Hon. Lord Petre, speaking to me about those things of the Earl of Burlington's, told me he had heard that on some parts of my ground there were still many valuable fragments buried, and obtained my leave to employ men to bore the ground. After six days' searching of every part, just as they were going to give over, they fell upon something which gave them hopes, and upon opening the ground they discovered six statues without heads or arms, lying close to each other, some of a colossal size, the drapery of which was thought to be exceedingly fine. These were soon afterwards sent down to Worksop, the seat of his present Grace the Duke of Norfolk, in Nottinghamshire, where they remain.

"There were some few blocks of a greyish veined marble, out of which I endeavoured to cut some chimney-pieces and slabs to lay in my house, the Belvedere in Lambeth parish, over against York Buildings, but the expense was more than their worth; however, as they were cut out, some of them were used. The fragment of a column I carried into Berkshire to my house, Waltham Place, and converted it into a roller for my bowling-green, it being about six feet long and eighteen inches diameter."

Sic transit gloria mundi!

Such are the particulars recorded by Mr. Theobald. When I met with them lately, I determined on asking a place for this Note in your valuable publication, thinking that its contents might be new to some of even your readers, and might form an acceptable page of topographical illustration.

WILLIAM SIDNEY GIBSON.

Newcastle-upon-Tyne, Oct. 1851.

PANSLAVIC LITERATURE, AND THE LIBRARY OF THE BRITISH MUSEUM.

There existed, even in ancient times, some connecting links between the *Panslavian* and the *Anglo-Saxon* races: the most important, the introduction of Wickliff's Bible translation into Czechia by Anne, sister of Wenceslaw IV., and wife of Richard II. of England,—an event rich in great and salutary consequences. In allusion to the Library of the British Museum, it seems to me that in former times the diplomatic agents of this country must have taken care to collect the rare and interesting works of the places where they temporarily resided; and that in this way the libraries of this country became enriched by an astounding stock of Italian, Spanish, Portuguese, and Panslavic works, which subsequently merged some way or other in the national library. This, albeit hypothetical *genesis* of that huge collection, will, I think, best explain its incompleteness and even *un-systematicity* in former times; as there are some rare old works to be found, of which the concluding volume is wanting. But I shall not, on this occasion, *review* a whole library, but confine myself to its late *exponent* for the world-exhibition, described in the "*Short Guide to that Portion of the Library of Printed Books now open to the Public, May* 1851."

In imitation of the National Library of Paris, a number of books have been publicly exhibited in the British Museum which, on account of their early date, rarity, costliness and splendour of printing, binding, or for certain interesting autographs, deserved general attention; thus forming an exemplified memorial and history of typographic art and enterprise. The show was a grand and instructive one, owing mostly to the specimens of the unmatched collection of the Grenville Library, the greatest gift ever bequeathed by an individual to a people. None could look without deep emotion on the set of Columbus' Letters, all printed during his lifetime (1493 *et seq.*)—documents much adverted to by A. Humboldt in his *Examen Critique* on the discovery of America. Of similar interest were the sets of first editions of Petrarca, Cervantes, Camoens—leaves invaluable to the thinker on human civilisation. Chinese, Indian, and Japanese specimens were also not wanting.

With all that, the gentleman who had arranged *en maestro* this exhibition, did completely ignore the existence of *Panslavic* literature, viz. that of a race of sixty millions of people! It is the perusal of the *Short Guide* which will satisfy any one of the exactness of the assertion, that *not one single* Russian, Polish, Czechian or Serbian book or fly-leaf was in the whole collection: an anomaly, the explaining of which is beyond my reach.

Still, Panslavia occupies a conspicuous place even in the history of typography and literature, although our later periods have been dimmed by the intrusion of foreign or despotic princes. It was so early as the year 1512, that a Slavonic translation of the Bible was begun. Ivan IV. established the first printing-press in 1564 at Moscow; and in 1659 the learned Patriarch Nikon published a revision of both the Old and New Testaments. Without entering here into an investigation on the first Slavian typographers, both Czechia and Poland were foremost in introducing this important discovery; and even our southernmost city, the Republic of Ragusa, printed Slavian works. Of all this the typographical exhibition of the British Museum contained no trace. What the Library may possess or not possess, is now more difficult to ascertain than ever, as the different sets of Catalogues amount to a couple of hundred volumes. In fact, I know that there exist in the Library the *Acta Fratrum Polonorum* (the disciples of Socinus), a work unknown even to Lellewel, but I am not aware how to find it

without a great loss of time.* Unfortunately also, the Catalogues are encumbered by a host of exploded German works, which, remaining on the hands of the Leipzig publishers, are mostly sold as waste paper. The works of the greatest Slavian literati are wanting; for instance, Palacky's *History of Czechia* (in German), published by order and at the expense of the house of representatives at Prague, of which a *second* edition (reprint) has already appeared so far back as 1844.

Dr. J. Lotsky, Panslave.

ON ARCHBISHOP USSHER.

Without designing to take part in the question at issue regarding archbishop Ussher, I may be permitted to record the evidence of one of the earliest and best-informed witnesses on it — Nicholas Bernard, doctor of divinity, and preacher to the honourable society of *Grayes-Inne*, London.

"*Anno* 1641. The great businesse of the *Earle of Strafford* came in agitation, in which there is one thing he gave me a charge, as I had occasion, to clear him, *viz.* of a *scandall* raised on him, by a *rash*, I will not say malicious pen, in his *Vocall forrest*, as if he had made use of a pretended distinction of a *Personall and politicall conscience*, to satisfy the late King, that he might consent to the beheading of the said Earle; that *though the first resisted, he might do it by the second*; which, I wonder men of prudence, or that had any esteem of him, could be so credulous of: but there is a presumptuous *Observator* of late, hath more ridiculously and maliciously abused him in it, as if the root of it was in revenge, for the *Earles suppressing the Articles of Ireland*; both are of the like falshood, as hath been already made apparent, in an answer to him.

"And I have lately seen it under the hand of a person of quality, affirming, that some yeers agone, a rumour being spread of the death of this Reverend *Primate* (who was much lamented at Oxford) and this concerning the Earle being by one then objected against him. He was an ear-witnesse, that the late *King*, answered that person in very great Passion, and with an oath protested his innocency therein."

Bernard received ordination from the hands of Ussher; was his librarian at the period in question; and was honoured with his confidence for thirty years. His *Life* of Ussher is a work of authority, and deserves to be held in remembrance.

Bolton Corney.

ANGLO-CATHOLIC LIBRARY — BISHOP OVERALL'S CONVOCATION BOOK.

The volume which is known under the title of Bishop Overall's *Convocation Book*, is a document possessing no ordinary degree of interest. It consists of a series of arguments and canons, in which are discussed and decided several questions of great moment relative to the authority of princes, the divine right of episcopacy, and the differences between the Church of England and the see of Rome. Though this document never obtained the sanction of the Crown, yet its intrinsic value is considerable; and its claim to be regarded as an authentic exposition of the doctrine of the Church of England, in the beginning of the seventeenth century, is unquestionable. Drawn up by the eminent divines who constituted the lower house of the Convocation of 1603, the signature of Bishop Overall at the end attests that the whole had been read three times in the hearing of the house, and unanimously approved.*

In the year 1844, a new edition of this document was issued to the subscribers to the Library of Anglo-Catholic Theology. Some care and labour appear to have been bestowed in editing it. The name of the editor is not given: the preface does not even bear his initials. Consequently, the Committee, whose names are before the public, and to whom, as the subscribers are informed in the Rules of the Society, "the whole management of the fund subscribed is entrusted,"† have taken on themselves the entire and sole responsibility of this edition, and are the only parties in any way answerable to the subscribers, for the manner in which it has been prepared for publication.

How that has been done the following observations may help to determine.

In the second part of the work this passage occurs (book ii. chap. vii.):—

"In these times it may well be granted that there was no need of any other bishops but the Apostles, and likewise that then their churches or particular congregations in every city were advised and directed touching points of religion in manner and form aforesaid by the common and joint advice of their priests or ministers. In which respect, the same persons, who then were named priests or ministers, were also in a general sense called bishops. Howbeit this course dured not long, either concerning their said common direction, or their names of bishops so attributed unto them; but was shortly after ordered far otherwise, by a common decree of the Apostles, to be observed in all

* [Our correspondent will find it in the King's Catalogue, tom. i. p. 281., under *Bibliotheca*. The press mark is 273. i. 20.—Ed.]

* "Hæc omnia suprascripta ter lecta sunt in domo inferiori convocationis in frequenti synodo cleri, et unanimi consensu comprobata. Ita testor,

"Johannes Overall, Prolocutor.

"April 16. 1606."

The whole of this passage, the editor informs us, "is in the handwriting of Overall."— P. 272.

† The fifth rule is as follows:—

"5. That the whole management of the fund subscribed be entrusted to a Committee, consisting of not less than twelve nor more than twenty-four subscribers, who shall fill up all vacancies that may occur in their own body."

such cities where particular churches were planted, or, as one speaketh, *in toto orbe*, 'throughout the world.'"

This passage will be found at p. 136. of the edition in the *Anglo-Catholic Library*, and at the foot of the page is the reference given by the Convocation to the words "*in toto orbe*."

"*Jerome in Ep. ad Tit.* cap. i. [See note O.]"

The words within brackets direct us to one of the notes which the editor has added at the end of the volume; where, at p. 281., the following is found:

"Note O., p. 136.

"*Jerome in Ep. ad Tit.* c. i. [The editor has failed in discovering the passage here alluded to, although the Benedictine and several earlier editions have been consulted.]"

Without waiting for an opportunity of referring to the Benedictine, or any of the earlier editions, to which the writer has not access at the present moment, it is sufficient to observe, that the passage in question occurs in St. Jerome's *Commentary on the Epistle to Titus*, and may be found in Vallarsius's edition, tom. vii. col. 694.

One would be glad to content oneself with this *note*, but the interests of literature and theology demand something more; and if the anonymous editor should feel pained by the following remarks, the writer can only say that he has not the slightest suspicion who the editor of this volume is, and that it is to the Committee (most especially in such a case as this, where they have allowed the editor to withhold his name,) the Subscribers — not to say the Church of England — will look for such a work being brought out in a proper manner.

To confess that a passage, which the Convocation of 1603 have referred to in this off-hand manner, is not to be found in the works of Jerome, is strange enough: but the confession assumes a new character, as regards both the editor and the Committee, when one reflects for an instant on the particular passage which the editor thus candidly informs us, he "has failed in discovering."

It is not at all too much to say, that no one could be even moderately acquainted with the Presbyterian controversy, and the arguments in defence of Episcopacy, without being so familiar with this passage as to recognise it at first sight. It is, indeed, one of the chief testimonies which the Presbyterians urged in proof of the antiquity of their discipline, — as Bishop Pearson says: "Locus Hieronymi, quem pro fundo habent novatores;" and, as such, it has been discussed by almost every divine of eminence, who has undertaken to defend the constitution of the English church.

To multiply references is needless. But, without attempting to exhaust even the resources of a small and very incomplete private collection, it will suffice to say, that Henry Dodwell has examined it in his additions to Pearson. (*De Success. prim. Romæ Episcop.*, Diss. I. cap. ix.) Bishop Bilson discusses it, and refers to it again and again (*Perpetual Government of Christ's Church*, "Epistle to the Reader," p. 5.; ch. xi. pp. 217. 268.; ch. xii. pp. 284. 289. 307.; edit. Oxford, 1842). Hooker quotes and explains it (book vii. ch. v. 7.; vol. iii. p. 162.; Oxford, 1845). It is the subject of an entire section of Jeremy Taylor's *Episcopacy asserted* (sect. xxi.). And, to enumerate no more, it is fully discussed by Archbishop Potter, in his *Discourse on Church Government* (chap. iv.).

These facts will, it is trusted, exempt the writer from the charge of minute and carping criticism. The Convocation of 1603, indeed, merely allude to the passage as one with which every English divine would be familiar; and most unquestionably no one could have been a stranger to it, who was acquainted with the subject which the Convocation were discussing.

It is surely then but reasonable to feel surprised, that a document so important, and drawn up by men of such eminence, should have been confided to an editor who had never heard of the passage, and knew not where to find it: in a word, to an editor, who, by his own acknowledgment (and his candour is deserving of respect), is a stranger to one of the principal subjects of the volume he was employed to edit.

The Committee of the *Anglo-Catholic Library* are not persons who require to be informed, that something more is demanded in an editor, than industry in hunting out references, and transcribing scraps of Latin. Nor could this passage have presented an instant's difficulty to some whose names have stood on the list of the Committee from the commencement of the undertaking. But this is the very thing which the Subscribers have a right to complain of. They expected that the editors employed should have the benefit of co-operation and consultation with the Committee. They had a right to expect this. The Subscribers cannot be expected to feel satisfied with the unrevised performance of an anonymous editor. They had a right to expect, in the first place, that the Committee would not engage any one to edit a book until they had ascertained whether he was acquainted with the subject of which it treated. They had a right to expect also, that the Committee would exercise such a real and *bonâ fide* superintendence and control as should have prevented the possibility of any work, issued with the sanction of their names, containing a confession so strange and so humiliating, and manifesting a degree of editorial incompetency so disappointing to the Subscribers, and so discreditable to the literary and theological character of the country.

The names of the gentlemen of the Committee

must be regarded as a pledge and guarantee that no such case as this could occur. On the faith of that assurance, and in the hope of receiving valuable editions of our standard theology, as well as with a wish to encourage a most useful undertaking, many persons have given their names and their subscriptions. There is too much reason to think now that this assurance is of less value than could have been anticipated. And when proof so unquestionable is thus forced on one's notice, it can scarcely be thought surprising, that regret and disappointment should be expressed by one who has been, from the beginning,

A SUBSCRIBER TO THE "ANGLO-CATHOLIC LIBRARY."

Queries.

THE USE OF MISERERES.

I notice the following paragraph in Mr. Howitt's *Visits to Remarkable Places*, 1840, pp. 470, 471.:

"Perhaps the most curious things about the chapel [of Winchester College] are the ancient stall-seats now affixed to the wall of the ante-chapel. These have their seats so fixed upon hinges that those who sit in them can only maintain their position by balancing themselves with care, and resting their elbows on the seat-arms; so that if the monks who used them dropped asleep during divine service, the seats came forward and pitched them headlong upon the floor; nay, if they only dozed and nodded the least in the world, the hard oaken seat clapped against the hard oaken back, and made a noise loud enough to attract the attention of the whole audience. Nothing was ever more cleverly contrived to keep people awake at church or chapel; and, no doubt, most of us know where they would be especially useful now."

On the latter point there is little room for doubt; but allow me to ask whether this account of the use of the *miserere* can be supported by adequate authority, and is anything more than a joke? Mediæval monks were, doubtless, sometimes caught napping; since Dr. Maitland (*Dark Ages*, 2nd edit. pp. 336. and 337. n.) mentions an amusing expedient employed in the monastery of Clugni for the detection of drowsy brethren. What I doubt is, whether the *miserere* was intended for that useful purpose. In the *Glossary of Architecture* (4th edit. p. 242.) its use is thus described: —

"They [*miserères*] were allowed in the Roman Catholic church as a relief to the infirm during the long services that were required to be performed by the ecclesiastics in a standing posture."

In such matters, I should imagine Mr. Parker to be a better authority than his versatile contemporary; but if they were intended and permitted only for the *infirm*, it seems rather remarkable that they are so general in most cathedral or monastic churches that retain their ancient fittings. I would also ask when were they first introduced, and by whose authority? QUIDAM.

JOCELINE'S LEGACY.

The Mother's Legacy to her unborn Child, by Elizabeth Joceline. This is the title to a thin octavo volume printed at "Oxford at the Theater for the satisfaction of the person of quality herein concerned, 1684." This, the first edition, is of rare occurrence; that in the British Museum being a dirty duodecimo chap book. "The Approbation" of the volume bears the signature of "Thos. Goad." It is addressed as a legacy "to her truly and most dearly-loved husband, Tourell Joceline." The letter to her husband, and *The Mother's Legacy*, are two of as beautiful, pious, and feeling compositions, as were ever penned by woman. The latter is so full of religious instruction and exhortation to faith in the mercies of a Redeemer, under the apprehension that she might not survive the birth of a child, that it is surprising this valuable little tract has not become a standard book for distribution by the Society for Promoting Christian Knowledge.

My reason for bringing it under the notice of the correspondents of "NOTES AND QUERIES" is my strong desire to learn of what family was Tourell Joceline, the husband of this most excellent lady. Of that of the lady herself, I gather the following particulars from Mr. Goad's Approbation of the volume.

Elizabeth Joceline was the wife of Tourell Joceline, granddaughter of Doctor Chaderton, sometime Master of Queen's College, Cambridge, and Professor of Divinity in that university; afterwards Bishop, first of Chester, and then of Lincoln; by whom she was, from her tender years, carefully nurtured. Her father was Sir Richard Brooke; her mother the daughter of Dr. Chaderton. She was born in 1595, and died in childbed in 1622, six years after her marriage, as she seems to have anticipated; and hence her previous writing of the *Legacy*. The child, a daughter, survived the mother.

I ought to add, that I parted with the first edition of *The Mother's Legacy* to the Rev. C. H. Craufurd, Rector of Old Swinford, Worcestershire, in exchange for a volume of his sermons, 1840; at the end of which he had printed the entire of *The Mother's Legacy*, which is well worthy to be printed separately. J. M. G.

Worcester.

Minor Queries.

261. *Early Muster Rolls.*— Are the muster rolls of the army that landed with King William at Torbay, or of the army that served in Ireland

in 1690 and 1691, now to be met with, and if so, where? Any information on this subject will oblige BARTANUS.

Dublin.

262. *Convocation for the Province of York.* — The religious newspapers recently gave us an account of the meeting of Convocation for the province of *Canterbury*, but I have seen no account of the meeting of Convocation in the province of *York*. Does that body ever meet, and is any record kept of its proceedings? ENQUIRER.

263. *The Scent of the Bloodhound.* — In a MS. (Camb. Univ. *Dd.* i. p. 542.) I find the following allusion to this subject:—

"Þei far as doþ a blod hound
Þat al times of þe yer
Haþ fute and tast of eueri beste
Þat hi folewiþ fer or ner:
But *whan þe hawethorn bereth blomes,*
Þt hound haþ lorn his smel,
If he fele swetnes of þe flouris;
And þus þe hunteris tel."

Is there any truth in this statement? C. H.

264. *Cooper's Miniature of Cromwell.*—Can any of your readers inform me what has become of the original miniature of Oliver Cromwell painted by Samuel Cooper? It was long in the possession of Sir Joshua Reynolds, and given by his will to Richard Burke the younger, who survived him only two years, dying unmarried in 1794.

Should the portrait be still extant, and the subject attract any notice, I am prepared to supply some authentic particulars as to its early history, respecting which Northcote was completely misinformed. See his *Life of Reynolds*, vol. ii. p. 221. 2d edition. BRAYBROOKE.

Audley End, Nov. 1.

265. *Lines on Cagliostro.* — Mr. Carlyle, in *Miscellanies*, 3rd edit., vol. iii. p. 324., quotes the following "epigraph," as appended to a portrait of Cagliostro:

"De l'Ami des Humains reconnaissez les traits:
Tous ses jours sont marqués par de nouveaux bienfaits;
Il prolonge la vie, il secourt l'indigence;
Le plaisir d'être utile est seul sa récompense."

Is there any possibility of ascertaining, at the present day, to which of the countless dupes of that "quack of quacks" we are indebted for this hyperbolical effusion? HENRY H. BREEN.

St. Lucia, Sept. 1851.

266. *The Names and Numbers of British Regiments.* — Formerly the regiments in the British army were distinguished not by a particular *number*, but the *name* of an officer of rank.

I shall feel obliged by information on the following points: —

1. What was the origin of thus *naming*, instead of numbering, regiments?

2. *Who* conferred the name? Was it done at the War-office, or how?

3. If in honour of an officer commanding the corps, was the name changed when that officer died, or removed to another regiment; or what was the rule?

4. When did the present mode of *numbering* regiments begin, and by whom was it introduced; and what was the rule adopted in applying the number to each corps? I mean, what was the principle followed in giving any regiment a certain number? Was it according to the length of time it had been embodied?

5. What is the guide now, in identifying a *named* with a *numbered* regiment. Z.

267. *Praed's Charade.*—Can any of your correspondents tell me the answer to the following charade by W. M. Praed?

"My first's an airy thing,
Joying in flowers;
Evermore wandering,
In Fancy's bowers;
Living on beauteous smiles
From eyes that glisten;
And telling of love's wiles
To ears that listen.

"But if, in its first flush
Of warm emotion,
My second come to crush
Its young devotion,
Oh! then it wastes away,
Weeping and waking,
And, on some sunny day,
Is blest in breaking."

I have several of Praed's charades, but this is the only one of which I have not the answer. E.C.

268. *Cozens the Painter.*—Can any of your correspondents give me information as to Cozens the painter? The celebrated painter Turner has declared that for much of the poetry of painting he is indebted to Cozens. Now, on the wall opposite to which I am sitting, hangs a portrait of Cozens by Pine, which has been some time in our family. I wish to know where I shall find mention of him, or where I can see any of his works. C. S. B. S.

269. *Parliamentary Debates.*—By the fortunate preservation of the MSS. of Mr. Cavendish, there was a probability of our getting a pretty full report of the proceedings of what has been called "the unreported parliament," which sat from 1768 to 1774. Unfortunately, on the death of Mr. Wright, the publication stopped, having arrived only to the debates of March, 1771. Is there any chance of the further publication of this important work? If not, where is the MS., and can it be consulted? P. D.

Minor Queries Answered.

Merry Wakefield.—Whence arose the Yorkshire proverb "Merry Wakefield?" Fuller mentions it in his *Worthies;* but does not give, or guess at, its derivation. R. W. Elliot.

[What peculiar cause of mirth the town of Wakefield hath above others, Fuller certainly confesses he cannot tell, unless that it may be entitled to that epithet from its cheapness, and the plenty of good cheer. Grose, however, adds, "Might it not be *mirrie*, that is, faithful Wakefield? and allude to some event in the disputes between the houses of York and Lancaster. *Mirrie-men* is a term that frequently occurs in old ballads, signifying true or faithful men." While again it has been suggested that it derives this complimentary epithet from the reputation of that

"Merry man the Pindar of the town
Of Wakefield, George a Green, whose fames so far are blown;

for Brathwaite, in his *Strappado for the Divell*, applies it to both of them, when he speaks of

'Merry Wakefield and her Pindar too.'"]

The two Kings of Brentford.—Occasionally when there is an expression of ultra-friendship on the part of two persons who were before supposed, their profession to the contrary notwithstanding, to hate each other right heartily, the following comparison is elicited from the bystanders: "They are like the two kings of Brentford smelling at one nosegay." I have sought for the meaning of this *profound* remark from many denizens of that ancient locality, but hitherto without success; it being, somewhat like the mud of Brentford, impenetrable.

Presuming that the remark, like most popular sayings, bears reference to some foregone fact or event, I shall feel obliged by some one of your contributors stating to what the adage refers, and what it is meant to imply. Does it bear any relation to the fact that the two members for Middlesex are nominated at Brentford? And is the comparison quoted from any and what work?

E. J. Hytche.

[The saying owes its rise to the celebrated farce of *The Rehearsal*, written by *Villiers, Duke of Buckingham*, with the assistance of Butler, Spratt, and others, in order to correct the public taste by holding up the rhyming tragedies to ridicule. It is said that no less than ten years were employed in collecting and polishing the materials. The original hero was Davenant, satirised under the name of Bilboa; but Dryden eventually became its Bayes. The allusion referred to by our correspondent is to Act II. Sc. 2., where the stage direction is, "Enter the two Kings, hand in hand,"—where they probably did so—"smelling at one nosegay," although no such direction occurs; or to Act V. Sc. 1., "The two right Kings of Brentford descend, in the clouds, singing, in white garments; and three Fidlers sitting before them in green."]

Meaning of V. D. M.—In the church of old St. Chads, Shrewsbury, there is a tablet to a celebrated Nonconformist minister, Rev. Job Orton, after whose name (which is twice mentioned) occurs the (to me) uncommon suffix or designation V.D.M. written thus—Rev. Job Orton, V.D.M. "Vir dignus memoriæ," or "Veri Dei minister," &c., &c., may be suggested. All I want to know is, whether it represents any recognised formula. G. R. M.

[This suffix is *Verbi Dei Minister*, Minister of the Word of God.]

Replies.

ANACHRONISMS OF PAINTERS.

(Vol. iii., pp. 369. 517.; Vol. iv., p. 150.)

I have read D'Israeli's list of the above, to which J. E. alludes in Vol. iii., p. 369., and they are certainly well-known glaring instances of the inconsistencies and absurdities into which artists may be led by ignorance and total want of good taste and feeling: those given by J. E., at the same page, are also unhappy examples. I cannot, however, think that the instance given by G. T. R. in Vol. iii., p. 517., deserves to be placed in the same category: the subject is, The Woman taken in Adultery; and G. T. R. complains of the anachronism of Steenwyk's having represented our Saviour as writing on the ground in *Dutch*. But this is not necessarily the result of ignorance, and is justifiable on the ground of making the painting more intelligible to his countrymen. For the same reason the writing is often in Latin; and, in fact, often as the subject has been painted, I do not recollect any instance of the proper language being used. In making the scene take place in a building of the architecture of the thirteenth century, Steenwyk has erred (if error it be) in company with the best Italian masters. Both Tintoretto and Paul Veronese engraft into their paintings the architecture and other accessories of their own day. In Tintoretto's celebrated picture of the Marriage of Cana, the artist has made use of the drinking vessels and loaves of bread still used in Venice at the present day. In fact, if strict accuracy were contended for, not a single representation by the old masters of this subject, and of the Last Supper, would pass muster, as, according to the facts of the case, our Saviour and His disciples would not be sitting at a table, but reclining on the ground. But I think these liberties not only defensible, but that the artist's faculty of thus introducing successfully into his paintings the scenes passing before his eyes is often a great proof of his genius; and pictures often owe much of their power and reality to this very circumstance. Space, as well as time, is often annihilated not from ignorance or

inadvertance, but purposely, and with the most happy results. Tintoretto, in a painting of the Entombment of Christ, has introduced the stable of Bethlehem in the background; thus finely contrasting the birthplace of Him who was found "lying in a manger" with the fulfilment of the prophecy of His being "with the rich in His death:" and such liberties both of time and place are equally allowable in pictures of at all an imaginative character, the artist feeling that by sacrificing a minor and lower truth he can gain a higher, or make his subject appeal more to the sympathies of his spectators. The instance also noticed by P. P. in Vol. iv., p 150., is no mistake, but a legimate employment of a symbol: the cross or flag, with the motto "Ecce Agnus Dei," soon became the recognised symbol of St. John the Baptist, and as such was generally used without reference to the exact time when the motto became strictly applicable. The same strict criticism which would disallow this license, would require the Madonna to be always painted as a Jewess: but I cannot think that paintings are fairly liable to such close and prosaic scrutiny. P. P.'s instance of Zebedee's sons being represented as young children, is treading on more doubtful ground, and some great counterbalancing gain to the picture would alone justify such a bold alteration of facts: but if the subject be altogether treated in an allegorical manner, it might be defensible. His modern instances are, of course, sheer blunders, and cannot be too severely reprehended; and artists must always remember that such liberties should never be taken, unless by these means some higher object is gained. Nor should modern painters expect the same indulgence, until they express in their works the same spirit of devotion, and simple, childlike earnestness of feeling, which distinguish the early painters of the Italian Religious School.

B. H. C.

Oxford.

"AGLA," MEANING OF.

(Vol. iv., p. 116.)

I have the pleasure of being able to refer MR. MARTIN to an interpretation of this inscription. The mystical word AGLA belongs to that species of Cabbala, used by the Rabbinical writers, which is called *Notaricon*, and which consists of forming one word out of the initial letters of a sentence. Thus Agla is composed of the initials of

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי׃

Attâh-Gibbor-Leholâm-Adonâi ("Thou art strong for ever, O Lord!"), and signifies either "I reveal," or "a drop of dew," and is the cabbalistic name of God.

They also reversed this process, and made an entire sentence from the letters of one word: thus of בְּרֵאשִׁית, Bereshith, which is the first word of Genesis, they made the sentence

בָּרָא רָקִיעַ אֶרֶץ שָׁמַיִם יָם תְּהוֹמוֹת׃

Bârâ-Râkiya-Eretz-Shâmayim-Yâm-Tehomoth (*i. e.* "he created the firmament, the earth, the heavens, the sea, and the deep"). It would, however, be more correctly written

בָּרָא אֵת הָרָקִיעַ וְאֵת הָאָרֶץ וְאֵת הַשָּׁמַיִם וְאֵת הַיָּם וְאֵת הַתְּהוֹם׃

Vide Dr. Hook's *Church Dictionary*, art. Cabbala.

In Arnaud's work on the Vaudois, translated by Acland (Murray, 1825), there is mention made of certain inscribed talismans or preservatives, found on the slain French soldiers of Marshal Catinat, the inscriptions of which are given; and among them is one bearing the legend ✠AGVA✠BATOME✠.

E. S. TAYLOR.

The word "AGLA" mentioned by your correspondent MR. MARTIN as being inscribed on a ring, is mentioned by Reginald Scott in his *Discoverie of Witchcraft* (1584), as being inscribed on the conjuring knives employed to describe the circles used in calling spirits. He gives a cut of "the fashion or form of the conjuring knife, and the names thereon to be engraved," and on one side is AGLA.

E. H. K.

According to M. Collin de Plancy, in his *Dictionnaire Infernal*, vol. i. p. 34., this word is composed of the four first letters of the following Hebrew words, *Athar*, *gabor leolam*, *Adonai*, "Thou art powerful and eternal, O Lord," and was a cabbalistic word used against evil spirits. A brooch of gold found near Devizes, and set with rubies in the form of the letter A, and having the word AGLA thereon, was shown at the Winchester meeting of the Archæological Institute by W. Herbert Williams (*Journal*, vol. iii. p. 359.).

EDWARD HAILSTONE.

COLONIES IN ENGLAND.

(Vol. iv., p. 272.)

"The inhabitants of Haverfordwest derived their origin from Flanders, and were sent by Henry I. to inhabit these districts; a people brave and robust, ever hostile to the Welsh; a people, I say, well versed in commerce and woollen manufactures; a people anxious to seek gain by sea and land, in defiance of fatigue or danger; a hardy race, equally fitted for the plough and sword; a people brave and happy," &c. — *Giraldus Cambrensis.*

"A. D. 1107. About this season a great part of Flanders being drowned by an inundation, or breaking in of the sea, a great number of Flemings came to England beseeching the king to have some void part assigned to them, wherein they might inhabit. At the first they were appointed to the countrie lieing on the east part of the Tweed; but within four years after

they were removed into a corner by the sea-side in Wales, called Pembrokeshire, to the end that they might be a defence there against the unquiet Welsh. It would appear by some writers that this multitude of Flemings consisted not onlie of such as came over about that time, by reason their countrie was overflowed with the sea [as ye have heard], but also others that arrived there *long before*, even in the daies of William the Conqueror, through the friendship of the queen, their countriewoman, sithens their numbers so increased that the realme of England was sore pestered with them; whereupon King Henrie devised to place them in Pembrokeshire, as well to avoide them out of the other of England, as also by their helpe to tame the bold and presumptuous Welshmen: which thing in those parts they brought verie well to pass; for after they were settled there, they valiantlie resisted their enemies, and made verie sharp wars upon them, sometimes with loss and sometimes with gaine."— *Holinshed.*

"Wallenses Rex Henricus, semper in rebellionem crebris expeditionibus in deditionem premebat; consilioque salubri nixus, ut eorum tumorem extenuaret, Flandrenses omnes Angliæ accolas eò traduxit. Plures enim, qui tempore patris pro matris paternâ cognatione confluxerant, occultabat Angliâ, adeo ut ipsi regno pro multitudine onerosi viderentur. Quapropter omnes cum substantiis et necessitudinibus apud Rôs provinciam Walliarum, velut in sentinam congessit, ut et regnum defæcaret, et hostium brutam temeritatem retunderet." — *William of Malmsbury.*

"The yeare 1108 the rage of the sea did overflow and drowne a great part of the lowe countrie of Flanders, in such sort that the inhabitants were driven to seeke themselves other dwellings; who came to King Henrie and desired him to give some voide place to remaine in; who being very liberal of that which was not his owne, gave them the lande of Rôs, in Dyvet or West Wales, where Pembroke, Tenby, and Haverfordwest are now built; and there they remaine till this daie, as may be well perceived by their speeche and conditions, farre differing from the rest of the countrie." — Powell's *Welsh Chronicle.*

A similar colony is located in that part of Glamorgan called Gower; and the Flemish population, both of Rôs and of Gower, still retain many peculiar customs and words; while they scrupulously keep aloof from the Welsh, each people looking down upon the other, and considering intermarriage as a degradation. I have been told by a friend that Flemish colonies were also located in Norfolk and Cambridgeshire. This much is certain: in the last-named county fields are occasionally divided between different proprietors, in the manner known as "landshares," a custom which prevails to a great extent in Gower, and also, I believe, in Rôs. Am I right in considering this a Flemish peculiarity? SELEUCUS.

In an ancient map of this town, Pembroke (South Wales), of which the language is Norman-French, two districts of ours are mentioned thus: *Le grene*, which is now called "the green;" and *Monton*, now called "mountain." As regards the first, not a portion of *green* is discoverable; it is a disagreeable street, close to a large mill and sheet of water, with none of the conditions of a country green. I have often wondered at the name, feeling persuaded that there never could have existed such a spot here as would be so called, and was puzzled till I last week saw this old map. Tracing the matter, although no French substantive seems to exist spelled *grene*, the v. n. *grener* and its relatives afford a solution—as *grenier* is a granary, and *grenetis* the mill round a coin: so that I take it for granted, as our *green* in fact is in the immediate neighbourhood of the corn-mill, that from said pounding or grinding (*grener*) it solely is derived.

The solution of "mountain" is not so easy. It is a portion of the town outside the old fortifications, at the *foot* of a high hill; so never could have been dignified by the term "mountain" from its height,—in fact, it rises but little from the estuary, one arm of which here terminates. The tide here ceases; up to this spot "la marée *monte*." Am I right in conjecturing that *montant* (pronounced just like *monton*), meaning "rising" as well as mounting, may be the origin of the designation?

All the early memorials of Pembroke are either Norman or Flemish, those foreigners having settled here. We have no token of Welsh; perhaps there are not six people in the town who can speak the language. The names of some of the inhabitants are French and Flemish, and it is to be noted that their personal appearance corresponds with the type of their ancestral country. Our parish clerk, named *Freyne*, is a little Frenchman to all intents and purposes; and our street-keeper, *Rushaut*, has all the square stolidity and heavy features of the Low Countries.

Although unconnected with the foregoing, will you allow space for another record? Only within a few years the last of a family, invariably called "Cromwell," died. It was not their true name, but they have held it to perpetuate the treason of their ancestor, who followed the great Protector after he had temporarily abandoned the siege of Pembroke Castle; and, procuring an interview on "Ridgway," an eminence between here and Tenby, this unworthy townsman told the general to return, as the garrison were reduced "to a bean a day." The advice was followed. Pembroke was taken; but the stern captor ordered the traitor to be hanged! Thenceforward the family ever went by the name of Cromwell. B. B.

Replies to Minor Queries.

Broad Arrow (Vol. iv., p. 315.). — P. C. S. S. has always understood that the "broad arrow" on government stores represented the *Pheon*, the

well-known arms of the Sydney family. Henry Viscount Sydney, afterwards Earl of Romney, was Master-General of the Ordnance from July, 1693, to June, 1702. P. C. S. S.

Sacro-Sancta Regum Majestas (Vol. iv., p. 293.). — In reply to the second query of Bopéas, I send the following extract from Sir James Ware's *Writers of Ireland*: —

"John Maxwell was at first promoted to the Sees of Killala and Achonry, and afterwards translated to the archbishopric of Tuam. He writ a Treatise intitled, Sacro-Sancta Regum Majestas; Printed London, 1643 or 1644, 4to., which he published under the name of J. A. In answer to which came out a Tract intitled, Lex, Rex; The Law and the Prince, a dispute for the just Prerogative of King and People. Containing the Reasons and Causes of the most necessary defensive Wars of the Kingdom of Scotland, and of their expedition for the aid and help of their dear brethren in England. In which their Innocency is asserted, and a full Answer is given to a seditious Pamphlet, intitled, Sacro-Sancta Regum Majestas, or the Sacred and Royal Prerogative of Christian Kings under the name of J. A. but penned by John Maxwell, the excommunicate Prelate. London, 1644, 4to."

TYRO.

Dublin.

Your correspondent Bopéas asks who was the author of the *Sancta Regum Majestas, or the Sacred and Royal Prerogative of Christian Kings*: Oxford, 1644.

This work has been by some erroneously attributed to Archbishop Ussher, from the supposition that the letters J. A., subscribed to the dedication, denoted Jacobus Armachanus; they signify, however, Johannes Alladensis, and the real author was John Maxwell, Bishop of Killala. See Ware's *Writers of Ireland* (Harris's edit.), p. 357.

J. H. T.

Grimsditch (Vol. iii., pp. 192. 330.). — There is a wood so called in the parish of Saffron Walden, which has long formed a part of the Audley End estates. It is about a mile from the town, situated on the crest of a steep hill, on the south side of the road leading to Linton, and from its commanding position may have been at some time a military station. Some portions of a fosse may still be traced on the lower edge of the wood; but no tradition connected with its history has descended to us. Warton, in his *Account of Kiddington*, Oxon, p. 62., edition 1815, observes that Stukeley describes a fosse called Grimsditch, near Ditchley House, between Stunsfield and Chipping Norton, the vallum of which was eastward. He also says that the word means "the ditch made by magic," and was indiscriminately applied to ancient trenches, roads, and boundaries, whether British, Roman, Saxon, or Danish.

We learn from the same work, that there exists a vallum, or ridged bank, within two miles of Ewelme, and near to Nuffield, called Grimsditch; and the lands adjoining to it are described in a charter in or before the reign of Richard I. as "extra fossatum de Grimisdic." BRAYBROOKE.

"*'Tis Twopence now,*" *&c.* (Vol. iv., p. 314.). — I met with the lines mentioned by your correspondent REMIGIUS in a newspaper about twenty years ago, and cut them out. I cannot now remember the work it was said they were copied from, nor do I quite understand if that is the information REMIGIUS wants, or the verses themselves: but I think the verses, and therefore inclose them.

THE ABBEY: A FRAGMENT.

"A feeling sad came o'er me, as I trod the sacred ground
Where Tudors and Plantagenets were lying all around:
I stepp'd with noiseless foot, as though the sound of mortal tread
Might burst the bands of the dreamless sleep that wraps the mighty dead.

"The slanting ray of the evening sun shone through those cloisters pale,
With fitful light, on regal vest and warrior's sculptured mail;
As from the stained and storied pane it danced with quivering gleam,
Each cold and prostrate form below seem'd quickening in the beam.

"Now sinking low, no more was heard the organ's solemn swell,
And faint upon the listening ear the last hosanna fell;
It died — and not a breath did stir; above each knightly stall,
Unmoved, the banner'd blazonry hung waveless as a pall.

"I stood alone — a living thing midst those that were no more —
I thought on ages that were past, the glorious deeds of yore —
On Edward's sable panoply, on Cressy's tented plain,
The fatal Roses twined at length, on great Eliza's reign.

"I thought on Blenheim — when, at once, upon my startled ear
There came a sound; it chill'd my veins, it froze my heart with fear,
As from a wild unearthly voice I heard these accents drop —
'Sarvice is done — it's tuppence now for them as vants to stop!'"

FANNY.

Pauper's Badge (Vol. iv., p. 294.). — The 8 & 9 Wm. III. c. 30. s. 2., required all paupers in the receipt of parochial relief to wear a badge bearing a large Roman "P," together with the first letter of the name of the parish, cut either in red or blue cloth, upon the shoulder of the right sleeve of the uppermost garment, in an open and

visible manner, under certain penalties, and prevented paupers who neglected to wear it from being relieved. This provision of the statute was repealed by the 50 Geo. III. c. 52.; and although by the 55 Geo. III. c. 137. s. 2. parish officers might cause goods, &c. to be branded with the word "Workhouse," and such other mark or stamp as they thought proper, to identify the parish, it was nevertheless provided, with the view of preventing a revival of the former mark of degradation, that such mark or stamp should not at any time be placed on any articles of wearing apparel so as to be publicly visible on the exterior of the same. FRANCISCUS.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Well may Mr. Layard plead the interest felt in the discoveries on the site of Nineveh as a reason for the publication in a cheap and popular form of his *Nineveh and its Remains:* and we know no work better calculated to give value to Mr. Murray's *Reading for the Rail* than *A Popular Account of Discoveries at Nineveh.* By Austen Henry Layard, Esq., D.C.L. *Abridged by him from his larger Work.* The value of Mr. Layard's first and larger publication has been so generally recognised, that in calling attention to the present work, with its numerous and spirited woodcuts, we feel bound to confine ourselves to pointing out the plan pursued by the author in his abridgment; namely, that of omitting the second part of the original work, and introducing the principal Biblical and historical illustrations into the narrative, which has thereby been rendered more useful and complete. "As recent discoveries," observes Mr. Layard, "and the contents of the inscriptions, so far as they have been satisfactorily deciphered, have confirmed nearly all the opinions expressed in the original work, no changes on any material points have been introduced into this abridgment. I am still inclined to believe that all the ruins explored represent the site of ancient Nineveh; and whilst still assigning the later monuments to the kings mentioned in Scripture, Shalmanezer, Sennacherib, and Essarhadon, I am convinced that a considerable period elapsed between their foundation and the erection of the older palaces of Nimroud."

After the pictures which our facetious contemporary *Punch* has furnished of the troubles which an "unprotected female" encounters, who ventures beyond the quiet circle of her domestic duties, one is predisposed to regard as a heroine a lady who ventures unattended on a voyage round the world. Madame Ida Pfeiffer has done this; and her narrative of her adventures having excited great attention both in Germany and this country, Messrs. Longman have shown themselves excellent caterers for the reading public, by printing as the new parts of their *Traveller's Library*, a selected translation of them by Mrs. Percy Sinnett, under the title of *A Lady's Voyage round the World.* The work will be read with great pleasure and interest; and while we wonder at the writer's extraordinary passion for travelling, we feel that she has produced such an amusing and instructive volume that we are glad that she had the opportunity of indulging it. Mrs. Sinnett well characterises the book on which she has employed her talents as a translator when she says, "Its chief attraction will most likely be found in the personal narrative and in the singular character of the authoress; who though apparently far removed by circumstances from the romantic or adventurous, yet passes through the most surprising scenes, and encounters the most imminent perils with a calm and unconscious heroism that can hardly fail to command admiration."

The Gentleman's Magazine announces that the King of Denmark has conferred the Order of Dannebrog on M. Worsaae, the author of the *Primeval Antiquities of Denmark*, and other important works. This will be gratifying intelligence to all who had the pleasure of making the acquaintance of this accomplished antiquary during his visit to this country. We hope the time is not far distant when similar distinctions will be conferred in England on men of learning. The necessity for the institution of some ORDER OF MERIT is insisted upon both in the *Gentleman's Magazine* for this month, and *The Athenæum* of Saturday last: and a communication urging its adoption, on novel and important grounds, has reached us, unfortunately at too late a period in the week to admit of its insertion in our present number.

Messrs. Puttick & Simpson (191. Piccadilly) will sell on Wednesday next a portion of the Library (including numerous curious MSS. by Sir Isaac Newton), Medals, &c. of the late Mr. Alchorne.

Messrs. Sotheby will sell on Monday and Tuesday the valuable Library of Dr. Ford, late Principal of Magdalen Hall, and Professor of Arabic at Oxford; and on Thursday and two following days, a valuable Collection of Theological and Miscellaneous Books.

CATALOGUES RECEIVED. — T. Kershaw's (3. Park Street, Bristol) Catalogue of another Portion of his Valuable Stock; W. S. Lincoln's (Cheltenham House, Westminster Road) Catalogue No. 74. of Cheap Second-hand English and Foreign Books; and Supplementary Catalogue of Italian Books.

BOOKS AND ODD VOLUMES

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Notes.

PERKIN WARBECK.

In the *Minutes of Evidence* taken by the Select Committee on the British Museum, in May, 1836, p. 308., mention is made of "a paper giving an account of the landing of Perkin Warbeck, signed by Sir Henry Wentworth, and dated 16th [17th] Sept. 1497," as of historical value. This "paper" was at that time in the possession of the late Mr. Upcott; and when I drew up for the society of Antiquaries the article on "Perkin Warbeck's History," printed in the *Archæologia*, vol. xxvii. pp. 153—210., I had no opportunity of seeing it, and therefore merely made a brief reference to it in a foot-note. The document subsequently passed, together with a large and valuable portion of Upcott's collection, into the hands of M. Donnadieu, and at the recent sale of that gentleman's collection of autographs was purchased for the British Museum. It is a letter from Sir Harry Wentworth of Nettlested, co. Suffolk (ancestor of the Barons Wentworth), addressed to Sir William Calverley, of Calverley in Yorkshire, from whom descended the extinct baronets of that name. The letter is not of great historical importance, yet, as furnishing some notices of the measures taken by the king, on learning that Perkin had landed in Cornwall, on the 7th of September (only ten days previous), it will not be read without interest. The letter is written on a strip of paper measuring eleven inches by four inches, and is signed only by Sir Harry Wentworth.

"Right wourshipfulle cosin, I recommend me vnto you. And where* it fortuned me in my retourne home frome Westchestre, to meit my lord Darby, my lord Strange, and other at Whalley abbey, by whome I had the sight of suche lettres as were directed vnto theme frome the kinges grace; apperceyuing by the same that Perkin Warbeke is londid in the west parties, in Cornevelle, wherfore I wolle pray you, and allso in the kinges name aduertise you, to be in aredynes† in your owin persone, with suche company as you make, to serue his highnes, vpon an our‡ warnyng, whan his grace shalle calle vpone you. For the which I doubte not but his highnes shalle geve you thankes accordinge. As our lord knoith, who preserue you! Wretin in the kinges castelle of Knaresburght, the xvij dey of Septembre.

your [frend] and cosyne, syr
Harry Wentworth.

Addressed
To his wourshipfulle cosin syr William
Caluerley, knight, in haste."

The Lord Strange mentioned in the above letter was the third son of the Earl of Derby, and died at Derby House, London, on the 5th Dec. 1497, less than three months after the letter was written.

F. MADDEN.

* whereas. † readiness. ‡ hour's.

A HEBREW SERMON IN ENGLISH STONE

(*Alias, A Puzzle of long standing solved*).

Some of the readers of the "NOTES AND QUERIES" may have chanced, as was the case with the writer, to have enjoyed a ramble through the park and village of Wentworth, in Yorkshire, one of Earl Fitzwilliam's estates. Should such be the case, the ramblers could not have failed to halt half an hour, probably an hour, before a neat house, now inhabited by one of his lordship's agents, and wonder and ponder over the intent and purport of a curious inscription, on a stone sun-dial, which is placed over the door of the house. Such I have learned to be the case with every new passer-by. Having spent some time in musing over the hitherto inexplicable puzzle, I think that I am enabled at last to offer a sort of solution of the same. I shall therefore at first give a simple description of the contents of the stone, and then my version of it.

In the centre of the slab, a dial plate is inserted; on its left are carved three lines, running thus:

"Bezaleel Benevent
Sculptor Israelite. Isaiah xliv. 5.
Maker. I am 58 years old."

On its right, eight lines are carved, and run thus:

"1740 years of
ממשיר
A stone of stumbling.
See Isaiah viii. 14, 15.
Ps. cxix. 165. Ezek. iii. 20
A stumbling-block.
Beware of Him.
Mal. i. 11."

There is scarcely any difficulty as regards the inscription on the left; the purport being a brief and clumsy account of the sculptor himself. The reason of the reference at the end of the second line may be a sort of justification for suffixing "Israelite" to his name; the following being the passage referred to: "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and *surname himself by the name of Israel*." The principal perplexity is presented by the inscription on the right, and especially in the second line; containing, as it does, a group of five Hebrew letters, so arranged as to defy the ingenuity of the most erudite lexicographer; there being no word of such construction in the whole range of Hebrew literature.

I must premise, before I proceed any further, by stating that I apprehend the sculptor to have been a zealous, though very eccentric, Jewish convert to Christianity; to whom it seemed good to put up that enigmatical sun-dial, with a view to attract the attention, and conduce the inquiry of his Hebrew brethren; which would afford him an opportunity of propounding his Christian views from his own design.

I take the Hebrew letters ממשיר to be the initials of the following words *:

מלך משיח שילה יהוה רעי

"The King Messiah, the Shiloh, the Lord my Shepherd." Hence those characters follow the A.D. date of the first line, and are followed by the appropriate words in the third line, viz. "A stone of stumbling." The fourth line then comes as a sort of explanation of the preceding one: "And He shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." "See Isaiah viii. 14, 15." The fifth line, "Ps. cxix. 165. Ezek. iii. 20." consists of scriptural references as to the cause and effect of loving the law, and *vice versâ*; the first reference being, "Great peace have they which love thy law, and no stumbling-block for them" [according to the original]. The second reference being, "Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand." The words in the sixth line, "A stumbling-block," evidently refer to 1 Cor. i. 23.: "But we preach Christ crucified; unto the Jews a stumbling-block." The "sculptor Israelite" may have feared that a reference to the New Testament would betray his motive, and therefore judged it prudent and expedient to omit it. The supposition that Bezaleel had 1 Cor. i. 23. in view is supported by the seventh line, "Beware of Him." The last line appears to be an appropriate conclusion; as the passage referred to describes the extent of the Lord's kingdom, as well as his reception by "all nations, tongues, and kindreds." "For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a peace offering; for my name shall be great among the heathen, saith the Lord of hosts." Mal. i. 11.

One may well imagine an Israelite or two observing from the road the Hebrew characters ממשר — for they are very large, and are seen afar off — and after puzzling over their intent and purport for some time, proceed to ask for an explanation from the major-domo. The master,

* According to the first canon of cabbalistical interpretation, called *Notricon*. See *The Fundamental Principles of Modern Judaism Investigated*, pp. 13, 14.

delighted that the bait caught, vouchsafes, in his peculiarly eccentric style, to lecture on his own device, and thus reads to his brethren A SERMON IN STONE.* MOSES MARGOLIOUTH.

VALUE OF SHAKSPEARE'S LEAGUE. — MEANING OF SHIP. — LOG-SHIP.

So universal was Shakspeare's knowledge even of the arcana of other men's pursuits, that his commentators, in their anxiety to reduce his attainments to an ordinary standard, have attributed to him a sort of ubiquitous apprenticeship to all manner of trades and callings, — now a butcher, — now an attorney's clerk, — now a schoolmaster, — and anon a holder of horses at the theatre door, where doubtless he acquired that farrier-knowledge so profusely lavished upon Petruchio's charger in *The Taming of the Shrew*. Dr. Farmer, amongst other atrocities which have earned for him an unenviable immortality in connexion with Shakspeare's name, had the incredible folly to recognise, in the splendid image —

> "There's a divinity that shapes our ends,
> Rough-hew them how we will,"

an allusion to *skewer making!* in which the rough-hewing was Shakspeare's, while his more skilful sire *shaped the ends!* Even Dr. Johnson cried "shop" at that passage of *The Winter's Tale* where Perdita, fearing lest Florizel's father might discover him "obscured with a swain's wearing," exclaims —

> "How would he look to see his work so noble
> Vilely bound up."

Whereupon the great critic utters this sapient apothegm, "It is impossible for any man to rid his mind of his profession" — meaning of course Shakspeare's profession of *book making!*

It is therefore surprising that none of them should have discovered a trace of Shakspeare in the occupation of *ship-boy*; since in no calling has he shown a more accurate knowledge of technicalities; and his seamanship has satisfied the strictest professional criticism. It is to this circumstance my attention is more especially directed at present by a singular blunder which I have observed in one of the illustrations to Knight's *Illustrated Shakspeare*.

The artist, W. Dicks, professes to illustrate Ægeon's description of his shipwreck, taking for his text these lines in the first scene of the *Comedy of Errors:*

> "We were encounter'd by a mighty rock,
> Which being violently borne upon
> Our helpful ship was splitted in the midst."

But if he had studied the context he would have perceived that the "helpful ship" was not a goodly argosy, as he has depicted it, but "a small spare mast, such as seafaring men provide for storms."

Now, it must not be said that the inadvertence is Shakspeare's, because the term *helpful*, indicative of sudden resource, and these lines immediately following —

> "So that in this unjust divorce of us
> Fortune had left to both of us alike
> What to delight in — what to sorrow for" —

prove that Shakspeare never for a moment lost sight of the circumstances he was describing.

I was endeavouring to discover what particular nautical technicality might justify this application of *ship* in the sense of *raft* or *float*, when I recollected that sailors call the little float by which the log-line is held stationary in the water, by the term *log-ship;* and, by a rather singular coincidence, the origin of this very word *log-ship* is made the subject of comment in a recent number of "NOTES AND QUERIES" (p. 254.), by a West Indian correspondent, A. L., who thinks the term log-*chip*.

His story, however, if it be not altogether the offspring of his own ingenuity, appears quite unsupported by evidence; nor, even if authenticated, would it be conclusive of the inference he draws from it. For, surely, the same origin might be attributed to *log* itself, with equal, or even with greater probability. The very nature of log is, not only to float, but to remain sluggish or stationary in the water: and as it might not be convenient to provide a fresh log (or chip) for every occasion, there would be a clear advantage in tying a string to it, for the purpose of hauling it inboard again, to serve another turn. Moreover, I must remind A. L. that sailors do not say, "Heave the *chip*," but "Heave the *log*."

This same passage in the *Comedy of Errors* suggests another consideration; which is, that Shakspeare appears to have used *league* and *mile* synonymously. When Ægeon's "helpful ship" was "splitted in the midst," it was "ere the ships" (approaching to his rescue) "could meet by thrice five leagues;" so that each ship must have been at least five leagues distant when discovered. Now Shakspeare was too good a sailor to suppose that a ship could be visible to a man on the surface

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* The writer was anxious to obtain some information respecting that curious relic from the inhabitants of the place: he was induced, therefore, to address a note of query to the present resident, of the house in question, Mr. G. C. Hague; but the following was the extent of the reply received: — "All I know of the sun-dial is this: It is told that a Jew, who was a mason, and assisted in putting up the front of Wentworth House, the mansion of the Earl Fitzwilliam, made the thing, and put it up during his leisure hours. This is all that I ever learned about it. I should be greatly obliged to you if you would inform me what the translation of the Hebrew characters is. — I am, Sir, yours, &c.
G. C. HAGUE."

of the water at a distance of *fifteen* miles; but at *one-third* of that distance it might be so. Therefore it would be necessary to take *league* as synonymous with *mile* in this instance, even if it were not corroborated by the necessity for a similar understanding in other places.

But wherever Shakspeare uses the word *league*, its equivalence with *mile* is not only consistent with the sense, but, in some cases, absolutely necessary to it.

Thus, in the opening scene of the *Midsummer Night's Dream*, Lysander appoints to meet Hermia "in the wood, a *league* without the town," but, in the next scene, Quince appoints the same place for the rehearsal, calling it "the palace wood, a *mile* without the town."

Again, in the *Two Gentlemen of Verona*, when Silvia escapes with Eglamour, the latter reassures her by reminding her that they will be safe if they can "gain the forest, not three leagues off," which would be but poor comfort if by three leagues the lady was to understand nine miles.

By the way, this forest is described in all the "stage directions," upon what authority I cannot guess, as "a forest near Mantua;" whereas all the circumstances concur to place it in the immediate vicinity of Milan. There is nothing to warrant the supposition that any of the characters had journeyed far from Milan when they were seized upon by the outlaws; and it is to the Duke of Milan that the outlaws apply for pardon for misdeeds done in his territories. A. E. B.

Leeds.

DONIZETTI.

The following very curious account of the ancestry of this very talented individual is copied from the *Berwick Advertiser*—a paper confined to the provinces, and not likely to reach the metropolis. It appeared somewhere about four years ago: but in cutting the scrap from the paper I incautiously omitted inserting the date.

"NEW FACTS CONCERNING DONIZETTI THE COMPOSER.—We have learned from authority not to be questioned, that the late Donizetti, whose great talents as a composer are now beginning to be appreciated, was of Scotch origin. His grandfather was a native of Perthshire, of the name of Izett (or rather, I should think, Izatt). He was a farmer under the Earl of Breadalbane, and his son Donald was born at the farm. When very young the sprightly Donald left his paternal home, having been enticed by the fascinating address of a recruiting-serjeant to enlist in the united services of Mars and his Majesty, to the great grief of his mother, who did not survive his departure many months. Young Donald soon got discontented with his military duties; and having been taken prisoner by General La Hoche during his invasion of Ireland, was quite delighted with the easy mode which presented itself of liberation from the unpleasant thraldom which he had been suffering, and quickly embraced an offer made to him to enter the General's service. With him he remained as private secretary till his untimely death. Subsequently he married an Italian lady of some fortune, and his name of *Donald Izett* was easily metamorphosed into *Donizetti*. The composer was the offspring of this marriage; and it is remarkable that evidence of his Scottish origin may be traced in many of his beautiful melodies. Thus, for instance, in 'Don Pasquale,' the exquisite air of 'O Summer Night' reminds us of some Highland strains sung to the bagpipe; and the entire score of 'Lucia di Lammermoor' is replete with snatches and fragments of the minstrelsy of Scotland."

There is then added a few lines relative to Rossini, whose family is also alleged to be Scotch.

How far this legend is true I know not; but perhaps some of your correspondents might throw light on the subject. But assuredly there *did* exist a Scotch family called *Izett;* and a lady of that name is at present living in, or near, the romantic town of Stirling. What is remarkable is this: that in the list of subscribers to the Edinburgh Circus, afterwards better known as Corri's Rooms, and now the Adelphi Theatre, occurs the name of *Izatt* or *Izett*, who followed the calling of a hatter. This was in 1790. On making inquiry, it has been ascertained that he came from Perthshire; that his father was a farmer there; and what is still more striking, that, having realised an ample fortune, he retired from business and purchased an estate in that county. It was also said, that he corresponded with some relative on the Continent. All this is very inconclusive, but still it is worth noticing. J. G. S.

FOLK LORE.

Ash Sap — The Ash (Vol. iv., p. 273.). — The reason for giving ash sap to new-born children in the Highlands of Scotland is, first, because it acts as a powerful astringent, and, secondly, because the ash, in common with the rowan, is supposed to possess the property of resisting the attacks of witches, fairies, and other imps of darkness. Without some precaution of this kind, they would change the child, or possibly steal it away altogether. The herd boys in the district of Buchan, in Aberdeenshire, always prefer a herding stick of ash to any other wood, as in throwing it at their cattle, it is *sure* not to strike on a vital part, and so kill or injure the animal, which they say a stick of any other wood *might* do.

"Rowan, ash, and red thread,
Keep the devils frae their speed."

It is a common practice with the housewives in the same district, to tie a piece of red worsted thread round their cows' tails, previous to turning them out to grass for the first time in the spring.

It secures their cattle, they say, from an evil eye, from being elf-shot by fairies, &c. &c.

ABERDONIENSIS.

Souling.—On the 2nd of November, All Souls' Day, it is in Shropshire the custom for the village children to go round to all their neighbours *souling*, as they call it, collecting small contributions, and singing the following verses, which I took down from two of the children themselves:—

Soul! soul! for a soul-cake;
Pray, good mistress, for a soul-cake.
One for Peter, two for Paul,
Three for Them who made us all.

Soul! soul! for an apple or two;
If you've got no apples, pears will do.
Up with your kettle, and down with your pan;
Give me a good big one, and I'll be gone.
Soul! soul! for a soul-cake;
Pray, good mistress, a soul-cake, &c.

An apple or pear, a plum or a cherry,
Is a very good thing to make us merry.
Soul! soul! &c.

The soul-cake referred to in the verses is a sort of bun, which until lately it was an almost general custom for persons to make, and to give to one another on the 2nd of November. Perhaps some of your readers can state whether this custom prevails in other counties in England. It seems to be a remnant of the practice of collecting alms, to be applied to the benefit of the souls of the departed, for which especial masses and services were formerly sung on All Souls' Day.

W. FRASER.

Minor Notes.

Pasquinade.—To the "Pasquinades" adduced in Vol. iv., p. 292., I may add one of a different character, though of older date, on a former Cardinal. On the decease of Pope Clement IX. in 1669, Cardinal Bona was named amongst those worthy of the tiara, when a French Jesuit (Père Dangières), in reply to a line inscribed, as usual upon those occasions, on the statue of Pasquin, "Papa Bona sarebbe un solecisma," made the following epigram:

"Grammaticæ leges plerumque Ecclesia spernit:
Forte erit ut liceat dicere Papa Bona.
Vana solæcismi ne te conturbat imago:
Esset Papa bonus, si Bona Papa erit."

The successful candidate, however, was Cardinal Emilio Altieri, who assumed the name of Clement X., in April, 1670: Bona (Giov.) died in October, 1674.

J. R. (Cork.)

Monk and Cromwell Families.—It is a singular fact, that an estate granted to George Monk, Duke of Albemarle, for *restoring the monarchy*, was by intermarriage eventually vested in Oliver Cromwell, Esq., of Cheshunt, who died in 1821; being then the last male descendant of the Protector.

A SUBSCRIBER.

D'Israeli and Byron.—Lord Byron not only "deeply underscored," in admiration, M. D'Israeli's sentence, as quoted Vol. iv., p. 99., but he also reproduced the same idea in his Monody on Sheridan:

"And Folly loves the martyrdom of Fame."

ALFRED GATTY.

Queries.

ROMAN FUNERAL PILE.

Did the Romans throw corn, pulse, or beans on the flames of the funeral pile (*rogus*), or deposit them with the bones and ashes of the deceased in their sepulchres? The Query is suggested by a quantity of, to all appearance, calcined small field beans having recently been found by me, in small heaps, among a deposit of ashes embedded in sand, in the perpendicular cutting of a sand-pit at Comb Wood, near Kingston. The deposit is black, reduced to a fine powder, and, with the exception of the beans, homogeneous: it was perfectly distinct from the surrounding sand, and was about two feet under the surface of the soil. For centuries past Roman remains have been from time to time discovered at Comb Wood, and it is known to have been a Roman station. The locality in which I found the deposit is said to have been the sepulchre of the station; and from an intelligent person, engaged in excavating the sand, I learned that he occasionally came upon deposits similar to that in question, containing baked, but unglazed, clay vessels; some, of an oval form, about a yard in circumference and nearly a foot in depth, and others of the size and somewhat of the form of a flower-pot. These vessels fall to pieces after two or three days, through exposure to the air. He had also found pieces of copper or brass about an inch square, and of the thickness of a penny, as also coins.

Authorities (Virg. *Æn.* vi. 225.; *Stat. Theb.* vi. 126.; Lucan, ix. 175.) may be cited, showing that perfumes, cups of oil, ornaments, clothes, dishes of food, and other things supposed to be agreeable to the deceased, were thrown upon the flames; but I do not find corn or beans specifically mentioned as having been used on these occasions.

I may add, that the field containing the sand-pit (which is the property of His Royal Highness the Duke of Cambridge) is close to the road leading by Putney Heath to Kingston, and on the brow of the declivity of Comb Hill, overlooking that ancient Saxon seat of royalty which is stated to have been built out of the remains of the adjoining Roman station.

JOHN AP WILLIAM AP JOHN.

Inner Temple, Nov. 1. 1851.

DACRES OF THE NORTH.

William Lord Dacre, of the North, had four sons: 1. Thomas; 2. Leonard; 3. Edward; 4. Francis. The eldest son Thomas married, and died in his father's lifetime; leaving a son George, and three daughters, all under age. This George, on his grandfather's death, became Lord Dacre; and was in ward to the Duke of Norfolk during his minority, and his mother became the Duke's second wife. George Lord Dacre was accidentally killed before he attained his majority, leaving his three sisters his coheiresses-at-law. Two of the coheiresses were married to the Duke's two sons, the Earl of Arundel and Lord William Howard. Can any of your readers state what became of the third sister?

On the death of George Lord Dacre, the title and estates were claimed by Leonard, the second son of William Lord Dacre, by virtue of an alleged entail on the heirs male of William. Leonard, taking part in the rebellion of 1569, was attainted and fled abroad; and soon afterwards died, and is buried at Brussels, I think. The next brother, Edward, was also implicated, and fled. Is it known when and where he died; and did he leave any issue?

Francis, the fourth son of William Lord Dacre, carried on a long contest at law with the Earl of Arundel and the Lord William Howard for the Dacre's estates; claiming under the entail of his father William Lord Dacre on the male line. He married, and had a son and a daughter. He fell under suspicion of the government, and retired abroad about the year 1588, and died there. His son is stated to have compromised his claims to the estates with the Howards.

I wish to ascertain, and possibly some of your readers may be able to state, whom did Francis Dacre marry? What was the name of his son, and was he married; and the name of his daughter, and whom did she marry; and whether there are any descendants of this branch of the Dacre family now in existence? ERCAD.

Minor Queries.

270. *Etymology of Salter.*—I wish to ascertain the precise etymology of the word *salter* as applied to localities far removed from the sea, and from those districts in which the making of salt is carried on. It seems to be applied in the north of England to places adjoining ancient roads, or where these pass: *e. g.* part of the old highway from Rochdale to Burnley is called the Salter's Gate. The old road from Rochdale to Hebden Bridge crosses Salter Edge, on Blackstone Edge. The road from Rochdale to Middleton crosses Salter Edge in Hopwood. The road from Ashton to Peniston passes Salter's Brook in the woodlands of Cheshire. It is somewhat remarkable that all these roads lead in direct lines to the Cheshire salt works. F. R. R.

271. *Chattes of Haselle.*—Sir John Mandeville, in giving the account of the growth of pepper in India, says:

"The long Peper comethe first, whan the Lef begynnethe to come; and it is lyche the *Chattes* of Haselle, that cometh before the Lef, and it hangethe lowe."

Is this old name for "catkins" retained in any part of England, or is it the same word? H. N. E.

272. "*Truth is that which a man troweth.*"—Would some one of your correspondents furnish the authority for the saying, "Truth is that which a man troweth?" r.

273. *Religious Statistics.*—Is there any work published, on which reliance may be placed, which would give me the numbers, or supposed numbers, of persons professing the Roman Catholic, Lutheran, Protestant, Episcopal, and other varieties of religious worship? The number of professing members of the Greek Church is given in various works, but I have never seen any complete list of the numbers professing other religions. Q. E. D.

274. *Cross-legged Effigies.*—What is the date of the *latest* cross-legged effigy known, and is the person commemorated known to have been connected with the Crusades? Is there any cross-legged memorial effigy with the hands in the attitude of drawing the sword of so late a date as the fourteenth century?

Dugdale and others say that persons pledged to join a crusade were marked with the cross. How was this ceremony performed? W. H. K.

275. *Verses accidentally occur in Classical Prose often.*—Has a collection of these ever been made? (I have a "Note" on the subject, but do not send it, feeling sure I must have been anticipated.) A. A. D.

276. *Count Maurice Tanner de Lacy.*—From what family connexion did "Count Maurice Tanner de Lacy," general in the Austrian service, and who died in 1819, take the name of "Tanner?" What relative was General M. de Lacy to Joseph Francis Maurice Count de Lacy, field marshal under Joseph II., and who distinguished himself so highly during the Seven Years' War; also who was mother of the latter? πόθεω.

277. *The Sinaitic Inscriptions.*—Your correspondent E. H. D. D. (Vol. iv., p. 332.) says that the Sinaitic inscriptions have been already deciphered. May I ask, by whom? T. D.

278. *Portrait of Dr. Bray.*—Is any authentic portrait in existence of Dr. Bray, to whom the venerable Society for the Propagation of the Gospel owes its origin? C.

279. *Peter Plancius' Map of the World.* — In *M. Blundevill his Exercises, containing Eight Treatises*, 6th edition, 4to., 1622, one of the eight is described thus:

"Item. A plaine and full description of Peter Plancius his universall Mappe lately set forth in the yeare of our Lord 1592, containing more places newly found, as well in the East and West Indies, as also towards the North Pole, which no other Mappe heretofore hath."

Where is this Peter Plancius' map to be found?

J. O. M.

280. *Derivation of Theodolite.*—Can any of your correspondents give the derivation of *theodolite?* I fear that θεάομαι δολος might be considered a libel.

J. S. Wood.

281. *Lycian Inscriptions.* — I should be glad to hear what attempts have been made, and with what success, to decipher the inscriptions upon the Lycian monuments in the British Museum. Col. Mure, in his *History of Grecian Literature*, vol. i. p. 84., speaks of them as at present unintelligible. The character, he says, is a variety of the Græco-Phœnician. I find several, if not the greater part, of the letters in Gesenius's *Monumenta Phœnicia*, especially Tab. 11. and 12. What is the language in which they are written? And if an aboriginal tongue, over what portion of Asia did the stock to which it belongs extend in the historical period, and what is that stock? Is it to that class of dialects that the language of the gods, as Homer distinguishes a certain tongue from the language of men, belongs: which called the "night-jar" χαλκίς, named by men κύμινδις (*Il.* 14. 291.); and "the giant" Βριάρεως, instead of Αἰγαίων (*Il.* 2. 403.); and "the Xanthus, Χάνθος, instead of Σκάμανδρος; and, which is more remarkable still, "the hillock" on the plain of Troy, the σῆμα πολυσκάρθμοιο Μυρίνης, while men named it Βατίεια (*Il.* 2. 813.) I have hitherto been accustomed to consider these names which the gods use to be the old Pelasgian names, assured as I feel that the Pelasgi occupied the north-west corner of Asia Minor before the Greeks (Hellenes) took Troy, which event I have looked upon as one of many in which the energies and of the young and vigorous Hellenic family were successfully exerted against their contemporaries of the other less powerful descendants of the old Pelasgic settlers in that part of the world. But I shall be thankful for the information which others wiser than I can give, even if it be but a theory: accompanied with the *facts* on which it is based, it will be worth attention. Theophylact.

282. *Maltese Dialect.* — Is it more reasonable to assign the Arabic character of the Maltese dialect to the fact of its early occupation by the Hebrew-speaking Phœnicians, or to the subsequent Saracen occupation? or may its difference from Hebrew and from Arabic be explained by the circumstances of its history, as having been twice, at two very different periods, occupied by invaders belonging to two branches of the same stock? Bochart, *Canaan*, i. 26., says that the name "Melete" is Hebrew, meaning *refugium;* and Diodorus Siculus, v. cap. 12., uses the term καταφυγή concerning it so pointedly, that it would almost seem as though he knew that to be the reason why the Phœnicians gave it its name. Theophylact.

283. *Hobbes's "Leviathan"* (Vol. iv., p. 314.).— You have inserted my inquiry respecting the frontispiece to Hobbes's *Leviathan;* I should also be glad to know the interpretation put by any of your readers on the various other symbols in that plate. They are, on one side of the title, a castle, a crown, a cannon, a pile of arms, and a field of battle, in compartments one below another; and on the other side, a church, a mitre, a thunderbolt, a collection of implements marked *syllogism, dilemma*, &c., and a tribunal.

I have my own view of the meaning of each part of this, which is at your service when required.

W. W.

Cambridge.

284. *Wigtoun Peerage.* — Can any of your legal correspondents inform me whether there exist any reports of the addresses of the Lord Advocate for Scotland, the king's Attorney-General, or the Lord Chancellor, on the hearing or decision of this case in the year 1782?

The Lord Chancellor was Lord Thurlow; the Lord Advocate, Sir Henry Dundas; the Attorney-General, Mr. Wallace. S. E. G.

285. *Sale by Candle.* — Forty or fifty years ago goods were advertised for public sale "by the candle." Can any of your readers inform me of the origin of this?

I may remark that it was the custom then at some sales to have candles marked with red circles; and the moment the candle burned down to the mark, the lot put up was knocked down to the highest bidder; and, at some sales, a common candle was burned during the sale. J. S. A.

Old Broad Street.

Minor Queries Answered.

Derivation of Æra. — Will any of your correspondents inform me of the derivation of the word *æra*, as, if derived from the Latin word *æra*, no classical authority that I know of can be adduced. In Ainsworth I find *æra* signifies a kind of weed amongst corn; a mark upon money to show the value; a remarkable period of time.

J. N. G. G.

[In Andrews' *Latin-English Lexicon* our correspondent will find the following as the second definition of *Æra*, "Æra, æ, f. (from *Æra*, the plural of *Æs*), a word belonging to Later Latin. 1. In Mathem. *The*

given number according to which a calculation is to be made. Vitruvius (Vetrubius) Rufus in Salmas. Exerc. 1. p. 483. 2. *The item of an account* for which in the class. *per æra*, as plur. of *æs*, came into use. Ruf. Fest. in Breviar. *in.* The passage of Lucil. cited by Nonius, 2, 42., *æra perversa*, is prob. also plur. 3. *The era or epoch* from which time is reckoned."]

Tudur Aled.—Can any of your Cambrian correspondents inform me when Tudur Aled, a Welsh poet, flourished; and in what collection his works are to be found? A STUDENT.

[Tudur Aled, so called on account of his residence on the banks of the Aled, in the county of Denbigh, flourished about the year 1490, and was a friar of the Order of St. Francis. He wrote a poetical account of the miracles reported to have been performed at St. Winifred's Well, in the town of Holywell, as well as the life of that saint. He was also one of the followers of Sir Rhys ab Thomas, of Dinevor in Carmarthenshire, and wrote several poems in praise of his great achievements. Some of our Cambrian readers can probably state where his pieces are to be found.]

Tonges of Tonge.—Can any of your Lancashire correspondents furnish me with information respecting the genealogy and family history of the Tonges of Tonge, near Middleton in that county? This family appears to have been of some consideration at an early period, and to have become extinct at the commencement of the last century. J. B. (Manchester.)

[Some notices of this family will be found in Baines's *History of Lancaster*, vol. iii. p. 86.]

Robert Hues on the Use of Globes.—Is there any edition of this book in English or Latin as early as 1595? J. O. M.

[The Bodleian contains a copy printed in 1594:—"Robertus Hues, Tractatus de globis et eorum usu, accommodatus iis qui Londini editi sunt anno 1593, sumptibus Gul. Sandersoni. 8vo. Lond. in æd. Thomæ Dawson, 1594." Also another copy, "8vo. typ. G. Voegelini, *s. a.*"]

Replies.

THE CAXTON MEMORIAL.

(Vol. iv., p. 283.)

In forming a literary project, whether extensive or otherwise, it is advisable to keep in view the humble science of arithmetic. Without that precaution, it may become a source of vexation both to its projector and its promoters; and, in some cases, the non-completion of it may be a real injury to literature.

When I proposed a typographic memorial of William Caxton, in preference to an architectural memorial, and intimated that it might be compressed into an octavo volume, and produced at a very moderate price, I flattered myself with having made a more correct estimate than is commonly made by designers and architects—Paxton, Cubitt, and Fox, always excepted—and I venture to announce, on more mature reflection, the same decided opinion.

With thanks to MR. BOTFIELD for his enumeration of the translated works of Caxton, I must remind him that the proposal was a collection of his *original compositions*, with *specimens of his translations*. To reprint the entire works which proceeded from his press was never my project. I could not have entertained such an idea for one moment; nor should I think the realisation of it desirable, even if it could be effected by magic. I readily admit, however, that I have a liking for *Fayts of armes and chyvalrye*—that *Thystorye of Reynard the foxe* is very attractive—and that the *Boke for travellers* would be a choice *morçeau philologique*.

The publications of Caxton are about sixty in number, and I am sure that more than six pages would seldom be required for any one work, and that many articles might be properly treated in less than two pages each. A short memoir of Caxton, a glossary of obsolete words and phrases, an appendix of documents, and an index, are the only additions which I should consider as essential to the completeness of the design. All this might be comprised in an octavo volume of moderate extent.

The *Typographical antiquities* of Ames, as augmented by Dibdin, being the accredited source of information on Caxton, and having misled some superior writers, I shall presume to deliver my opinion of the *first* volume of that work—not having much acquaintance with the subsequent volumes. Dibdin had formed, at the very outset, a most injudicious resolution. Caxton was his hero; and he resolved, as he tells us in his autobiography, to "devote the first volume entirely to the productions of his press." In order to carry out this plan, he was led to introduce much extraneous and useless matter. We have endless repetitions of what *Lewis says*, and what *Ames says*, and what *Herbert says*, and even what the dreamer *Bagford says*, instead of such information as should have been derived from an examination of the books themselves. Moreover, he is very deficient in the *logic of history*, in point of method, and in point of accuracy; and the extracts, being in modern orthography, are to philological students UTTERLY WORTHLESS.

This, and perhaps more than this, I may hereafter have occasion to prove; and should it seem to others that I express myself harshly, due consideration shall be given to their objections.

I must NOW assure MR. BOTFIELD that it gives me satisfaction to observe him somewhat disposed to view my project with favour, and that I am not less disposed to make such modifications of the

conditions of publication as may meet the wishes of himself and the other contributors towards *The Caxton Testimonial*. Two modes of union suggest themselves, which I submit to his consideration in the form of queries.

1. If the preparation and impression of the intended volume should be undertaken by a certain literary society, honourably distinguished by the substantial character of the works which have been edited under its sanction, would the committee of *The Caxton Testimonial* engage to take a certain number of copies, in case the council of the society alluded to should assent to such a deviation from its usual course?

2. If this arrangement should be objected to on either side, would the committee of *The Caxton Testimonial* undertake to produce a literary memorial of Caxton on the plan before-described, or not much differing from it, and under the editorship of persons to be named by themselves?

If neither plan should be approved, I shall not abate *one jot of hope* as to the success of the project; but, by permission of the editor of "NOTES AND QUERIES," proceed with my humble contributions to *The Caxton Coffer*. BOLTON CORNEY.

Might not the purpose be attained by the establishment of a club (on the same principles as the Bannatyne, Maitland, and Spalding Clubs), for the republication of the works of the first English printer? His works are of such excessive rarity that they are inaccessible even to the most devoted antiquary, and indeed many of them are scarcely known even by name. They are principally thin quartos, and the actual expense of reprinting them could not be heavy. The only trouble would be in collating them; and if the matter was once set on foot, we have many able typographical antiquaries who, I have no doubt, would assist in editing them. Such a plan appears preferable, because in making the Club open to any party who chose to pay the agreed-on subscription, it would thus become better known throughout the kingdom, and consequently stand a much better chance of support and, of course, success.

The great object of the memorial, in addition to a just recognition of the important services of Caxton, appears to be to revive his memory; and this end can only be effectually gained by a republication of his works, and the plan of a club appears to be the only way by which they can be extensively circulated.

PETRO-PROMONTORIENSIS.

[Our correspondent has, he will perceive, misapprehended MR. CORNEY's suggestion; which is a far more practical one, than a reprint of all the works which issued from the press of Caxton. In the first of the modes which MR. CORNEY now suggests for carrying out his views he appears to us to have hit upon a very happy expedient; which we think may easily be accomplished in a way to do credit to all parties concerned in it, and really to do honour to the memory of William Caxton.]

EPIGRAM ASCRIBED TO MARY QUEEN OF SCOTS.

(Vol. iv., pp. 316. 356.)

As your corrrespondent C. has noticed the copy of Sallust containing the autograph of Mary Queen of Scots, which was presented to the library of this University by our illustrious alumnus JOHN WILSON CROKER, I think it right to send you the following account of it.

The full title is as follows:—

Opera Sallustiana.

Caij Crispi Sallustij inter historicos nominatissimi, ac veri cum Iodoci Badij Ascensij expositione perq3 familiari opera post nouā limam et nonnulla nuperrime addita recēter: et subjecta continēt ¶ *Pomponij leti* Sallustiana recognitio *et ejusdem vita* et explanatis. *Historicq3* descriptio: species et utilitas *ac viginti styli historici precepta.*

The words here printed in Italics are in rubric in the original. Then follows on the title-page a table of contents of the volume, with reference to the folio in which each piece is to be found.

Then follows a small square woodcut, representing SS. Peter and Paul holding the sacred handkerchief with the face of Christ impressed upon it; and on each side of this is the date in rubric, thus,

M . CCCCC. [ ] XXIII.

The whole is surrounded with a framework formed of various woodcut ornaments. One of these (on the left) represents Judas betraying our Lord with a kiss; the other (on the right) our Lord bearing His cross.

On the reverse of the title is a dedicatory letter from Iodocus Badius Ascensius to Franciscus de Roban, Archbishop of Lyons.

Then follows Tabula Alphabetica, occupying four pages.

Then (on fol. A. iiij) a letter, "Aug. Mapheo rerū Ro. Thesaur. Pōp. letus. S," beginning "Marcus Valerius probus unice vetustatis amator."

On the next page is "Caij Crispi Sallustij vita per Pōpo. letū."

On the next page begins "De historia et ea concernentibus collecta per ascensium;" and in the blanks round the heading of this page is one of the autographs of the unfortunate queen, in her large bold hand,

Maria *Regina.*

On the next page begin "Viginti precepta pro historica lege," which are continued on the next two pages. In the blank spaces left round the

titles of the ninth and tenth precepta, the queen has again written,

Ex libris *Mariæ*
Scotorum *Reginæ.*

On the next leaf begin the works of Sallust, with the commentaries and other apparatus. The sheets are in eights, so that the book is more properly large 8° than 4°, signatures A—s (but s is only a half-sheet). The prefatory matter (including the title) is contained on a single sheet, sig. A, of six leaves only. This is expressed by the printer's register at the end —

"Regestum huius operis

A.a.b.c.d.e.f.g.h.i.k.l.m.n.o.p.q.r.s.

Oēs sunt quaterniones preter A q. est ternio. s. vero duernio."

The colophon has not been completely given by C.; it is as follows:

"C Crispi Sallustii Catilina (*sic*) et Jugurthina cum reliquis collectaneis ab Ascensio: ut cumq3 explanatis: hic suum capit finem. Lugduni diligenti recognitione Impressus per Antoniū Blachard* anno domini M. quingētesimo. xxiii. pridie Calend. Sextiles."

These particulars may enable your readers to identify this edition, which is, I believe, very rare.

After the colophon are two pages occupied by remarks on Sallust by "Jacobus a cruce Bononiensis:" leaving the last page in the volume blank, except that in the centre is a woodcut of larger size than that already mentioned, which is on the title-page, but representing the same subject, viz. SS. Peter and Paul holding the sacred handkerchief.

On the upper right-hand corner of this last page are the verses quoted by C., and correctly quoted, except that *meæ* and *puellæ* in the first line are *mee* and *puelle* in the original.

There is not the smallest shadow of probability for supposing these verses, or any of the other MS. annotations which occur in the volume, to be in the handwriting of Mary Queen of Scots. She wrote a large and not by any means a scholarlike hand, which is very well known; whereas these verses and the other annotations, are in a small and cramped scholarlike hand of the sixteenth century, as unlike the handwriting of Mary as any that can be imagined. In fact I was not aware, until I read C.'s letter in "NOTES AND QUERIES," that anybody had ever supposed it to be hers.

The note recording the donation of this book by James I. to Bishop Hall, occurs fol. xc. It is in a large schoolboylike hand, and is correctly quoted by C.

The book contains numerous woodcuts, which have no discoverable relation to the text, and are inserted merely to mark the commencement of the books, or different pieces of which the volume consists. Many of these are repeated several times.

The ornamental letter to which C. refers is the letter O, the first in the book. The grotesque character of it noticed by C. would not be easily observed except it were specially pointed out. C. may be assured that it was not particularly pointed out to Her Majesty when she did us the honour of inspecting this and some other literary treasures of our library in 1849.

JAMES H. TODD.

Trinity Coll. Dublin.

* Not Blanchard, as C. has printed the name.

STANZAS IN CHILDE HAROLD.

(Vol. iv., pp. 223. 285. 323.)

I trust that a few words more will not be deemed overmuch in pointing out what I think will be found to be the source of T. W.'s difficulty. We need not go to French or German translators, because it is reasonable to suppose that where any sense can be made out of the text as it stands, the last thing a foreigner would do would be to complete an elliptical expression. I agree with MR. COLLINS, who says the expression "is very good sense;" and from his adding "much more Byronic," I expect he will agree with me in adding also, "but very bad taste." T. W. seems to have felt this; and nothing can be more conclusive than his criticism upon this point. I trust that there are few men of taste who have not as utter an abhorrence of tyranny as Lord Byron; but I think that, strongly as men of genius may be supposed to feel, few would have lugged in the tyrants on such an occasion; as it seems to me it was just in the nature of the noble poet, with or without cause, to do. What Byron says is perfectly true; it is simply out of place: nevertheless, as the text stands, it is said with force. But adopt T. W.'s variation, and can a *flatter* truism be conceived? And, after all, the objection not removed; for the allusion would be equally out of place: unless, indeed, your correspondent could make out of the text that

"Thy waters wasted them while they were free,"
And *wasted them*, *afterwards*, during their slavery,
Or, has continued *to waste them since*.

SAMUEL HICKSON.

I will not dwell on T. W.'s last remarks about Byron's "Address to the Ocean," farther than to observe, that it is difficult to conceive how he can understand the French translation which he quotes, in such a way that it shall tally with the view which he has put forward. The translation says, "the waves wasted their shores in the days of liberty, as they have done since under many a tyrant." This is very different from making the line mean either "the waves wasted the tyrants,"

as T. W. thinks it means with Byron's punctuation, or "the shores obey the tyrants," as T. W. would make it mean with his *amended* punctuation.

In a recent number (p. 325.) Mr. M. Collins objects to—

"Ten thousand fleets sweep over thee in *vain!*"

and exclaims, "*In vain!*" Why, did not Columbus, &c.? But this criticism also overlooks the meaning of the passage. The fleets traverse the ocean quite in vain, as to producing any permanent traces, as is explained in the very next words:

"Man marks *the earth* with ruin: his control
Stops with the shore," &c.

W. W.

Cambridge.

CAGOTS.

(Vol. iv., pp. 190. 331.)

A reference to Dr. Guggenbühl's *Letter to Lord Ashley on Cretinism*, and to the reviews of the subject, of which I can name two in the *Athenæum*, one in 1848, p. 1077., and another on June 21, 1851, will, I think, show that there are no "races of Cretins," though the disease—for it is nothing but a disease—will sometimes largely affect even families. One of the principal characteristics of the disease is a disgusting goître, enlarging the neck to such a size, that a part of it becomes pendulous to the length of upwards of a foot, and can even be flung over the shoulder, and is, indeed, often carried there. It is very commonly accompanied by idiocy; and, in fact, the Cretin is one of the most distressing objects that can be seen. The disease is very common in some parts of Switzerland, especially, I believe, the Valais; some attribute it to the water: and probably climatic influences, in conjunction with the deleterious elements contained in the water, and the frequent intermarriage of the villagers, and deficient or unwholesome diet, are the chief sources to which it must be traced. It is curable; at the institution on the Abendberg the treatment is very successful. The disease never appears above a certain level, and disappears when, under favourable circumstances, the patient is raised to that level. Cases have been found in Lancashire, and at Chiselborough in Somersetshire, and at other places which present predisposing causes resembling those of Switzerland.

I do not think that Ajax's suggestion "credentes" as the derivation of Cretin can be substantiated. Is it a term at all connected with diversity of religious opinion and consequent persecution? In the Alps, Cretinism is regarded with pity and kindness, as Rusticus truly remarks. The term *cagot* is current in the French with the meaning of an impostor, a hypocrite; "celui qui a une dévotion fausse ou mal-entendue," is the meaning in the *Dictionnaire de l'Académie;* also a bigot.

It is altogether a religious term. May I suggest that they are a relique of the old population of the mountain vallies imperfectly Christianised, therefore despised by the more enlightened population of the neighbourhood,—half-civilised, perhaps, and physically degraded by the same causes which have given the goître and the idiocy of the Cretin to the inhabitants of the Valais. If so, they may be Iberian, or what is commonly called Celtiberian, a term which I think there is reason for abandoning. I shall be glad to hear more of these *Cagots;* about the Cretins a good deal is known, and with much certainty, but nothing, as far as I can learn, that tends to identify them historically with any religious sect.

I am able to add further information concerning the *Cagots*. They are a miserable race, mostly beggars, or employed only about the meanest and filthiest work, abounding in leprosy and other cutaneous diseases, and in the most loathsome vermin; houseless, half-clad, inhabiting stables, barns, or any casual place of shelter, generally mutilated and lame, outcasts from society, reputed to lead infamous lives, indulging in the most horrible practices, even of cannibalism, and worse offences than that. Their brand used to be an eggshell on their clothes, and the custom was to pierce their feet with an iron. Scaliger derived their name from "Canis Gottus," and their origin has been assigned to some one of the northern nations which penetrated into the south of France and north of Spain in the third and fourth centuries before our era.

On this may I be allowed to forward a Query or two? What is their language? What are their own traditions concerning their origin? I am confirmed in my opinion that they are no way analogous to the Cretins; the latter being diseased, and Cretins because they are diseased; the *Cagot* being diseased and filthy, and despised because he is a *Cagot*, an individual of a degraded and outcast race of men.

Theophylact.

TEXTS BEFORE SERMONS.

(Vol. iv., p. 344.)

In the early church the sermon was delivered immediately after the reading of the Scriptures (*Const. Apost.* lib. viii. c. 5.), and sometimes preached without any text; at other times, upon more texts than one; but most commonly the text was taken out of some paragraph of the Psalms or Lessons, as they were read. Origen expressly calls Sermons, *explanations of the Lessons* (Orig. *cont. Cels.*, lib. iii.). The Fathers sometimes so ordered the matter, as to preach upon the Psalm, the Epistle, and the Gospel all together, when they happened to be on

the same subject. Thus St. Augustine (*Serm.* x. t. x. p. 112.) preached upon the subject of praise and thanksgiving, out of the Epistle, the Psalm, and the Gospel together, because they each had something relating to his subject. (*Bingham*, book xiv. ch. iv. § 17.) This may have given rise to the present plan of textual preaching. During the middle ages we frequently meet with the terms *postilla*, *postillæ*, *postillare*, and the like (from *post illa verba Scripturæ sacræ*), denoting sometimes merely expositions of Scripture, and sometimes popular discourses founded upon a passage just before read.

In England, about the year 957, Elfric, afterwards Archbishop of Canterbury, required the priest in each parish to explain the Gospel of the day, the Creed, and the Lord's Prayer, on Sundays and holydays. (Canon XXIII. Ælfrica, Wilkins, *Concil.* tom. i. p. 253.) The same person afterwards compiled Homilies in the Anglo-Saxon language, which for some time continued to be read in the English Church. (Cave, *Historia Literaria*, tom. ii.)

During the reign of King John, A.D. 1204, the custom of preaching from a text appears to have originated with Stephen Langton, Archbishop of Canterbury, and adopted by some of the divines of the University of Oxford. The practice, however, met with some opposition by the sages and seniors of that seat of learning, as related by the author [Sir John Peshall] of *The History of the University of Oxford, from the Death of William the Conqueror to the Demise of Queen Elizabeth*, 4to. 1773, p. 7.:—

"The ancient practice of explaining considerable portions of Scripture first showed itself openly in this University. This was to name a thesis or text from the Scripture, and make divisions upon it; which method is said to have been adopted by Stephen Langton, Archbishop of Canterbury, who therefore divided the Scriptures into chapters. The people at their religious assemblies much approved of this way, in preference to the raw discourses of young and ignorant preachers. Yet others, rejecting new customs and innovations, chose to follow their old way, which was that of the Saints Austin, Jerome, Barnard, &c.; and Robert Grostest, D.D. (whose word was a law with the university), was among the opposers. This was *postillando*, i e. by expounding the words of Scripture as they stood in order, by inferences drawn from them. They took no text, but began in this manner: 'I intend, by the grace of God, in my following discourse, to treat of certain matters; and in these matters I intend to draw certain and true conclusions, for I intend now to speak of the fear of God. First, concerning fear,' &c. And so far down as the fifteenth century this kind of preaching continued: for so Vascanius, doctor and chancellor of the university, relates of himself: 'Anno 1450, in the octaves of St. John the Evangelist, on the Lord's Day, I showed in my sermon, preached at Oxford, in St. Martin's Church at Carfax, that Dr. Augustine preached four hundred sermons to the clergy and people without any thesis, and without taking a text at the beginning of his discourse. And so I (says he) preached the day and year above-mentioned, in Oxford, by taking no theme or text; but I administered to the people profitable matters, without repeating of any text, but only words pertinent to matters proposed or declared.'"

The ancient practice of explaining considerable portions of Scripture to the people was revived by our reformers. Before them Colet had employed many years in publicly expounding all the Epistles of St. Paul. Archbishop Cranmer expounded Hebrews; as Bishops Hooper, Latimer, and Jewel, did Jonah, the Lord's Prayer, many of the Epistles, and all the Epistles and Gospels on Sundays and holydays.

"From the practice of Ambrose, Origen, Chrysostom, and Austin, among the ancients, and of our reformers, and more modern divines, we may safely affirm (says Mr. Shepherd in his *Elucidation of the Morning and Evening Prayer*) that explaining and applying portions of Scripture read in the Lessons, is a very beneficial mode of preaching to ordinary congregations."

J. Y.

Hoxton.

THE REV. —— GAY.

(Vol. iii., pp. 424. 508.)

Through the kindness of a friend, who takes an interest in the pedigree of the *Gay* family, I am enabled to offer the following information to MR. TAGART.

In Paley's Life of Law, prefixed to the *Theory of Religion*, mention is made of Gay's dissertation; and the author is there stated to be of "Sidney College." Inquiry was accordingly made in that quarter, and the following answer was returned: —

. . . . . .

"I find there have been four persons of the name of Gay educated at Sidney College; three of them *certainly* — and in *all probability* the fourth — members of the same family. As I shall have occasion to refer to them subsequently, I will give you their several entries in the College Register:

"'1. *Johannes*, fil. Jacobi *Gay*, clerici, natus apud Meath in com. Devon. lit. gram. instit. per quinquennium apud Torrington sub M^ro^ Reynolds, deinde per biennium sub M^ro^ Rayner, apud Tiverton in com. prædicto. Adm. est Pens. min. anno æt. 18^mo^ sub tut. M^ro^ Nath. Popple, S. T. B., et M^ro^ Laur. Jackson, M. A., 7^mo^ Nov. 1717.'

"'2. *Nicholas*, fil. Jacobi *Gay*, clerici, natus apud Meath in com. Devon. lit. gram. instit. per quinquennium apud Torrington sub M^ro^ Reynolds, deinde per triennium sub M^ro^ Rayner apud Tiverton, in com. prædicto. Adm. est Sizator 20^mo^ Oct. 1718, anno æt. 17^mo^, Tut. Laurentio Jackson, A.M.'

"'3. *Jacobus*, fil. natû max. Rev^di^ Joannis *Gay*,

hujus Coll^ii quondam Socii, posteà Vicarii de Wilshamstead, natus apud Wilshamstead, in com. Bedf. lit. gr. instructus apud Bampton in com. Devon. sub M^ro Wood. Adm. est Sizator 24^to Aug. 1752, annum agens 17^mo, Tut. J. Lawson et J. Cranwell.'

"'4. *Johannes*, fil. natû max. Nicolai *Gay*, de Newton St. Cyres in com. Devon. Vicarii, ibidem natus, lit. verò gram. inst. apud South-Molton per sexennium, et apud Ottery St. Mary per triennium sub viro rev^do Joanne Colridge. Adm. est Sizator 15^to Junii 1762, annum agens 19^mo, Tut. Gul. Elliston, M^ro C^i et Joh. Hey.'

"Gay (1.) was a scholar of Peter Blundell's foundation, and in 1724 succeeded to a fellowship on the same foundation. This fellowship, of which there are two at this college, is tenable for ten years; and all our fellows are compelled to proceed regularly to the degree of B.D. (seven years after they have taken that of M.A.). Mr. Gay was M.A. in 1725, and might have proceeded to B.D. in 1732: but he never took any higher degree than M.A. He must therefore have vacated his fellowship before 1732. I find no mention of his name in our College Office-book later than 7th May, 1730. He was probably presented during that year to the vicarage of Wilshamstead (which of course would render void his fellowship), and subsequently entered upon another kind of fellowship, one of the results of which was Gay (3.).

"Of Gay (2.) I find it recorded that he was appointed Chapel Clerk in 1719; that he was B.A. 1722, and M.A. 1731. As far as dates are concerned, it might be questioned which of the brothers (1. or 2.) was the author of the 'Preliminary Dissertation.' In our University Library I can find only two editions of Law's translation of Archbishop King's work, viz. the 2nd edit., 1732, which contains the 'Preliminary Dissertation,' but no mention of its author; and the 4th edit., Camb. 1758, at the end of the Preface to which are these words: 'The following Dissertation was composed chiefly by the *late* Rev. Mr. Gay.' The author of the Dissertation must therefore have died in or before 1758. But in the entry of Gay (4.) 1762 (who was without doubt nephew of 1.), I do not find 'defuncti' attached to his father's name, which it has always been usual to add, in the case of the father being deceased.

"I am convinced in my own mind that the Mr. Gay of Sidney College, mentioned by Paley in his life of Bishop Law, was Gay (1.). There would be no difficulty, I should think, in ascertaining the time of Mr. John Gay's decease. The present vicar of Wilshamstead could no doubt readily inform you. If it should be found that Mr. John Gay died before 1758, then there can be no question but that he is Bishop Law's *late* Mr. Gay.

Fellow of Sidney College."

VERMIN, PAYMENTS FOR DESTRUCTION OF, AND ANCIENT NAMES.

(Vol. iv., p. 208.)

The 8 Eliz. c. 15. and 14 Eliz. c. 11. provide that in every parish the churchwardens with six other parishioners shall yearly on one of the holydays in Easter week, and at every other time when needful, tax and assess every land and tithe-owner within the parish to pay such sums of money as they shall think meet according to the quantity of such their lands or tithes, and on nonpayment thereof within fourteen days after demand to forfeit five shillings, which, together with the sum assessed, shall be levied by distress on the goods and chattels of such land or tithe-owner; and as well the said sums as penalties shall be delivered to two honest and substantial persons of the parish eligible by the churchwardens, to be named "The distribution of the provisions for the destruction of noisome fowl and vermin." Such is the authority required by J. B. (Manchester), by which churchwardens in old times paid sums of money for the destruction of vermin in the several parishes of England. It will, however, be observed that their authority was not confined to "vermin," but extended to the "fowls of the air;" and the "old volumes of churchwardens' accounts," to which your correspondent has access, amply testify to the fact that those churchwardens were fully alive to their duty, powers, and authority, under the above-named statutes; inasmuch as two, at least, of the *ancient names* belong to the *feathered tribe; glead* being identical with *kite*, and *ringteal* or *ringtail* (*subbuteo*) with a species of *hawk*, in some districts more commonly called the *hobby*. *Greas' head* I must leave to some other *head* to determine, unless indeed is meant the *great-shrike* or *butcher-bird* belonging to the same order (*accipitres*) as the *kite* and *ringtail* or *hobby*. Notwithstanding J. B.'s diffidence, I am much inclined to adopt his surmise, that the worthy churchwarden really intended *badger* when he wrote *baggar*.

FRANCISCUS.

It is hardly so impossible to identify the animals mentioned by your correspondent J. B. as he supposes. *Glead* is the A.-S. *glida* or *kite*, though, in our version of Deut. xiv. 13., both *glede* and *kite* are mentioned. *Ringteal* or *ringtail* is the female of the *Circus cyaneus* or hen-harrier, another species of falcon. *Greas' head* and *baggar* refer to the same animal (the badger), for there is no wonder that a scribe who writes *greas' head* for *gray's head* should write also *baggar* for *badger*. This latter animal has a variety of names by which he is known in one and the same district, e.g. *gray* or *graye*, *bawson* or *bowson*, *brock* and *badger*, and in *our* churchwardens' accounts these names occur indiscriminately. I hope some one will be able to point out the origin of paying for the destruction of these animals out of the parochial funds; I have frequently searched without success such authorities as I have access to. The earliest entry of the kind in the books of this parish (which date from 1520) is in 1583.

I subjoin a few extracts, which afford a curious instance of the respective prices put upon the heads of these animals at a time when such entries occur; as,

"1587 for ij dyverse p'achers for iij sermones iij^{s} iiij^{d}.

1583	Itm̄ for	iiij fox heads	xvj^{d}
1586	—	ij fox heads	ij^{s}
1589	—	catte heades	iiij^{d}
1590	—	xij bulspyncke (bulfinch) heades .	vj^{d}
„	—	vj crowe heades	j^{d}
„	—	an urchen (hedghog) heade . .	ij^{d}
1596	—	a grayes head	vj^{d}
1620	—	a bawson head	xij^{d}
1621	—	tow fox cub heads . . .	xij^{d}
„	—	vij hedghoge heads . . .	xiiij^{d}
1626	—	a wylde catt head . . .	ij^{d}
1736	—	an otter head	xij^{d}
1741	—	a fulmart's head	iiij^{d}
„	—	a ffoomard's head . . .	iiij^{d}
1744	—	3 marts heads	j^{s} "

These entries are very numerous in our books with every variety of spelling, though the prices remain very much the same. I have found no entries of the kind after 1744, but that may be owing to the accounts being not entered fully in every case after that period; but I cannot agree with J. B. in his assertion that these animals are now considered innocuous; witness the vulgar error with regard to the hedgehog's sucking the teats of cows, an error which no process of reasoning can induce the farmers about here to renounce; moreover, I know for a fact that not more than a dozen years ago the farmers near Wakefield used to give a halfpenny per head for every unlucky sparrow (fledged or unfledged) that was brought to them by any bird-nesting youngster. J. EASTWOOD.

Ecclesfield, Sheffield.

THE CLAIMS OF LITERATURE.

(Vol. iv., p. 337.)

There is the more pressing need, in our day, of an *Order of Victoria*, or *of Civil Merit* — such as you justly and feelingly contend for and describe in the "NOTES AND QUERIES" — from the great and increasing numbers of our literary and scientific men, who are acutely sensible of the undeserved stigma and ban under which they lie, by being often excluded from the intellectual society so congenial to them, owing to their not possessing some recognised badge of honour and passport in life, equivalent to the degrees or distinctions so justly conferred upon those who have studied at our Universities, or are awarded to men who have won eminence in the Naval, Military, or Civil Service of the Crown. An honourable title, proceeding from the Sovereign herself, and bestowed alike on *both sexes* (for who would think — certainly not our beloved Queen — of wounding the delicate female mind by excluding a Somerville, a Hannah More, a Joanna Baillie, or a Felicia Hemans — the three latter not needing now our poor applause — from the cheering honours due to their genius, their talents, and their virtues?) would be a fitting tribute from a British, a Christian Monarch to that intellectual superiority and moral worth which are the immortal distinctions of our race. At present many individuals who have raised themselves by their native force of mind and acquirements to a position of honour and respectability as literary and scientific men, are yet looked upon and treated as pariahs by those who are the bestowers and guardians of national distinctions. The just pride and self-respect of such men will forbid their courting, by any unworthy advances, an introduction to society, from which, by their position, they stand excluded; and it would be a truly royal exercise of her sovereign rights, for Queen Victoria to extend, beyond the present line of demarcation, the barriers that now prevent those from meeting together, who, if they were better acquainted, would learn to value and esteem each other: while society at large would be an immense gainer in all its relations — scientific, literary, and artistic — by the honours and distinctions thus conferred upon a most worthy, but most contemned and neglected portion of the educated community.

A CONTRIBUTOR TO "NOTES AND QUERIES."

Replies to Minor Queries.

Arbor Lowe — Stanton Moor — Ayre Family (Vol. iv., p. 274.). — In Rhodes's *Peak Scenery*, p. 228., it is said:

"Near Middleton, by Youlgrave, we found the celebrated Druidical monument of Arber Low, one of the most striking remains of antiquity in any part of Derbyshire. This circle includes an area of from forty to fifty yards diameter, formed by a series of large unhewn stones, not standing upright, but all laid on the ground, with an inclination towards the centre; round these the remains of a ditch, circumscribed by a high embankment, may be traced. Near the south entrance into this circle there is a mound, or burial-place, in which some fragments of an urn, some half-burnt bones, and the horns of a stag, were found."

In the same work, at pages 236, 237., is an account of the Druidical remains at Stanton Moor. And at page 224. are the following remarks: —

"The Eyres is one of the oldest families in Derbyshire, where they have continued to reside through the long lapse of more than seven hundred years, as appears from the following curious extract from an old pedigree which is preserved at Hassop. 'The first of the Eyres came in with King William the Conqueror, and his name was Truelove; but in the battle of Hastings (14 Oct. 1066) this Truelove, seeing the king unhorsed,

and his helmet beat so close that he could not breathe, pulled off his helmet and horsed him again. The king said, Thou shalt hereafter from Truelove be called *Air* or *Eyre*, because thou hast given me the air I breathe. After the battle the king called for him, and being found with his thigh cut off, he ordered him to be taken care of; and being recovered, he gave him lands in the county of Derby, in reward for his services, and the seat he lived at he called Hope, because he had hope in the greatest extremity; and the king gave the leg and thigh cut off in armour for his crest, and which is still the crest of all the Eyres in England.'"

A descendant of this person is the present Earl of Newburgh, of Hassop Hall.

At page 240. is an account of the village of Birchover, and also of the Rowter Rocks, but no mention is made of the family of the Ayres, or of the ruins of any house formerly belonging to them.

JOHN ALGOR.

Sheffield.

The Duke of Monmouth's Pocket-books (Vol. iv., p. 3.).—The paragraph quoted by SIR F. MADDEN out of *Prayers after the confession of sins, and the sense of pardon obtained*, and well called by him "striking," is a *verbatim* copy of a passage in "A Guide for the Penitent," published at the end of Jeremy Taylor's *Golden Grove*.

The short preface, by a nameless hand, which precedes this division of the *Golden Grove*, would lead one to suppose that "A Guide for the Penitent" was a posthumous work of Jeremy Taylor; but this is not exactly stated. The prayers, however, have the same spirit and grandeur of piety which characterise those which are the acknowledged compositions of Bishop Taylor. Monmouth was beheaded eighteen years after Taylor died. It would be interesting to identify the author of "A Guide for the Penitent" (should there be any doubt on the subject): also, to ascertain how far Monmouth *quoted*, in his "prayers," from Taylor or any other divine. MARGARET GATTY.

Ecclesfield.

Buxtorf's Translation of Elias Levita's "Tov Taam."—Your correspondent T. T., in reply to my Query respecting this work, says (Vol. iv., p. 328.) that it "was printed in Venice, 1538, in 4to." This is impossible: for the elder Buxtorf was born in 1564; and it would be singular if he had translated R. Elias' work, and printed it at Venice, twenty-six years before he was born.

T. T. seems not to have observed that my inquiry related to Buxtorf's *translation*, not to the original work of Elias Levita, which, although now rare, is sufficiently well known to Rabbinical scholars. I must therefore renew my inquiry (Vol. iv., p. 272.): has Buxtorf's *translation* ever been printed, or does it now exist in MS.?

JAMES H. TODD.

Trin. Coll. Dub.

Burke's "Mighty Boar of the Forest" (Vol. iii., p. 493.).—Idomeneus awaiting the attack of Æneas could hardly be compared with Junius attacking every body in his way. Burke more probably borrowed his boar from even a greater poet than Homer. See Psalm lxxx. verses 8 to 13 (Common Prayer Version), and the context before and following, which contains perhaps the most picturesque and beautiful, as well as practical, allegory in the compass even of sacred literature. "The wild boar out of the wood doth root it up, and the wild beasts of the field devour it." J. M. G.

Hallamshire.

"Son of the Morning" (Vol. iv., pp. 209. 330.).—I have always understood Byron's apostrophe "Son of the morning, rise! approach you here!" to be merely an appeal to one of the *Orientals* who then ruled in that region. And this appears to me to be confirmed by the suggestion which follows, that the creed of Mahomet shall pass away as that of Jove has done. The words "Come—but molest not yon defenceless urn," did not appear to me to have any reference to the iconoclastic propensities of the person addressed. But this notice of your correspondent is ingenious. W. W.

Cambridge.

"Perhaps it was right to dissemble your love" (Vol. iv., p. 72.).—This quotation, the author of which was inquired for,—

"When first I attempted your pity to move," &c.

is from a comedy in three acts called the *Panel*, altered from Bickerstaff's comedy *'Tis well it's no worse*. M. W. B.

Bruges, Sept. 26. 1851.

Anecdote of Curran (Vol. iv., p. 173.).—This anecdote, I beg to observe, is incorrectly represented; and surely presents to the reader no adequate provocation for the sharp retort on him attributed to the hostess, on his offering her a glass of wine. But the fact is, that the circumstance occurred, not at a small country inn, but in the city of Galway; nor solely in company with a brother advocate, as stated by M. W. B., but at the general bar-mess. The Connaught circuit was not Curran's, who had been called there *specially*, and who, having heard of the barmaid's ready wit, was determined to test it. Her name, I well recollect, was Honor Slaven; and her quick repartee to the not very delicate jokes constantly practised on her by the gentlemen (?) of the bar, had spread her fame beyond the province. Curran, however, was far superior to those whom she had foiled in these too often unseemly combats, and was expected to prove that superiority in this contest. Among the customary toasts of that time was a succession of three alliterative ones, of which the last was of flagrant indecency; and this Curran resolved should fall to Honor's turn to

give in due rotation. Making her take a seat, with one interposed between them, he began with the first: — "Honor (directing himself to *her*) and Honesty," followed by "Love and Loyalty" from his next neighbour; when, ordering a bumper, he said, "Come Honor, you know the next toast; be not squeamish, and let us have it." "No, Sir," replied she, with an arch smile, "but I will pledge you in your own toast — 'Honor and Honesty, or, *your absent friends*.'" These last words were uttered with special emphasis, and, in their provoked application, well sustained the barmaid's reported character; as, indeed, promptly acknowledged by Curran himself. I have more than once heard similar retorts from her when thus assailed. J. R.

Cork.

Sibi (Vol. iv., p. 327.). — The erroneous use of the reflective pronoun, of which Mr. Forbes gives an example in a quotation from the *Legenda Aurea*, is common in monkish writings. I have an instance before me, in a charter of Cnut (Kemble's *Codex Dipl. Anglo-Sax.*, vol. iv. p. 28.):

"Eius (*i. e.* Christi) quippe largiflua bonitate regia dignitate subtronizatus, ego Knuð rex Angligenæ nationis, pro nauciscendo eius immensitatis misericordiæ dono, concedo *sibi* de suo proprio quæ mihi gratuito concessit, villam," &c.

C. W. G.

Cassek Gwenwyn (Vol. iv., p. 269.). — I learn from the dictionaries of Walters and Owen, that *casec gwanwyn*, mare of spring, means a woodpecker. And the more curious part of the name is confirmed by Llwyd, who calls a woodpecker *casec drychin*, mare of storms. But here I read that *casec gwenwyn*, mare of poison, means a screech-owl. Of this I have not elsewhere found anything. Therefore I ask for more information; to save me from the heresy of thinking that that woman was turned into a woodpecker. In what country and language does *mara* mean a screech-owl? A. N.

The Monumental Inscriptions of the Bourchier Family (Vol. iv., p. 233.). — Your inquirer L. M. M. will most probably meet with the information he desires in the county of Essex, of which portion of the kingdom they were Earls, and held immense possessions from the early part of the fourteenth to the sixteenth century. Their principal estates were in the parishes of Moreton, Tollesbury, Chingford, Little Laver, Greensted, Ramsden, South Church, Wakering, Maldon, North Farnbridge, Lachingdon, Mayland, Langford, Great Totham, Bentley, Wickes, Tendring, Great Holland, Beaumont, Ramsey, Bromfield, Rivenhall, Halsted, Hanningfield, Chicknall, Ulting, Messing, Hedingham Sibil, Ballington, Foxearth, Belchamp, Toppesfield, Braintree, Little Easton, Chickney; Broxted, Roding Aythorp, Little Hallingbury, Walden, and Farnham. In all these parishes they held manors, with the advowsons of several of the churches. Many of the manors are called after the family, *Bourchier's Hall;* some members of the family were buried in Bilegh Abbey, which stood in the west part of the town of Maldon. In Halsted they founded a chantry for a master and eight priests; and adjoining Little Easton church still remains a fine chapel, known as Bourchier's chapel, where there are tombs to some of the family in fine preservation. By a visit to the churches of the parishes above enumerated, much information may probably be obtained, for there can be little doubt but so powerful a family were great benefactors to the churches of the several parishes where their estates and mansions were situated; and most probably many members of the family were interred in them, and had tombs to their memory. J. R. J.

Test of the Strength of a Bow (Vol. iv., p. 56.). — Toxophilus will find all his Queries well answered in Hansard's *Book of Archery*. The modern method of proving a bow is very different from that quoted by Philosophus from Ascham, p. 211. A bow is now, I believe, tested by placing the bow across a piece of stout timber made for the purpose, and hanging weights to the string till it reaches about twenty-seven or twenty-eight inches. The weight necessary to do this determines the power of the bow. H. N. E.

Bitton Vicarage, Oct. 1851.

Stillingfleet, Bishop of Worcester (Vol. iv., p. 274.). — Is it worth while, in reference to Sigma's inquiry as to the name of the author of one of the Bishop of Worcester's works, to tell you a droll mistake on that point, which I have before my eyes? I have the work in a fine old binding, which in the gilt *lettering* on the back, states it to be by *Ed. Wigorn.* This reminds me of another similar *naïveté*. When the late Bishop Prettyman, then Bishop of Winchester, wrote to propose to Mr. Murray to publish his life of Pitt, Mr. Murray, following the signature too literally, addressed his answer to *George Winton, Esq.* C.

Yankee Doodle (Vol. iv., p. 344.). — During the attacks upon the French outposts in 1755 in America, Governor Shirley and General Jackson led the force directed against the enemy lying at Niagara and Frontenac. In the early part of June, whilst these troops were stationed on the banks of the Hudson, near Albany, the descendants of the "Pilgrim fathers" flocked in from the eastern provinces; never was seen such a motley regiment as took up its position on the left wing of the British army. The band played music some two centuries of age, officers and privates had adopted regimentals each man after his own

fashion; one wore a flowing wig, while his neighbour rejoiced in hair cropped closely to the head; this one had a coat with wonderful long skirts, his fellow marched without his upper garment; various as the colours of the rainbow were the clothes worn by the gallant band. It so happened that there was a certain Dr. Shuckburgh, wit, musician, and surgeon, and one evening after mess he produced a tune, which he earnestly commended as a well-known piece of military music, to the officers of the militia. The joke succeeded, and Yankee Doodle was hailed by acclamation "their own march." During the unhappy war between the American colonies and the mother country, that quaint merry tune animated the soldiers of Washington; it is now the national air of the United States. MACKENZIE WALCOTT, M. A.

General Wolfe (Vol. iv., pp. 271. 323.).—Some of the inquiries made at p. 271. respecting General Wolfe have been subsequently answered, I find, in p. 323., but no mention appears of his family beyond his father and mother; a deficiency which I can in some degree supply by ascending to his great-grandfather, Captain George Woulfe (sic), of whom we are told by Ferrar, in his *History of Limerick*, there printed by A. Watson, in 1787,—

"That on the capitulation of the city of Limerick in October, 1651, to the Parliamentarian general Ireton, twenty of the most distinguished of its defenders were excepted from pardon, and reserved for execution. Amongst them were two brothers, George and Francis Woulfe: the former, a military officer; the latter, a friar, who was hanged,—but the captain made his escape. He fled," says Ferrar (p. 350.), "to the north of England, where he settled; and his grandson, General Edward Woulfe, was appointed colonel of the 8th regiment of foot in the year 1745. He transmitted his virtues with additional lustre to his son Major-General James Woulfe, whose memory will be for ever dear to his country, and whose name will be immortalised in history."

Captain Woulfe married, and changed his religion; to which his brother the friar fell a martyr, exhibiting on the scaffold, it is related, far more intrepidity than many of his fellow sufferers of military rank. Ireton, however, finally pardoned several of those originally excepted from the capitulation. Woulfe's family was at that period one of the most eminent in the county of Clare, where it still retains a respectable rank; and one of its members was the late Chief Baron, Stephen Woulfe, a gentleman equally beloved in society as respected on the bench. Another was a chemist of some eminence in London, at the close of the past century. They retained the *u* in the name, which most others, like the captain's descendants, laid aside; as Bonaparte did during his triumphant campaign in Italy, in order to un-Italianise and Frenchify his patronymic Buonaparte. The Chief Justice Wolfe, who was so barbarously murdered in Dublin at the outbreak of young Emmet's rebellion in 1803, was of a different branch. Edward, the general's father, had distinguished himself under Marlborough, as did the son in 1747, at the battle of Lawfelst on the continent. My own family, I may add, has been brought into close connexion with that of the subsisting Irish branch of the general's stock by intermarriage. J. R. (Cork.)

The Violin (Vol. iv., p. 101.).—This article reminds me of a distich said to have been inscribed on the violin of Palestrina, the "Musicæ Princeps" of the sixteenth century:—

"Viva fui in sylvis; sum dura occisa securi;
Dum vixi tacui; mortua dulce sona."

Thus translated into French:

"La hache m'arracha mourant du fond des bois;
Vivant, j'étais muet; mort, on vante ma voix."

Palestrina's violin was made by a great musical instrument maker at Bologna, who had the same lines graven on his lutes, bass-viols, &c.

J. R. (Cork.)

Earwig (Vol. iv., p. 274.).—The allusion to the word "Earwig" induces me to repeat a *charade* on it, not without merit, though the last lines appear more responsive to the rhyme than to the fact:—

"My *first*, if lost, is a disgrace,
Unless misfortunes bear the blame;
My *second*, though it can't efface,
The dreadful loss, yet hides the shame.

"My *whole* has life, and breathes the air,
Delights in softness and repose;
Oft, when unseen, attends the fair,
And lives on honey, and the rose."

J. R. (Cork.)

Prophecies of Nostradamus (Vol. iv., pp. 86. 140. 258. 329.).—In answer to MR. DE ST. CROIX'S fair inquiry of the source whence I derived my assertion of the existence of the first edition of Nostradamus (at p. 329.), I have to say, that it was from the very intelligent bibliographer, A. A. Renouard. I had known him in Paris at his dwelling in the *Rue de Tournon* (where my friend, the celebrated Arthur O'Connor, with his wife, the daughter of Condorcat, had apartments), and I afterwards had some interviews with him in London at my own house; when, on observing in his *Catalogue d'un Amateur* the Elzevir edition of 1668, we entered into some conversation on the subject; and, in reference to the original edition, not much valued indeed as very imperfect, he said, that though now rare, because long, as not worth preserving, neglected, it still may, and must be, in the Royal Library; "il doit nécessairement s'y trouver, et non-seulement là, mais ailleurs." I too certainly thought that the great national re-

pository must contain it, but I made no inquiry; and as Mr. de St. Croix so diligently pursued the search without discovering it, I conclude, of course, that it is not there; but if he authorises M. Renouard's son, who resides in the *Rue Garancière*, or any respectable bookseller, to provide the little volume for him, I feel confident of his success. Nor do I apprehend that the price will correspond with its rarity, like the works of so many other writers; such even as the prophecies of Merlin, as stated in the article referred to by Mr. de St. Croix, without recurring to our Shakspeare's early editions, or to those of Ariosto, Cervantes, Boccacio, Molière, Froissart, Le Roman de la Rose, Amadis de Gaule, the *Romances of Chivalry* in various languages, and the editiones principes of the classics, &c. &c., a comparison of the value of which two centuries or less ago, as we find them in old catalogues, with their present cost, so strikes the reader. Numerous books, on the other hand, have experienced a proportionally equal depreciation:

"Sic volvenda ætas commutat tempora rerum;
Quod fuit in pretio, fit nullo denique honore," &c.
Lucretius, lib. v. 1276.

J. R. (Cork.)

Expressions in Milton (Vol. iii., p. 241.). — If this Query has already met with an answer, my apology for troubling you with this must be, that it has escaped my notice.

R. is undoubtedly right in supposing that a "toothed sleck stone" means a toothed or jagged whetstone; the word *slech* preserving a greater resemblance to its Danish cousin *slecht* than the modern *slick*.

For "bullish," Milton shall be his own interpreter. "I affirm it to be a *bull*, *taking away the essence of that which it calls itself*."

The phrase "bid you the base" is apparently taken from the old game of Prisoner's Base, for which, if necessary, reference may be made to the *Boy's Own Book*. I am inclined to think that the very phrase was, in my school days, used in the game; but if wrong in my remembrance, I may still be right in my conjecture, and then the phrase would be equivalent to, "I challenge you to follow me," as one boy follows another in Prisoner's Base; and we should then have a curious illustration of the antiquity of the game.

Philip Hedgeland.

The Termination "-ship" (Vol. iv., p. 153.). — A. W. H. is referred to Dr. Latham's *English Language*, § 294. p. 372., ed. 2. The Dutch termination *-schap*, e. g. *vriendschap*, may be added.

Charles Thiriold.

"A little Bird told me" (Vol. iv., p. 232.). — The following are merely a few rough notes made from time to time on this saying. I have tried to put them into some kind of order, but they are too trivial, and too easily verified by reference, to deserve more space in print than they have hitherto had in writing: —

1. Last lines of *King Henry IV.* Part II., and Steevens's note.

2. The "pious *lie*" of Mahomet's pigeon. See Gibbon, *Decline and Fall*, chap. l. Marg. lemma — "His character," the note beginning — "The Christians, rashly enough," &c. And — "Life of Mahomet" [*Library of Useful Knowledge*] note on p. 19. For line from — *Dunciad* — [a slovenly reference] see book iv. 358.

3. From the Greek? See Potter's *Gr. Antiquities*, book ii. chap. xv. — or Robinson's *Antiq. Greece*, book iii. chap. xv. *ad init.* as both refer to *Aristoph. Aves.* [600. 601. Bekker.]

4. *Ecclesiastes*, chap. x. 20.

To these I may add the origin assigned to the saying by Mr. Bellenden Ker, in his *Essay on the Archæology of our Popular Phrases and Nursery Rhymes*, 1837, vol. i. p. 63., viz.: —

"A little bird.

"A good humoured way of replying to, *who told you this story?* And imparting you don't mean to inform him, that you have a good reason for not letting him know. *Er lij t'el baerd*; q. e. *by so doing* [telling] *I should betray* [do wrong to] *another*," &c.

C. Forbes.

Mark of Reference in Bible (Vol. iv., p. 57.) — May not this originate in the Hebrew Keri, used for the same purpose, and of nearly the same shape? F. J.

Bradford.

For the purpose of expounding the law in the Jewish assemblies, the Pentateuch was divided into fifty-four sections (on account of the intercalary year), that the whole might be read over once annually. The sections were distinguished, as they still continue to be, in the Hebrew copies, by the letter *Pe*, or *Phe*, the initial of *Pharasha*, which signifies separation or division. This probably was the original reason for adopting the inverted black P [¶] which is retained in our translation of the Bible to mark paragraphs or transitions. The division of the Old and New Testament into chapters is a modern practice, and the subdivision of chapters into verses still more modern. See Shepherd on the *Morning and Evening Prayer*. J. Y.

King Charles II. and Written Sermons (Vol. iv., p. 9.). — The document inserted at this place is quoted with some variations, and the omission of the part referring to periwigs by the late Mr. Grimshawe, in his *Life of the Rev. Leigh Richmond*, p. 157. 4th edit. There is added the date, "Oct. 8. 1674;" and the following foot-note is appended, "See *Statute Book of the University of Cambridge*,

p. 301." Car. II., Rex. Mr. Grimshawe's version is printed without any break or asterisks, as if entire. W. S. T.

Walpole and Junius (Vol. iv., p. 161.).—Clericus quotes some paragraphs from the letters of Horace Walpole, dated 1764, wherein Walpole threatens vengeance for the dismissal of Conway; and Clericus concludes by asking, "If these extracts do not *prove* Horace Walpole to be Junius, &c., &c., *what can* he allude to?" Why, to the pamphlet which he was then writing, and which he immediately published, entitled *A Counter Address to the Public, on the late Dismission of a General Officer.* W. J.

Fermilodum (Vol. iv., p. 345.).—I suspect H. E. has not read his seal quite correctly. I surmise it is *Fermelioduni.* However, no doubt Dunferline is meant; and the literal translation of the legend is, "Seal of the city of Dunferline." This place was a royal burgh, with a palace; and the word *civitas* was not then confined to towns which were Bishop's sees. W. S. W.

Middle Temple.

Finger Stocks (Vol. iv., p. 315.).—In Littlecote Hall, the fine old seat of the Pophams, in Wiltshire, one of these machines was preserved, and I doubt not but that it is still to be seen there. It is of oak, and stands upon a pillar and base like those of a small round table. I always understood that it was employed as an instrument of domestic punishment. W. J. Bernhard Smith.

Temple.

Lord Hungerford (Vol. iv., p. 345.).—The story of the device of a toad having been introduced into the armorial bearings of the Hungerfords, in memory of the degradation of some member of the family, is, in every way, nonsensical. "Argent, three toads sable" is certainly one of their old quarterings; as may be seen upon one of the monuments in the chapel at Farleigh Castle near Bath. But it was borne by the Hungerfords for a very different reason. Robert, the second Lord, who died A.D. 1459, had married the wealthy heiress of the Cornish family of *Botreaux:* and this was one of the shields used by *her* family, being in fact nothing more than an allusion, not uncommon in heraldry, to the name. This was spelled variously, *Botreaux* or *Boterelles:* and the device was probably assumed from the similarity of the name of the old French word *Botterol*, a toad: (see Cotgrave) or the old Latin word *Botterella.* The marriage with the Botreaux heiress, and the assumption of her arms, having taken place *many years before* any member of the Hungerford family was attainted or executed (as some of them afterwards were), Defoe's story falls to the ground.

I take this opportunity of adding, that, having been for many years a collector of materials for a more methodical and accurate account of the Hungerford family and their property, than has hitherto appeared, and having completed the arrangement of what I have been able to collect, if any of your readers or correspondents should have it in his power to refer me to any sources of illustration, or to inform me of the existence of anything that might throw light on the subject—such as old deeds, seals, wills, entries in parish registers, family portraits, or the like—they would be rendering a kind service. J. E. Jackson.

Rectory, Leigh-Delamere, Chippenham.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

The *Salisbury Volume* of the Archæological Institute, which has just been issued, contains some extremely interesting communications, among which we must particularise for its agreeable character Mr. Hunter's Reminiscences of the *Topographical Gatherings at Stourhead,*—for its learning and originality, Mr. Guest's Memoir on the *Early English Settlements in South Britain.** Mr. Smirke contributes a valuable notice of the *Custumal of Bleadon,*—Mr. Newton, *Notes on the Sculptures at Wilton,*—Mr. Hawkins on *The Mints of Wiltshire;* and not the least interesting portion of the volume consists of notices respecting *Silbury and Avebury,* by the late excellent and lamented Dean of Hereford. The volume contains many other instructive memoirs, and is well calculated to advance archæological knowledge.

The new volume of Bohn's *Standard Library* is the fourth of Mrs. Foster's excellent translation of *Vasari's Lives of the most Eminent Painters, Sculptors, and Architects.* It contains no fewer than nineteen lives, including, among many whose names are less familiar to English amateurs, those of Sebastian del Piombo, and that admirable scholar of Raphael, whom Shakspeare has helped to immortalise by designating him that "rare Italian master Giulio Romano." All lovers of art are under great obligations to the publisher for placing this translation within their reach.—Mr. Cyrus Redding's *History and Description of Modern Wines* is the new volume of Bohn's *Illustrated Library;* and, as the author describes "the art of taking wine" as "the science of exciting agreeable conversation and eliciting brilliant thoughts," and discourses learnedly upon the subject, his book may well find friends.—*Lucretius on the Nature of Things, literally translated into English Prose,* by the Rev. J. S. Watson, M.A., *to which is added the Poetical Version,* by J. M. Good, is another volume of Bohn's *Classical Library;* and the scholarship of Mr. Watson affords a sufficient justification for his prefatory remark, "that he who wishes to know what is in Lucretius without perusing the original, will learn it from this volume with greater certainty

* Mr. Guest's suggestion (p. 30.), that *Grimsditch* means a boundary, deserves the attention of our correspondents.

than from any other previously offered to the English reader." Every page bears evidence of the pains and ability displayed by Mr. Watson in his endeavour to clothe Lucretius in an English garb.

There is no Query so frequently put and so rarely answered to the satisfaction of the Querist as *What is the fare?* Walker's *Cab Fare and Guide Map of London*, in which all the leading streets and thoroughfares are marked off in half-miles, being so small that it may be carried in a pocket-book, yet so distinct as to admit of no doubt, will however put an end to the very unpleasant state of uncertainty and dispute in which all who ride in cabs are apt to find themselves involved.

CATALOGUES RECEIVED. — W. Waller & Son's (188. Fleet Street) Catalogue of Choice, Useful, and Interesting Books; W. Heath's (497. New Oxford Street) Catalogue No. 6. for 1851 of Valuable Second-hand Books; G. Honnor's (304. Strand) List No. 7. of Cheap Second-hand Books; J. Chapman's (142. Strand) Catalogue Part XIV. of Old and New Books in all Departments of Literature; G. Bumstead's (205. High Holborn) Catalogue Part LIII. of Interesting and Curious Books; J. Petheram's (94. High Holborn) Catalogue Part CXXVIII., No. 9. for 1851, of Old and New Books; Williams & Norgate's (14. Henrietta Street) Catalogue No. 4. of Foreign Second-hand Books.

BOOKS AND ODD VOLUMES

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REASONS FOR ABROGATING THE TEST IMPOSED UPON ALL MEMBERS OF PARLIAMENT. By Samuel Parker, Lord Bishop of Oxon. 1688. 4to.

LEWIS'S LIFE OF CAXTON. 8vo. 1737.

CATALOGUE OF JOSEPH AMES'S LIBRARY. 8vo. 1760.

TRAPP'S COMMENTARY. Folio. Vol. I.

WHITLAY'S PARAPHRASE ON THE NEW TESTAMENT. Folio. Vol. I. 1706.

LONG'S ASTRONOMY. 4to. 1742.

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AUTOBIOGRAPHY OF DR. JOHNSON. 1805.

WILLIS'S ARCHITECTURE OF THE MIDDLE AGES. (10*s.* 6*d.* will be paid for a copy in good condition.)

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ROBERT WILSON'S SKETCH OF THE HISTORY OF HAWICK. Small 8vo. Printed in 1825.

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BARRINGTON'S SKETCHES OF HIS OWN TIME. Vol. III. London, 1830.

BRITISH POETS (CHALMERS', Vol. X.) London, 1810.

CHESTERFIELD'S LETTERS TO HIS SON. Vol. III. London, 1774.

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MULLER'S HISTORY OF GREECE. Vol. II. (Library of Useful Knowledge, Vol. XVII.)

ROMILLY'S (SIR SAMUEL) MEMOIRS. Vol. II. London, 1840.

SCOTT'S (SIR W.) LIFE OF NAPOLEON. Vol. I. Edinburgh, 1837. 9 Vol. Edition.

SCOTT'S NOVELS. Vol. XXXVI. (Redgauntlet, II.); Vols. XLIV. XLV. (Ann of Gerrstein, I. & II.) 48 Vol. Edition.

SMOLLETT'S WORKS. Vols. II. & IV. Edinburgh, 1800. 2nd Edition.

SOUTHEY'S POETICAL WORKS. Vol. III. London, 1837.

CRABBE'S WORKS. Vol. V. London, 1834.

Four letters on several subjects to persons of quality, the fourth being an answer to the Bishop of Lincoln's book, entitled POPERY, &c., by Peter Walsh. 1686. 8vo.

A CONFUTATION OF THE CHIEF DOCTRINES OF POPERY. A Sermon preached before the King, 1678, by William Lloyd, D.D. 1679. 4to.

A SERMON PREACHED AT ST. MARGARET'S, WESTMINSTER, BEFORE THE HOUSE OF COMMONS, MAY 29, 1685, by W. Sherlock, D.D. 4to. London, 1685.

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MATTHIAS' OBSERVATIONS ON GRAY. 8vo. 1815.

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SWIFT'S WORKS, Faulkner's Edition. 8 Vols. 12mo. Dublin, 1747. Vol. III.

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Notices to Correspondents.

Although we have this week again enlarged our paper to 24 pages, we have to request the indulgence of our friends for postponing until our next Number many important papers which are in type. We hope shortly to make arrangements for the more prompt insertion of all communications.

A Copy of Smith's History of Virginia, *folio, has been reported. Will the correspondent who wished for it send his name to the Publisher?*

J. N. C. *shall have our early attention.*

K. G. K. *is referred to our* 1st Vol. pp. 234. 419. *for the "locus" of* "Tempora mutantur," &c.

K. *Crest and Arms of Sir William Norris Young, of Marlow Park, Bucks.*

F. A. B. *We have at present no means of ascertaining the places of death and burial of Mrs. Mary Anne Clarke. They might probably be found in the* Secret History of the House of Hanover, *published a few years since, but we have not an opportunity of consulting that work.*

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in our 1st Vol. pp. 347. 351. 421. 476.

The letter of "ANOTHER SUBSCRIBER TO THE ANGLO-CATHOLIC LIBRARY" *reached us at too late a period for insertion in this week's Number. It shall, of course, appear in our next.*

REPLIES RECEIVED. — *Union Jack — Upton Court — Treatise of Equivocation — Kings have their Conquests — Lowey of Tunbridge — Borough-English — Childe Harold — "'Tis twopence now" — Monton — Anagrams — Yankee Doodle — Authors of the Homilies — Bramham Moor — Coins of Vabalathus — The Mother's Legacy — Ellrake — San Grail — Colonies of Spaniards — History of Anglesey — Convocation of York — Cavalcade — Collar of SS. — Petition for Recall of Duke of Wellington — Worse than a Crime — Miniature of Cromwell — Sept — Chatter, &c.*

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Notes.

AGE OF TREES.

Alexander von Humboldt, in his work entitled *Views of Nature* (pp. 220. 268—276. ed. Bohn), has some interesting remarks on the age of trees.

"In vegetable forms (he says) *massive size* is indicative of age; and in the vegetable kingdom alone are age and the manifestation of an ever-renewed vigour linked together."

Following up this remark, he refers to specimens of the Baobab (*Adansonia digitata*), with trunks measuring more than thirty feet in diameter, the age of which is estimated by Adanson at 5150 years. All calculations of the age of a tree, founded merely on the *size of its trunk*, are, however, uncertain, unless the law of its growth, and the limits of the variation producible by peculiar circumstances, are ascertained, which, in the case of the Adansonia, have not been determined. For the same reason, the calculation of 2,500 years for a gigantic cypress in Persia, mentioned by Evelyn in his *Silva*, is of no value.

Humboldt afterwards refers to "the more certain estimations yielded by *annular rings*, and by the relation found to exist between the thickness of the layer of wood and the duration of growth;" which, he adds, give us shorter periods for our temperate northern zone. The calculation of the age of a tree, founded on its successive rings, appears to be quite certain; and whenever these can be counted, the age of a tree can be determined without risk of error. Humboldt quotes a statement from Endlicher, that "in Lithuania linden (or lime) trees have been felled which measured 87 feet round, and in which 815 annular rings have been counted." The section of a trunk of a silver fir, which grew near Barr, is preserved in the Museum at Strasburg: its diameter was eight feet close to the ground, and the number of rings is said to amount to several hundreds.

Unfortunately, this mode of determining a tree's age cannot be applied to a living tree; and it is only certain where the tree is sound at the heart. Where a tree has become hollow from old age, the rings near the centre, which constitute a part of the evidence of its duration, no longer exist. Hence the age of the great oak of Saintes, in the department of the Charente Inférieure, which measures twenty-three feet in diameter five feet from the ground, and is large enough to contain a small chamber, can only be estimated; and the antiquity of 1800 or 2000 years, which is assigned to it, must rest on an uncertain conjecture.

Decandolle lays it down that, of all European trees, the *yew* attains the greatest age; and he assigns an antiquity of thirty centuries to the *Taxus baccata* of Braburn in Kent; from twenty-five to thirty centuries to the Scotch yew of Fortingal; and fourteen and a half and twelve centuries respectively to those of Crowhurst in Surrey and Ripon (Fountains Abbey) in Yorkshire. These

ages are fixed by a conjecture founded on the *size*, which can lead to no certain result.

Can any of your correspondents state what is the greatest number of rings which have been actually counted in any yew, or other tree, which has grown in the British isles, or elsewhere? It is only by actual enumeration that vegetable chronology can be satisfactorily determined: but if the rings in many trees were counted, some relation between the number of rings and the diameter of the trunk, for each species, might probably be laid down within certain limits. These rings, being annually deposited, form a natural chronicle of time, by which the age of a tree is determined with as much precision as the lapse of human events is determined by the cotemporaneous registration of annalists. Hence Milton speaks of "monumental oak." Evelyn, who has devoted a long chapter of his *Silva* to an investigation of the age of trees (b. iii. c. iii.), founds his inferences chiefly on their *size;* but he cites the following remark from Dr. Goddard:

> "It is commonly and very probably asserted, that a tree gains a new ring every year. In the body of a great oak in the New Forest, cut transversely even, (where many of the trees are accounted to be some hundreds of years old) three and four hundred have been distinguished."—Vol. ii. p. 202. ed. Hunter.

A delineation and description of the largest and most celebrated trees of Great Britain may be seen in the interesting work of Jacob George Strutt, entitled *Sylva Britannica, or Portraits of Forest Trees, distinguished for their Antiquity, Magnitude, or Beauty:* London, 1822, folio.

The age of some trees is determined by historical records, in the same manner that we know the age of an ancient building, as the Parthenon, the Colosseum, or the Tower of London. It is, however, important that such historical evidence should be carefully scrutinised; for trees which are known to be of great antiquity sometimes give rise to fabulous legends, destitute of any foundation in fact. Such, for example, was the plane-tree near Caphyæ, in Arcadia, seen by Pausanias in the second century after Christ, which was reported by the inhabitants to have been planted by Menelaus when he was collecting the army for the expedition against Troy. (*Paus.* VIII. 23.) Such too, doubtless, was the oak of Mamre, where the angels were said to have appeared to Abraham. (*Sozomen*, ii. 3.) A rose-tree growing in the crypt of the cathedral of Hildesheim is referred, by a church-legend, to a date anterior to 1061; which would imply an age of more than 800 years, but the evidence adduced seems scarcely sufficient to identify the existing rose-tree with the rose-tree of 1061. (See *Humboldt*, p. 275.)

In other cases, however, the historical evidence extant, if not altogether free from doubt, is sufficient to carry the age of a tree back to a remote date. The Swilcar Lawn oak, in Needwood Forest, Staffordshire, is stated by Strutt, p. 2., "to be known by historical documents to be at this time [1822] six hundred years old; and it is still far from being in the last stage of decay." Of a great elm growing at Chipstead Place in Kent, he says: "Its appearance altogether savours enough of antiquity to bear out the tradition annexed to it, that in the time of Henry V. a fair was held annually under its branches; the high road from Rye in Sussex to London then passing close by it." (P. 5.) If this tradition be authentic, the elm in question must have been a large and wide-spreading tree in the years 1413-22. A yew-tree at Ankerwyke House, near Staines, is supposed to be of great antiquity. There is a tradition that Henry VIII. occasionally met Anne Boleyn under its branches: but it is not stated how high this tradition ascends. (*Ib.*, p. 8.) The Abbot's Oak, near Woburn Abbey, is stated to derive its name from the fact that the abbot of the monastery was, by order of Henry VIII., hung from its branches in 1537. (*Ib.*, p. 10.) But Query, is this an authentic fact?

There is a tradition respecting the Shelton Oak near Shrewsbury, that before the battle of Shrewsbury between Henry IV. and Hotspur, in 1403, Owen Glendower reconnoitred the field from its branches, and afterwards drew off his men. Positive documentary evidence, in the possession of Richard Hill Waring, Esq., is likewise cited, which shows that this tree was called "the Great Oak" in the year 1543 (*Ib.* p. 17.). There is a traditional account that the old yew-trees at Fountains Abbey existed at the foundation of the abbey, in the year 1132; but the authority for this tradition, and the time at which it was first recorded, is not stated. (P. 21.) The Abbot's Willow, near Bury St. Edmund's, stands on a part of the ancient demesne of the Abbot of Bury, and is hence conjectured to be anterior to the dissolution of the monastery in the reign of Henry VIII. (P. 23.) The Queen's Oak at Huntingfield, in Suffolk, was situated in a park belonging to Lord Hunsdon, where he had the honour of entertaining Queen Elizabeth. The queen is reported to have shot a buck with her own hand from this oak. (P. 26.) Sir Philip Sidney's Oak, near Penshurst, is said to have been planted at his birth, in 1554: it has been celebrated by Ben Jonson and Waller. This oak is above twenty-two feet in girth; it is hollow, and stag-headed; and, so far as can be judged from the engraving, has an appearance of great antiquity, though its age only reaches back to the sixteenth century. (P. 27.) The Tortworth Chestnut is described as being not only the largest, but the oldest tree in England: Evelyn alleges that "it continued a signal boundary to that manor in King Stephen's time, as it stands

upon record;" but the date of the record is not mentioned. We can hardly suppose that it was cotemporaneous. (*Ib.* p. 29.) An elm at Chequers in Buckinghamshire is reported, by a tradition handed down in the families of the successive owners, to have been planted in the reign of Stephen. (*Ib.* p. 38.) Respecting the Wallace Oak, at Ellerslie near Paisley, it is reported that Sir William Wallace, and three hundred of his men, hid themselves among its branches from the English. This legend is probably fabulous: if it were true, it would imply that the tree was in its full vigour at the end of the thirteenth century. (*Ib.* p. 5.) The ash at Carnock, in Stirlingshire, supposed to be the largest in Scotland, and still a luxuriant tree, was planted about the year 1596, by Sir Thomas Nicholson of Carnock, Lord Advocate of Scotland in the reign of James VI. (*Ib.* p. 8.)

Marshall, in his work on *Planting and Rural Ornament* (2 vols. 1796) refers to a paper on the age of trees, by Mr. Marsham, in the first volume of the *Transactions of the Bath Agriculture Society*, in which the Tortworth Chestnut is calculated to be not less than 1100 years old. Marshall, who appears to have examined this tree with great care, corrects the account given by Mr. Marsham, and states that it is not one, but two trees. Sir Robert Atkins, in his *History of Gloucestershire*, says: "By tradition this tree was growing in King John's reign." Evelyn, however, as we have already seen, speaks of a record that it served as a manor boundary in the reign of Stephen. Query, on what authority do these statements rest? Marshall thinks that a duration of nearly a thousand years may be fairly assigned to the Tortworth tree; and he adds:

"If we consider the quick growth of the chestnut, compared with that of the oak, and at the same time the inferior bulk of the Tortworth Chestnut to the Cowthorp, the Bentley, and the Boddington oaks, may we not venture to infer that the existence of these truly venerable trees commenced some centuries prior to the era of Christianity?"

The oaks here alluded to by Marshall are of immense size. The Cowthorp Oak is near Wetherby; the Bentley Oak, in Holt Forest, near Bentley; the Boddington Oak, between Cheltenham and Tewksbury (vol. ii. pp. 127. 298.).

Perhaps some of your correspondents may be able to point out authentic evidence respecting the true dates of ancient trees. A large tree is a subject of interest to the entire neighbourhood: it receives an individual name, like a river, a mountain, or a building; and by its permanence it affords a fixed point for a faithful local tradition to rest upon. On the other hand, the infidelity of oral tradition is well known; and the mere interest which attaches to a tree of unusual size is likely to give birth to a romantic legend, when its true history has been forgotten. The antiquary and the botanist may assist one another in determining the age of trees. By the authentic evidence of their duration which the former is able to furnish, the latter may establish tests by which their longevity may be calculated. L.

LINES ATTRIBUTED TO ADMIRAL BYNG.

The following lines are copied, *verbatim et literatim*, from a window pane in an upstairs room of the Talbot Inn, Ripley. The tradition is that they were written by Admiral Byng, who was confined in the room as a prisoner when on his way to Portsmouth; that sentinels were placed on the staircase outside; that during the night the admiral walked past the sleeping guard, gathered some flowers from the inn garden, and returned to his room; and that on leaving the following morning, he told the landlady he should see her on his way back to London, when he was acquitted.

"Come all you true Britons, and listen to me;
I'll tell you the truth, you'll then plainly see
How Minorca was lost, why the kingdom doth ring,
And lay the whole blame on Admiral Byng.
Sing tantararara, rogues all, rogues all.

"Newcastle, and Hardwick, and Anson did now
Preside at the helm, and to whom all must bow;
Minorca besieged, who protection will bring;
They know 'tis too late, let the victim be Byng.
Sing tantararara, rogues all.

"With force insufficient he's ordered away;
He obeys, and he sails without any delay;
But alas! 'tis too late: who shall say to the king
Minorca must fall, why accuse Mr. Byng.
Sing tantararara, rogues all.

"Minorca now falls, and the nation enraged;
With justice they cry, let all who engaged
In traterous deeds, with curst infamy swing:
What! none to be found but poor Admiral Byng.
Sing tantararara, rogues all."

Is there any reason to doubt the truth of this tradition, or that the verses were written by the unfortunate admiral? A. C. G.

Ripley, Nov. 10. 1851.

A CHAPTER ON EMBLEMS.

"An history of emblems in all languages, with specimens of the poetry and engravings, accompanied by some account of the authors, would be a very interesting contribution to our literature." Thus speaks the author of a work remarkable for interest, information, and elegance of taste, viz., *Lives of Sacred Poets*, by Robert Willmott, Esq.; and truly such a work would be a great *desideratum* were the idea here suggested efficiently carried out.

In our own, and in other languages, many beautiful poems—some of them very gems—exist,

attached to, and written on some of "the most ridiculous prints that ever excited merriment." A tasteful collection of the more beautiful poems, with some spirited woodcuts, or engravings to accompany them, would form a beautiful volume. This, however, is a suggestion different from, and secondary to, Mr. Willmott's.

Emblems, figures, symbols, &c., constitute a vast ocean of associations which all enter on, all understand, all sympathise with more or less. They enrich our language, enter into our commonest thoughts and conversation, as well as our compositions in poetry and prose.

Often the clearest ideas we have on abstruse points are derived from them, *e. g.* the *shamrock* or *trefoil* is an emblem of *the Blessed Trinity*. Nothing perhaps helps us to comprehend the resurrection of the body, and in a glorified state through preserving its identity, as the apostle's illustration and emblem of the *growth of corn*.

In a work on the subject it would be desirable to keep the classical, artistic, political, and other emblems apart from the sacred and moral, &c.

I must now say a few words on a book of emblems, entitled *Schola Cordis, sive Aversi a Deo Cordis, ad eumdem reductio et instructio, Authore Benedicto Haefteno, Antv.* 1635. (This Benedict Haeften was also the author of *Regia Via Crucis*, published at Antwerp the same year as the above, in 2 vols. 8vo., I think, and afterwards translated into French.) This work suggested *Schola Cordis, or the Heart of itself gone away from God, brought back again to Him and instructed by Him, in XLVII Emblems:* London, printed for M. Blunder at the Castle in Cornhill, 1647, 12mo. pp. 196. The authorship of this English *Schola Cordis* is generally attributed to Christopher Harvie, the author of *The Synagogue*. (Vide Lowndes, and a note in Pickering's edition of George Herbert.) The second edition was printed in 1674, third in 1675, fourth in 1676.

Now, Mr. Tegg in 1845 printed an edition of this *Schola Cordis* as the production of Francis Quarles; what was his authority I know not, he certainly did not attempt to give any.

The last three books of Quarles's *Emblems* contain forty-five prints, all from Herman Hugo's *Pia Desideria*, which has that number of emblems. Quarles sometimes translates, sometimes paraphrases Hugo, and has a good deal of original matter. His first two books are not in Hugo's work, and I do not know whence they are derived; nearly all the cuts contain a globe and cross.

Herman Hugo had the talents and versatility which characterise his order (the Order of Jesus), "he was a philosopher, a linguist, a theologian, a poet, and a soldier, and under the command of Spinola is said to have performed prodigies of valour." He was the author of *De prima Scribendi Origine et Universa Rei Literariæ Antiquitate*, an excellent work; and of *De Militia Equestri antiqua et nova* amongst others. His *Book of Emblems* was first published at Antwerp, 1624. It is divided into *three* books, viz.,

Pia Desideria.

1. Gemitus	Animæ	Pœnitentis.
2. Vota	Animæ	Sanctæ.
3. Suspiria	Animæ	Amantis.

Each book contains fifteen emblems. The principal editions are, Antv. 1624, ed. princeps; Antv. 1628, 1632; Græcii, 1651; Lond. 1677, sumptibus Roberti Pawlet, Chancery Lane. This London edition contains only verse, whereas all the other editions contain metre and prose before each picture, the prose being far the better of the two. The only prose that Pawlet's edition has is a motto from one of the Fathers at the back of each picture.

There are two or three English translations. I have seen but one, a miserable translation of the verse part, I suppose from Pawlet's edition. There are short notices of emblems in the *Retrospective Review*, ix. 123—140.; *Critical Review*, Sept. 1801 (attributed to Southey): see also Willmott's *Lives of Sacred Poets* (Wither and Quarles); Cæsar Ripa's *Iconologia*, Padua, 1627; and *Alciati Emblemata*, Lugd. 1614. The Fagel Library, Trinity College, Dublin, has a fine copy of the first edition of the *Pia Desideria*, and upwards of sixty books of emblems, principally Dutch.

P. S.—When I penned the above I was not aware that any mention of the *School of the Heart* had been made in "Notes and Queries." I find in Southey's fourth *Common-place Book* that he quotes from the *School of the Heart* as Quarles's. He has the following note on Quarles's Emblems: "Philips erroneously says that the emblems are a copy from Hermannus Hugo." I know not what Philips exactly intended by the word "copy;" but if any one doubts what I have before said respecting these Emblems, let him compare Hugo and Quarles together. I forgot to give the title of the first edition of Hugo: *Pia Desideria Emblematis, Elegiis et Affectibus, SS. Patrum Illustrata, vulgavit Boetius a Bolswert*, Antv. 1624. Also the title of our English translation: *Pia Desideria; or, Divine Addresses*, in three books, written in Latin by Herm. Hugo, Englished by Edm. Arwaker, M.A., Lond. 1686, 8vo., pp. 282., dedicated to the Princess Anne of Denmark, with forty-seven plates by Sturt. MARICONDA.

FOLK LORE.

Music at Funerals.—Pennant, in his MS. relating to North Wales, says, "there is a custom of singing psalms on the way as the corpse is carried to church" (Brand's *Pop. Ant.*, ed. Ellis, vol. ii. p. 268.). In North Devon the custom of singing

is similar; but it is not a psalm, it is a dirge. I send you a copy of one in use at Lynton, sent to me by my sister.

Farewell all, my parents* dear,
And all my friends, farewell!
I hope I'm going to that place
Where Christ and saints do dwell.

Oppress'd with grief long time I've been,
My bones cleave to my skin,
My flesh is wasted quite away
With pain that I was in,

Till Christ his messenger did send,
And took my life away,
To mingle with my mother earth,
And sleep with fellow clay.

Into thy hands I give my soul,
Oh! cast it not aside,
But favor me and hear my prayer,
And be my rest and guide.

Affliction hath me sore oppress'd,
Brought me to death in time;
O Lord! as thou hast promised,
Let me to life return.

For when that Christ to judgment comes,
He unto us will say,
If we His laws observe and keep,
"Ye blessed, come away."

How blest is he who is prepar'd,
He fears not at his death;
Love fills his heart, and hope his breast,
With joy he yields his breath.

Vain world, farewell! I must be gone,
I cannot longer stay;
My time is spent, my glass is run,
God's will I must obey.

Another dirge, ending with the sixth stanza of the foregoing, is used at an infant's funeral; but the rhyme is not so well kept.

WM. DURRANT COOPER.

Cheshire Folk Lore and Superstition. — There is in this town a little girl, about thirteen years old, in great request among the poor as a charmer in cases of burns or scalds. Immediately on the accident the girl is fetched from her work in the mill; on her arrival she kneels down by the side of the sufferer, mutters a few words, and touches the individual, and the people believe and affirm that the sufferings immediately cease, as she has charmed the fire out of the parts injured. The surgeon's aid is then called in to heal the sores. The girl affirms that she found it out herself by reading her Bible, of which the wonder-working charm is a verse. She will take no reward, nor may any of her relatives; if she or they were, her power would be at an end. She is an ordinary, merry, playful girl; as a surgeon I often come across her in such accidents.

I know some other such charmers in Cheshire, but none so young. One, an old man, stops bleedings of all kinds by a similar charm, viz. a verse from the Bible. But he does not require to be at the patient's side, his power being equally efficacious at the distance of one hundred miles, as close by. E. W. L.

Congleton.

* Sister or brother, as the case may be.

Minor Notes.

Talented.—Sterling, in a letter to Carlyle, objects to the use of this word by his biographer in his *Sartor Resartus*, calling it a hustings and newspaper word, brought in, as he had heard, by O'Connell. J. O'G.

Anagram.—Sir J. Stephen, in his essay on *The French Benedictines*, gives an anagram of Father Finavdis of the Latinized name of that great bibliophagist Magliabechi:—Antonius Magliabechius —Is unus bibliotheca magna.

In the same essay he says that Mabillon called Magliabechi "Museum inambulans, et viva quædam bibliotheca." Possibly this is the origin of our expression "a walking dictionary." J. O'G.

Dictionary of Hackneyed Quotations.—I beg to inform your correspondent who suggested such a publication as a *Dictionary of Hackneyed Quotations*, that I commenced such a work some time ago, and hope before long to have it ready for the press.

Every common quotation or familiar proverb from the poets will be ranged with the *context* under its respective author, while an alphabetical index will facilitate reference to any particular passage. I doubt not the readers of your valuable periodical will assist me whenever I am at fault as to the authorship of any line or "household word;" and I should feel at the present time much obliged if any one could tell me where

"Though lost to sight, to memory dear,"

may be found? H. A. B.

Trinity College, Cambridge.

Queries.

MASTERS AND MARSHALS OF THE CEREMONIES?

How are these offices now held? By letters patent of the crown, or by the lord chamberlain's nomination?

Where can any list of these offices be found? The office of Master of the Ceremonies, whose duty it is to arrange the reception of all foreign ministers, and their departures, was formerly an office of considerable importance. In the reign of King Charles I. it was held seemingly by grants from

the crown. In 1627, Sir John Finett says he received news of the death of Sir Lewis Lewknor, by which, in right of his Majesty's grant of reversion by letters patent, he became sole Master of the Ceremonies — an office which he before held jointly with Sir Lewis Lewknor. S. E. G.

Minor Queries.

286. *Cause of Transparency.* — Seeing through the glass of my window a landscape, and not knowing *why* I see through the glass, and not through the shutters, I will thank one of your philosophical correspondents to tell me the *cause of transparency.* ÆGROTUS.

287. *Gold Medal of late Duke of York.*—I have a small gold medal, three-quarter inch in diameter, a head with inscription —

"Fredericus dux Eborac."

and Rev.:

"Multis ille bonis flebilis occidit. Non. Ian. 1827."

Were many such struck at the duke's death, or what is the history of it? A. A. D.

288. *Compositions during the Protectorate.* — Where is there any account or list of these? In Oldfield's *History of Wainfleet*, p. 12. Appendix, is a "List of Residents in the County of Lincoln who compounded for their Estates during the Protectorate of Oliver Cromwell;" but he gives no authority or reference. Where can this list be checked, as I suspect an error? W. H. L.

Fulham.

289. *Bristol Tables.*—Upon the pavement in front of the Exchange, Bristol, there are four very handsome bronze tables standing, upon a single pedestal each; the tops circular, about two feet in diameter, with a slightly raised edge round them. It is said that they were presented to the Bristol merchants for them to pay their money upon; but when, or by whom, they were so given, I have not been able to learn. A friend of mine who was lately examining them was told that they were formerly called "Nails," and gave rise to the saying, "Pay down upon the nail:" this I should think must be an error. "Solvere ad unguem" would be found to be older than they are. If any of your correspondents can give me any information respecting them, I shall be obliged. E. N. W.

Southwark.

290. *Macfarlane's Geographical Collection.* — In almost every work treating of the history and topographical antiquities of Scotland, we are referred to *Macfarlane's Geographical Collection*, preserved in the Advocates' Library, Edinburgh. This MS., and its author, are very little known, except by name, *benorth the Tay*, notwithstanding they are so often quoted. I should be glad if any of your correspondents would give me any information regarding the extent of country embraced, *i. e.* parishes, counties, &c.; and if any part of it has been published *per se*, and when, and where. ANTIQUARIENSIS.

Inverness.

291. "*Acu tinali meridi.*"—At the head of an English metrical discourse upon the administration of justice, in a MS. of the fourteenth or fifteenth century, in the Public Library, Cambridge, is placed the following obscure motto, upon which, perhaps, some correspondent can throw light: —

"O judex vi fervida hanc servabis artem,
Acu tinali merida .i. audi alteram partem."

I have not seen the MS., but am told that the correctness of the reading may be depended upon. C. W. G.

292. *Sir Joshua Reynolds.* — Having the early catalogues of the Royal Academy before me, I see that in 1773 and following years, Sir Joshua exhibited twelve or thirteen works. You will find they stand as current Nos. in the list. Can you inform me whether they hung on the line, that is, in the space of privilege, or took their chance with the many? Had they, under his own eye, been grouped together, what a treat it must have been to see them! What an evidence of the industry of the man! Though too late in the day to obtain these details from actual observation, enough may be recorded or remembered through others, to assist in throwing light on the rules and customs of past days, which never can be deficient in interest while they tend to illustrate the habits and character of great men.

You could touch no topic more interesting than this must prove to the increasing curiosity seekers in your useful and amusing repertorium, and your attention to it will be valued by A LAYMAN.

Athenæum Club.

293. *Great Plough at Castor Church.* — Can any of your correspondents give me the history of, or afford me any intelligence about, the large plough which Dibdin, in his *Northern Tour*, vol. i. p. 44., tells us is about twenty feet in length, and suspended in Castor Church, extending from one transept to the other? In a foot-note on the same church, he speaks of a curious ceremony, as practised there every Palm Sunday, respecting a peculiar tenure. I do not find it referred to in any other account of Castor Church. Bourne, in his *Antiquities*, vol. i. p. 130., gives the history of it, but says it is practised at Caistor Church in Lincolnshire. Is the doctor right in his statement? I would also be glad to know whether it is still continued at Caistor Church, as some years ago an act was tried for in the House to abolish it.

R. W. ELLIOT.

Hull.

294. *Church of St. Bene't Fink.*—Is there any copy in existence of the inscriptions on the grave-stones and monuments of St. Bene't Fink in the City, adjoining the Exchange, and which is now pulled down? If any of your correspondents can direct me to any transcript of them, I shall be much obliged by the communication.

JAS. CROSSLEY.

295. *Spectacles, Inscription on a Pair of.*—Will you oblige me by inserting, as soon as possible, the following curious inscription round the rim of a pair of spectacles found in a stone coffin in Ombersley Church, Worcestershire, some years since, when the old church was being pulled down. It is as follows:—

"JOHERHARD MAY : SEEL ERB. PETER CONRAD. WIEGEL."

This occurs on each rim, and I should be glad of an explanation of the words.

J. N. B. (A Subscriber.)

296. *Campbell.*—Can any of your readers tell me what he supposes Campbell to mean when he makes the sister, in delivering her curse on her brother, say —

"Go where the havoc of your kerne
Shall float as high as mountain fern!"

Does havoc float? Does mountain fern float? What is the effect of either floating *high?* The lines are in "The Flower of Love lies Bleeding."

Also can any one say who or what this is?

"Fly, like the moon-eyed herald of dismay
Chac'd on his night-steed by the star of day!"

The lines are near the end of *The Pleasures of Hope.* W. W.

Cambridge.

297. *Family of Cordeux.*—What is the origin of the name? When was it introduced into England? What are the armorial bearings of the family? What family or families bear gu. three stags' heads, on a chief arg. two griffins' heads erased: Crest, a griffin's head erased? Any information of the Cordeux family more than fifty years ago will confer an obligation on the querist. W. H. K.

298. *Panelling Inscription.*—I have recently discovered, in my investigations for the *History and Antiquities of South Lynn*, an old building in this town which bears the date 1605 on one of its gables; and in the course of my peregrinations through, I find some old panelling with the date 1676, and the following inscription in old English (large) characters:

"As nothinge is so absolutly blest
But chance may crosse, and make it seeming ill,
So nothinge cane a man so much molest,
But God may chang, and seeing good he will."

It has been suggested to me that these lines form a quotation from some of our English poets; if so, of whom? for it is of great importance to me to know, as it will tend considerably to connect the date with the building; and if the lines can be traced to a writer of the period, it will establish what I require very much, and assist me in my researches. J. N. C.

299. *Infantry Firing.*—Can any of your correspondents refer me to authentic instances of the comparative numbers of rounds of cartridges fired in action, with the number of men killed? I think I have read it in Sir W. Napier's *History of the Peninsular War*, and also in *The Times*, but omitted to make a note. I have some recollection of 60,000 rounds being fired, and only one man killed! and another instance of 80,000, and twenty-five killed! Any remarkable instances of the inefficiency of musketry fire will be acceptable.

H. Y. W. N.

Replies.

THE REVEREND RICHARD FARMER.

(Vol. iv., p. 379.)

Assuming that the principal ATROCITIES of the reverend Richard Farmer are his *Essay on the learning of Shakespeare*, and the substance of a note on *Hamlet*, Act V. Sc. 2., I shall transcribe, as a hint to the lovers of manly criticism, a general character of that writer, a character of his *Essay*, and the note in question:—

1. "His knowledge is various, extensive, and recondite. With much seeming negligence, and perhaps in later years some real relaxation, he understands more and remembers more about common and uncommon subjects of literature, than many of those who would be thought to read all the day and meditate half the night. In quickness of apprehension and acuteness of discrimination I have not often seen his equal."—Samuel PARR.

2. "It [the *Essay on the learning of Shakespeare*] may in truth be pointed out as a master-piece, whether considered with a view to the sprightliness and vivacity with which it is written, the clearness of the arrangement, the force and variety of the evidence, or the compression of scattered materials into a narrow compass; materials which inferior writers would have expanded into a large volume."—Isaac REED.

3. "There's a divinity that *shapes our ends, Rough-hew* them how we will.] Dr. Farmer informs me, that these words are merely technical. A wool-man, butcher, and dealer in *skewers*, lately observed to him, that his nephew (an idle lad), could only *assist* him in making them;—'he could *rough-hew* them, but I was obliged to *shape their ends*.' [To shape the ends of *wool-skewers*, i. e. to *point* them, requires a degree of skill; any one can *rough-hew* them.] Whoever recollects the profession of Shakespeare's father, will admit that his son might be no stranger to such a term [such terms]. I have [frequently] seen packages of wool pinn'd up with *skewers*."—STEEVENS.

This note was first printed by Malone in 1780,

and was reprinted by him in 1790; the portions within brackets having been added in 1793? It is clear, from this statement, that it received the deliberate revision of its author. Now, I cannot deny that Farmer related the anecdote of the *wool-man* — suspicious as is the character of the witness, but I contend that the observations on it should be ascribed to Steevens alone; and so I shall leave your critic A. E. B. to his own reflections.

BOLTON CORNEY.

ANGLO-CATHOLIC LIBRARY.

(Vol. iv., p. 365.)

A SUBSCRIBER TO THE ANGLO-CATHOLIC LIBRARY has discovered *one* fault in *one* volume (published in 1844) of a series which now extends to sixty-three volumes; and on this *one fault* he builds a representation which implies, in general, incompetency in the editors, and neglect of proper supervision on the part of the committee of the Anglo-Catholic Library. I believe the character of the editions of most of the volumes sent out in this series is sufficiently known to theologians to render such a charge as this of little importance as respects their judgment. But it may not be so with many of the readers of "NOTES AND QUERIES."

The gravamen of the charge rests on the importance of a certain passage of St. Jerome bearing on the Presbyterian controversy, — on the necessity for a familiarity with that controversy in an editor of Overall's *Convocation Book*, — and the consequent incompetency of a person not thus familiar with it to edit that work without, not the assistance merely, but the immediate supervision of the committee.

Now the subject of episcopacy is *not*, as the Subscriber alleges, "the principal subject" of this Book; it occupies 30 pages out of 272: nor is a familiarity with that controversy in any special way necessary for an editor of the volume. The subjects of which the *Convocation Book* treats are wide and varied, and such omnigenous knowledge as a familiar acquaintance with them implies, is not, nor could be, required in any editor, nor be expected by subscribers.

The committee of the Anglo-Catholic Library undertook to publish careful reprints of the works of our old divines; and had they simply reprinted with accuracy the *Convocation Book*, as published in 1690, they would have fulfilled their covenant with the subscribers. They did, however, much more.

It was known that the original MS. copy of this Book was preserved at Durham. The edition of 1690 had been printed from a transcript made by Archbishop Sancroft. The committee therefore engaged the services of a gentleman whose name is well known as an accurate editor of works existing in MS.

This gentleman obtained access to all the known MSS. of the *Convocation Book*; viz. 1. The original copy, and papers of alterations suggested as it passed through the Upper House, preserved at Durham. 2. A cotemporary MS. of part of the first book, also preserved at Durham. 3. Archbishop Sancroft's Transcript, preserved at Emanuel College, Cambridge; and 4. A MS. of the first book belonging to Bishop Barlow, preserved at Queen's College, Oxford. These MSS. were carefully collated, and the variations, in many respects curious and interesting, were printed at the bottom of the pages, and, as regards the 4th MS., at the end of the volume. The result is a correct edition of the text of this book, with all that can be learned of its variations — the book so highly extolled by your correspondent. And I hear no objection alleged against the care and faithfulness with which this part of the work has been executed: your correspondent does not appear to be aware of anything of the kind having been done.

But the editor went still further — he not only gave the subscribers so much more than they had bargained for, he added full references to the authorities quoted in the book; and when the passages were important, he printed them in full, and even added references to works in which the arguments were more largely handled. Now these references appear to me to amount to many hundreds. They begin with Josephus, and run through Fathers, councils, schoolmen, Roman Catholic controversialists, ecclesiastical historians, and the chroniclers of the Middle Ages: and, as far as I can judge in looking over the notes, not more than three or four of these passages have been undiscovered by the editor, and he honestly says he has not found them; one of these is the unlucky place of St. Jerome, which your correspondent happens to know something about.

The remarks of your correspondent have led me to examine the book, and I refer any one who has the least regard for candour or fairness, to do the same. I would ask them to judge it as a whole, to see the number and variety of the references, and the care which has been bestowed upon them; and to say whether — because he missed one passage, and knew not its importance — the editor can be fairly charged with incompetency; or the committee of the Anglo-Catholic Library accused of neglect, in leaving the work in his hands without exercising over him such supervision as implies the reading every sheet as it passed through the press; for *assistance* the editor had, and amply acknowledges that he received, at the hand of the superintending editor.

ANOTHER SUBSCRIBER TO THE ANGLO-CATHOLIC LIBRARY.

GENERAL JAMES WOLFE.

(Vol. iv., pp. 271. 322.)

Many letters of Wolfe's will be found published in the *Naval and Military Gazette* of the latter part of last and early part of this year.

By the statement of your correspondent Mr. Cole, Wolfe was promoted as captain in Burrell's regiment (at present the 4th, or king's own) in 1744. Now Burrell's regiment took the left of the first line at Culloden, so that James Wolfe, unless absent on leave, or employed on particular duty, must have been in that action. The left of the second line was occupied by "Colonel Wolfe's" regiment (now the 8th or "king's"). See the "Rebellion of 1745," by Robert Chambers, in Constable's *Miscellany*, vol. xvi. p. 86. Captains of *nineteen* were common enough at that period, but Wolfe is the only one whose name has excited attention.

As to Wolfe's having been "the youngest general ever intrusted with such a responsible command" as that at Quebec, your correspondent surely forgets Napoleon in modern, and the Black Prince in more remote times.

I have seen at Mr. Scott's, of Cahircon, in the co. Clare, an engraving of Wolfe: he is designated as the "Hero of Louisburgh," and is represented with his right to the spectator, the right hand and arm raised as if enforcing an order. The features are small, the nose rather "cocked," and the face conveys the idea of spirit and determination; he wears a very small three-cocked hat, with a plain black cockade, a sort of frock coat reaching to the knees, where it is met by long boots; there are no epaulets, a twist belt confines the coat, and supports a cartouche-box in front, and a bayonet at the right side, and he carries a fusil slung from his right shoulder "en bandouillière."

It is said that the father of Wolfe was an Irishman, and I have been shown in the co. Wicklow the farm on which it is said that James Wolfe was born. It lies near Newtown-Mount-Kennedy. Be that as it may, the name has been made celebrated in Ireland within the last half century by three individuals: first, the Lord Kilwarden, who was murdered during Emmett's rising in 1803; secondly, the late Chief Baron, who spelt his name "with a difference;" and last, not least, the author of the celebrated lines on the "Burial of Sir John Moore." Kerriensis.

PUNISHMENT OF EDWARD OF CAERNARVON BY HIS FATHER. — CHARACTER OF EDWARD I.

(Vol. iv., p. 338.)

I think considerable light is thrown upon this very remarkable incident by a letter of the prince himself to the Earl of Lincoln, dated Midhurst, June 14, which appears upon the Roll of that prince's letters lately discovered at the Chapter House, Westminster. (See *Ninth Report of the Deputy Keeper of the Public Records*, App. II., No. 5.) This letter has been printed in one of the volumes of the Sussex Archæological Society, having been written from that county. For such of your readers as may not have either of these books at command, I will give the material part of the letter, translated:

"On Sunday, the 13th of June, we came to Midhurst, where we found the lord the king, our father; the Monday following, on account of certain words which, it had been reported to the king, had taken place *between us and the Bishop of Chester*, he was so enraged with us that he has forbidden us, or any of our retinue, to dare to enter his house; and he has forbidden all the people of his household and of the exchequer to give or lend us anything for the support of our household. We are staying at Midhurst to wait his pleasure and favour, and we shall follow after him as well as we are able, at a distance of ten or twelve miles from his house, until we have been able to recover his good will, which we very much desire."

The roll contains several letters which show how seriously the prince was affected by his father's displeasure, and how the king was appeased.

By the letter above quoted, the "minister" appears to have been the Bishop of Chester, then treasurer of the royal household. But the connexion between the prince's case and that of William de Brewosa does not appear, unless they were on intimate terms, as is not improbable: and the punishment of the prince himself is, in my opinion, referred to as a precedent or justification of the punishment imposed upon Brewes. That the severe punishment so imposed was richly deserved none can doubt who has read the report on the Roll: but an unfortunate error in the press* makes it appear that the prince, and not De Brewes, was the culprit, and performed the penance.

To return to the prince's offence and punishment. He appears to have been nearly starved into submission, as the royal prohibition against supplying him with articles or money was obliged to be removed by a Letter Close directed to all the sheriffs, dated Ospring, 22nd July.

The whole transaction is highly characteristic of the firmness of the king. Whether the prince's letters which I have referred to make out a case of *harshness*, as regards some other circumstances, I will not now trouble you with. But while examining cotemporary documents illustrative of the prince and his correspondents, I met with an entry upon the Close Roll (33 Edw. I.) too strikingly illustrative of the determination and

* Page 339. col. 1. line 46., where "Edward" is printed instead of "William de Brewes."

caution of Edward I. to be allowed to remain in its present obscurity.

On the 27th November the prince addressed a letter to Master Gerard de Pecoraria, earnestly begging him to favour and forward the affairs of Ralph de Baldok, then Bishop Elect of London. The "affairs" in question were the removal of certain scruples instilled into the Papal ear against the approval of the bishop elect; a matter generally involving some diplomacy and much money. Master Gerard was employed by the Pope to collect various dues in England; and so his good will was worth obtaining. But the following Letter Close will show how he received his "quietus," as far as the King of England was concerned:

"The King to Ralph de Sandwich.—By reason of the excessive and indecent presumption with which Gerard de Pecoraria is making oppressive levies and collections of money in various places; by whose authority we know not, for he will not show it; and inasmuch as the same is highly derogatory to our crown, and injurious to our people, and many complaints have been made against him on that account; We command you to take the said Gerard before the Mayor and Sheriffs of London, and there warn him to cease from making the said levies, and to quit the kingdom in six days, *provided that at such warning no public notary be present, so that the warning be given to the said Gerard alone, no one else hearing. And be you careful that no one but yourself see this letter, or get a copy thereof.*"

Who can doubt that such a mandate was strictly carried out?

I regret that my memoranda do not preserve the original language. JOSEPH BURTT.

MR. GIBSON will find that this story, as well as that relative to Sir William Gascoigne, is also told by MR. FOSS (*Judges of England*, vol. iii. pp. 43. 261.), who suggests that the offence committed by Prince Edward was an insult to Walter de Langton, Bishop of Lichfield and Coventry, occasioned probably by the boldness with which that prelate, while treasurer, corrected the insolence of Peter de Gaveston, and restrained the Prince's extravagance. (*Ibid.* p. 114.) R. S. V. P.

ELIZABETH JOCELINE'S LEGACY TO AN UNBORNE CHILD.

(Vol. iv., p. 367.)

Your correspondent J. M. G., whose letter is inserted in your 106th Number, labours under various mistakes relating to this small volume. The first edition was not printed in 1684, but more than sixty years earlier. Moreover, that edition, or at least what the Rev. C. H. Craufurd appended to his Sermons in 1840 as a reprint, is not a genuine or faithful republication of the original work. I have for several years possessed a copy of *the third impression*, printed at "London, by *John Hauiland*, for *Hanna Barres*, 1625;" and of this third impression a *fac-simile* reprint has passed through the press of Messrs. Blackwood in Edinburgh, which new edition corresponds *literatim et verbatim* (line for line and page for page) with the earliest impression known to exist, which differs materially in several passages from the reprint published by Mr. Craufurd. This new edition is accompanied by a long preface or dissertation containing many particulars relating to the authoress and her relatives, and to a number of ladies of high station and polished education, who during the period intervening between the Reformation in England and the Revolution in 1688, distinguished themselves by publishing works characterized by exalted piety and refined taste. With regard to Mrs. Joceline, no printed work appears to have preserved correct information. Genealogists seem to have conspired to change her Christian name from Elizabeth to Mary or Jane. The husband is supposed to have sprung from an old Cambridgeshire family, the Joscelyns of Hogington, now called Oakington, the name of a parish adjoining to Cottenham. The writer of the preface seems rather disposed to trace his parentage to John Joscelyn (Archbishop Parker's chaplain), who, according to Strype, was *an Essex man.*

But I have probably exceeded the bounds allotted to an answer to a Query. J. L.

Edinburgh.

The Mother's Legacy to her unborne Child is reprinted for the benefit of the Troubridge National Schools, and can be procured at Hatchard's, Piccadilly. J. S.

Replies to Minor Queries.

Coleridge's "Christabel" (Vol. iv., p. 316.).—I am not familiar with the Coleridge Papers, under that title, nor indeed am I quite sure that I know at all to what papers MR. MORTIMER COLLINS refers in his question. On this account I am not qualified, as he will perhaps think, to give an opinion upon the genuineness of the lines quoted as a continuation of "Christabel." If I may be allowed, however, to hazard a judgment, as one to whom most of the great poet-philosopher's works have long and affectionately been known, I would venture to express an opinion against the right of these lines to admission as one of his productions. I do it with diffidence; but with the hope that I may aid in eliciting the truth concerning them.

I presume "brookless plash" is a misprint for "brooklet's plash."

The expressions "the sorrows of human years," "wild despair," "the years of life below," of a person who is not yet dead and in heaven, do not seem to me, *as they stand in the lines*, to be in

Coleridge's manner; but especially I do not think the couplet —

> "Who felt all grief, all wild despair,
> That the race of man may ever bear,"

is one which Coleridge would have penned, reading as I do in the *Aids to Reflection*, vol. i. p. 255. (edit. Pickering, 1843) his protest against the doctrine

> "holden by more than one of these divines, that the agonies suffered by Christ were equal in amount to the sum total of the torments of all mankind here and hereafter, or to the infinite debt which in an endless succession of instalments we should have been paying to the divine justice, had it not been paid in full by the Son of God incarnate!"

There are one or two other expressions of which I entertain doubt, but not in sufficient degree to make it worth while to dwell upon them.

Are we ever likely to receive from any member of Coleridge's family, or from his friend Mr. J. H. Green, the fragments, if not the entire work, of his *Logosophia?* We can ill afford to lose a work the conception of which engrossed much of his thoughts, if I am rightly informed, towards the close of his life. THEOPHYLACT.

Dryden — Illustrations by T. Holt White (Vol. iv., p. 294.).—My father's notes on Dryden are in my possession. Sir Walter Scott never saw them. The words ÆGROTUS attributes to Sir Walter were used by another commentator on Dryden some thirty years since. ALGERNON HOLT WHITE.

Lofcop, Meaning of (Vol. i., p. 319.).—*Lofcop*, not *loscop*, is clearly the true reading of the word about which I inquired. *Lovecope* is the form in which it is written in the Lynn town-books, as well as in the Cinque-port charters, for a reference to which I have to thank your correspondent L. B. L. (Vol. i., p. 371.) I am now satisfied that it is an altered form of the word *lahcop*, which occurs in the laws of Ethelred, and is explained in Thorpe's *Ancient Laws and Institutes of England*, vol. i. p. 294., note. The word *loveday*, which is found in English Middle-Age writers, meaning "a day appointed for settling differences by arbitration," is an instance of a similar change. This must originally have been *lah-dæg*, though I am not aware that the word is met with in any Anglo-Saxon documents. But in Old-Norse is found *Lögdagr*, altered in modern Danish into *Lavdag* or *Lovdag*. C. W. G.

Middleton's Epigrams and Satyres, 1608 (Vol. iv., p. 272.).—These Epigrams, about which QUÆSO inquires, are not the production of Thomas Middleton the dramatist, but of "*Richard* Middleton of Yorke, gentleman." The only copy known to exist is among the curious collection of books presented by the poet Drummond to the University of Edinburgh. A careful reprint, limited to forty copies, was published at Edinburgh in 1840. It is said to have been done under the superintendance of James Maidment, Esq.

EDWARD F. RIMBAULT.

Lord Edward Fitzgerald (Vol. iv., p. 173.).—Your correspondent R. H. was misinformed as to the house of Lord Edward Fitzgerald at Harold's Cross, from the fact of his friend confounding that nobleman with another of the United Irishmen leaders; namely, Robert Emmett, who was arrested in the house alluded to. Lord Edward never lived at Harold's Cross, either in avowed residence or concealment.

R. H.'s note above referred to, provoked the communication of L. M. M. at Vol. iv., p. 230., who seems to cast a slur upon the Leinster family for neglecting the decent burial of their chivalric relative. This is not merited. The family was kept in complete ignorance as to how the body was disposed of, it being the wish of the government of the day to conceal the place of its sepulture; as is evident from their not interring it at St. Michan's, where they interred Oliver Bond and all the others whom they put to death at Newgate; and from the notoriety of their having five years later adopted a similar course with regard to the remains of Robert Emmett. (See Madden's *Life of Emmett.*) But is he buried at St. Werburgh's? Several, and among others his daughter, Lady Campbell, as appears from L. M. M.'s note, think that he is. I doubt it. Some years since I conversed with an old man named Hammet, the superannuated gravedigger of St. Catherine's, Dublin, and he told me that he officiated at Lord Edward's obsequies in St. Catherine's church, and that they were performed at night in silence, secrecy, and mystery. E. J. W.

Earwig (Vol. iv., p. 274.).—I do not know what the derivations of this word may be, which are referred to by AEON as being in vogue. It is a curious fact that Johnson, Richardson, and Webster do not notice the word at all; although I am not aware that it is of limited or provincial use. In Bailey's *Scottish Dictionary*, and in Skinner's *Etymologicon*, it is traced to the Anglo-Saxon *ear-wicga*, i. e. ear-beetle. In Bosworth's *Dictionary* we find *wicga*, a kind of insect, a shorn-bug, a beetle. C. W. G.

Sanderson and Taylor (Vol. iv., p. 293.).—In No. 103 of "NOTES AND QUERIES," under the head of "*Sanderson and Taylor*," a question is put by W. W. as to the common source of the sentence, "Conscience is the brightness and splendour of the eternal light, a spotless mirror of the Divine majesty, and the image of the goodness of God." Without at all saying that it is the common source, I would beg to refer W. W. to "The Wisdom of Solomon," c. vii. v. 26., where "wis-

dom" is described as "the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of His goodness." The coincidence is curious, though the Latin expressions are dissimilar, the verse in "The Wisdom of Solomon" being as follows: "Nam splendor est à luce æterna et speculum efficacitatis Dei expers maculæ, ac imago bonitatis ejus." R. M. M.

(A Subscriber).

Taunton.

Island of Ægina and the Temple of Jupiter Panhellinius (Vol. iv., p. 255.). — In Lemprière's *Classical Dict.*, by the Rev. J. A. Giles, 1843, is the subjoined: —

"The most remarkable remnant of antiquity at the present day is the temple of 'Jupiter Panhellinius' on a *mount of the same name* about four hours' distance from the port, supposed to be one of the most ancient temples in Greece, and the oldest specimen of Doric architecture; Dodwell pronounces it to be the most picturesque ruin in Greece."

And in Arrowsmith's *Compendium of Ancient and Modern Geography*, 1839, p. 414.:

"In the southern part of the island is *Panhellinius Mons*, so called *from a temple* of Jupiter Panhellinius, erected on its summit by Æacus."

C. W. Markham.

The Broad Arrow (Vol. iv., p. 315.). —I forget where it is, but remember something about a place held by the tenure of presenting the king with

"——— a Broad-Arrow,
When he comes to hunt upon Yarrow."

I would however suggest, that the use of an arrow-head as a government mark may have a Celtic origin; and that the so-called arrow may be the ᛏ or *â*, the broad *a* of the Druids. This letter was typical of superiority either in rank and authority, intellect or holiness; and I believe stood also for king or prince. A. C. M.

Exeter, Nov. 4. 1851.

Consecration of Bishops in Sweden (Vol. iv., p. 345.). — E. H. A. asks whether any record exists of the consecration of Bethvid, Bishop of *Strengnäs* in the time of Gustavus I., King of Sweden? I cannot reply from this place with the certainty I might be able to do, if I had access to my books and papers. But I may venture to state, that the "consecration" (if by that term be meant the canonical and apostolical ordination) of Bethvidus Sermonis, in common with that of all the Lutheran Bishops of Sweden, is involved in much doubt and obscurity; the fact being, that they all derive their orders from *Petrus Magni*, Bishop of Westeras, who *is said* to have been "consecrated" bishop of that see at Rome by a cardinal in A.D. 1524, the then Pontiff having acceded to the request of Gustavus Vasa to this effect. It is, however, uncertain whether Petrus Magni ever received proper episcopal consecration, although it appears probable he did. I endeavoured at one time to ascertain the fact by reference to Rome; but though promised by my correspondent (a British Romanist resident there) that he would procure the examination of the Roll of Bishops in communion with the Holy See, and consecrated by Papal license, for the purpose of discovering whether Bishop Petrus Magni's name occurred therein or not, I never heard more of the subject. I could not help judging, that this silence on the part of my correspondent (to whom I was personally unknown), after his having replied immediately and most civilly to my first communication, was very eloquent and significant. But still the doubt remains uncleared, as to whether the Swedish episcopacy possess or not, *as they maintain they do*, the blessing of an apostolical and canonical succession. G. J. R. G.

Pen-y-lau, Ruabon.

Meaning of Spon (Vol. iv., p. 39.). — Is the word *spooney* derived from the Anglo-Saxon *spanan*, *spón*, *asponen*, to allure, entice, and therefore equivalent to one allured, trapped, &c., a gowk or simpleton? If C. H. B. could discover whether those specified places were ever at any time tenanted by objectionable characters, this verb and its derivatives might assist his inquiries. He will, however, see that *Spondon* (pronounced *spoondon*) in Derbyshire is another instance of the word he inquires after. Thos. Lawrence.

Ashby-de-la-Zouch.

Quaker Expurgated Bible (Vol. iv., p. 87.).—I can inform the correspondent who inquires whether such a publication of a Bible, which a committee of Friends were intending to publish, ever took place, that no committee was ever appointed by the Society of Friends, who adopt the English authorised version only, as may be seen by their yearly epistle and other authorised publications. I have inquired of many Friends who were likely to know, and not one ever heard of what the authoress of *Quakerism* states.

A Member of the Society of Friends.

Cozens the Painter (Vol. iv., p. 368.).—In Rose's *Biographical Dictionary* it is stated that Alexander Cozens was a landscape painter, born in Russia, but attaining his celebrity in London, where he taught drawing. In 1778 he published a theoretical work called *The Principle of Beauty relative to the Human Face*, with illustrations, engraved by Bartolozzi. He died in 1786. J. O'G.

Authors of the Homilies (Vol. iv., p. 346.). — Allow me to say that in the reply to the inquiry of G. R. C. one work is omitted which will afford at once all that is wanted: for the Preface to Professor Corrie's recent edition of the *Homilies*,

printed at the Pitt Press, contains the most circumstantial account of their authors. W. K. C.

College, Ely.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

We had occasion, some short time since, to speak in terms of deserved commendation of the excellent *Handbook to the Antiquities of the British Museum* which had been prepared by Mr. Vaux. Another and most important department of our great national collection has just found in Dr. Mantell an able, scientific, yet popular expositor of its treasures. His *Petrifactions and their Teachings, or a Handbook to the Gallery of Organic Remains in the British Museum*, forms the new volume of Bohn's *Scientific Library*; and, thanks to the acquirements of Dr. Mantell, his good sense in divesting his descriptions, as much as possible, of technical language, and the numerous well-executed woodcuts by which it is illustrated, the work is admirably calculated to accomplish the purpose for which it has been prepared; namely, to serve as a handbook to the general visitor to the Gallery of Organic Remains, and as an explanatory Catalogue for the more scientific observer.

To satisfy the deep interest taken by many persons, who are unable to study the phenomena themselves, in the numerous new and remarkable facts relating to the formation and temperature of the globe, and to the movements of the ocean and of the atmosphere, as well as to the influence of both on climate, and on the adaptation of the earth for the dwelling of man, which the exertions of scientific men have of late years revealed, was the motive which led Professor Buff to write his *Familiar Letters on the Physics of the Earth; treating of the chief Movements of the Land, the Waters, and the Air, and the Forces that give rise to them*: and Dr. Hoffman has been induced to undertake an English edition of them from a desire of rendering accessible to the public a source of information from which he has derived no less of profit than of pleasure: which profit and which pleasure will, we have no doubt, be shared by a large number of readers of this unpretending but very instructive little volume.

Welsh Sketches, chiefly Ecclesiastical, to the close of the Twelfth Century. These sketches, which treat of Bardism, the Kings of Wales, the Welsh Church, Monastic Institutions, and Giraldus Cambrensis, are from the pen of the amiable author of the *Essays on Church Union*, and are written in the same attractive and popular style.

About five-and-thirty years ago the Treatment of the Insane formed the subject of a Parliamentary inquiry, and the public mind was shocked by the appalling scenes revealed before a Committee of the House of Commons. But the publication of them did its work; for that such scenes are now but matters of history, we owe to that inquiry. The condition of the London Poor, in like manner, is now in the course of investigation; not indeed by an official commission, but by a private individual, Mr. Henry Mayhew, who is gathering, by personal visits to the lowest haunts of poverty and its attendant vices, and from personal communication with the people he is describing, an amount of fact illustrative of the social condition of the poorest classes in this metropolis, which deserves, and must receive, the earnest attention of the statesman, the moralist, and the philanthropist. His work is entitled *London Labour and the London Poor, a Cyclopædia of the Condition and Earnings of those that* WILL *work, those that* CANNOT *work, and those that* WILL NOT *work.* Vol. I. *The London Street Folk*, is just completed. It is of most painful interest, for it paints in vivid colours the misery, ignorance, and demoralisation in which thousands are living at our very doors; and its perusal must awaken in every right-minded man an earnest desire to do his part towards assisting the endeavours of the honest poor to earn their bread — towards instructing the ignorant, and towards reforming the vicious.

CATALOGUES RECEIVED. — Williams and Norgate's (14. Henrietta Street) German Book Circular No. 28.; J. Lilly's (19. King Street) very Cheap Clearance Catalogue No. 2.; J. Miller's (43. Chandos Street) Catalogue No. 31. of Books Old and New; W. Brown's (130. Old Street) Register of Literature, Ancient, Modern, English, Foreign, No. 1.; T. Kerslake's (3. Park Street, Bristol) Catalogue of Geological and Scientific Library of the late Rev. T. Williams.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

HUNTER'S DEANERY OF DONCASTER. Vol. I. Large or small paper.
CLARE'S RURAL MUSE.
CHRISTIAN PIETY FREED FROM THE DELUSIONS OF MODERN ENTHUSIASTS. A.D. 1756 or 1757.
AN ANSWER TO FATHER HUDDLESTONE'S SHORT AND PLAIN WAY TO THE FAITH AND CHURCH. By Samuel Grascombe. London, 1703. 8vo.
REASONS FOR ABROGATING THE TEST IMPOSED UPON ALL MEMBERS OF PARLIAMENT. By Samuel Parker, Lord Bishop of Oxon. 1688. 4to.
LEWIS'S LIFE OF CAXTON. 8vo. 1737.
CATALOGUE OF JOSEPH AMES'S LIBRARY. 8vo. 1760.
TRAPP'S COMMENTARY. Folio. Vol. I.
WHITLAY'S PARAPHRASE ON THE NEW TESTAMENT. Folio. Vol. I. 1706.
LONG'S ASTRONOMY. 4to. 1742.
MAD. D'ARBLAY'S DIARY. Vol. II. 1842.
ADAMS' MORAL TALES.
AUTOBIOGRAPHY OF DR. JOHNSON. 1805.
WILLIS'S ARCHITECTURE OF THE MIDDLE AGES. (10*s.* 6*d.* will be paid for a copy in good condition.)
CARPENTER'S DEPUTY DIVINITY; a Discourse of Conscience. 12mo. 1657.
A TRUE AND LIVELY REPRESENTATION OF POPERY, SHEWING THAT POPERY IS ONLY NEW MODELLED PAGANISM, &c., 1679. 4to.
ERSKINE'S SPEECHES. Vol. II. London, 1810.
HARE'S MISSION OF THE COMFORTER. Vol. I. London, 1846.
HOPE'S ESSAY ON ARCHITECTURE. Vol. I. London, 1835. 2nd Edition.
MULLER'S HISTORY OF GREECE. Vol. II. (Library of Useful Knowledge. Vol. XVII.)
ROMILLY'S (SIR SAMUEL) MEMOIRS. Vol. II. London, 1840.
SCOTT'S (SIR W.) LIFE OF NAPOLEON. Vol. I. Edinburgh, 1837. 9 Vol. Edition.
ROBERT WILSON'S SKETCH OF THE HISTORY OF HAWICK. Small 8vo. Printed in 1825.
JAMES WILSON'S ANNALS OF HAWICK. Small 8vo. Printed in 1850.
BARRINGTON'S SKETCHES OF HIS OWN TIME. Vol. III. London, 1830.
BRITISH POETS (CHALMERS', Vol. X.) London, 1810.
CHESTERFIELD'S LETTERS TO HIS SON. Vol. III. London, 1774.
CONSTABLE'S MISCELLANY. Vol. LXXV.
SCOTT'S NOVELS. Vol. XXXVI. (Redgauntlet, II.); Vols. XLIV. XLV. (Ann of Grerstein, I. & II.) 48 Vol. Edition.
SMOLLETT'S WORKS. Vols. II. & IV. Edinburgh, 1800. 2nd Edition.

SOUTHEY'S POETICAL WORKS. Vol. III. London, 1837.
CRABBE'S WORKS. Vol. V. London, 1834.
Four letters on several subjects to persons of quality, the fourth being an answer to the Bishop of Lincoln's book, entitled POPERY, &c., by Peter Walsh. 1686. 8vo.
A CONFUTATION OF THE CHIEF DOCTRINES OF POPERY. A Sermon preached before the King, 1678, by William Lloyd, D.D. 1679. 4to.
A SERMON PREACHED AT ST. MARGARET'S, WESTMINSTER, BEFORE THE HOUSE OF COMMONS, MAY 29, 1635, by W. Sherlock, D.D. 4to. London, 1685.
POPE'S LITERARY CORRESPONDENCE. Vol. III. Curll. 1735.
ALMANACS, any for the year 1752.
MATTHIAS' OBSERVATIONS ON GRAY. 8vo. 1815.
SHAKSPEARE, JOHNSON, AND STEVENS, WITH REED'S ADDITIONS. 3rd Edition, 1785. Vol. V.
SWIFT'S WORKS, Faulkner's Edition. 8 Vols. 12mo. Dublin, 1747. Vol. III.
SOUTHEY'S PENINSULAR WAR. Vols. V. VI. 8vo.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MR. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

KENNETH R. H. MACKENZIE. *We are very much obliged to our correspondent for his kind suggestion, but his proposal a little shocks our modesty. The subject, he will remember, has been taken up by several of our most influential contemporaries. It would scarcely become us to suggest that they should now abandon it to us. We are anxious to help it forward, but it would be better that we should do so in conjunction with all others who are willing to labour in the same cause.*

N. H. (Liverpool) *will find in* Vol. IV., p. 301. *two replies to his Query; so we hope we shall still number him among our well-wishers.*

A. J. H., *who inquires respecting* "The Bar of Michael Angelo," *is referred to our* 2nd Vol., p. 166.

MR. HOLDEN *of Exeter's* Catalogue *has not been received by us.*

ABERDONIENSIS *is thanked for his suggestion. Its adoption, however, does not seem to us advisable for several reasons: one, and that not the least influential, being, that the course proposed would be an interference with our valued contemporary* The Gentleman's Magazine, *and with that particular department of it which is so valuable — the* "Obituary."

R. H. (Dublin) *shall receive our best attention. We will re-examine the communications he refers to, and insert such of them as we possibly can.*

J. B. C. *Has our correspondent a copy of the article on* "Death by Boiling?"

DR. HENRY'S "Notes on Virgil," *and articles on the* "Treatise of Equivocation," "Damasked Linen," "Thomas More and John Fisher," "Convocation of York," &c., *are unavoidably postponed until our next Number.*

REPLIES RECEIVED. — *We are this week under the necessity of postponing our usual list.*

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Notes.

THOMAS MORE AND JOHN FISHER.

Although I am afraid "NOTES AND QUERIES" may not be considered as open to contributions purely bibliographical, and admitting I am uncertain whether the following copy of the treatise of John Fisher, Bishop of Rochester, has been before noted, I am induced to send this extract from Techener's *Bulletin du Bibliophile* for May 1851. The book is in the library at Douai.

"This Treatise concernynge the fruytful Saynges of David the King and prophète in the seven penytencyall psalmes, devyded in *ten* sermons, was made and compyled by the ryght reverente fader in god Johan Fyssher, doctour of dyvinyte and bysshop of Rochester, at the exortacion and steryngе of the most excellent pryncesse Margarete, Countesse of Richemount and Derby, and moder to our souverayne Lorde Kynge Hēry the VII."

It is described as a small 4to., printed upon vellum, in Gothic letters, at London, 1508, by Wynkyn de Worde, and contains 146 leaves. On the first leaf it has a portcullis, crowned with the motto "Dieu et mon Droit." On the recto of the last leaf there is —

"Here endeth the exposycyon of the 7 psalmes. Enprynted at London in the fletestrete, at the sygne of ye Sonne, by Wynkyn de Worde. In the yere of oure lorde M.CCCCC.VIII. ye 16 day of ye moneth of Juyn. The XXIII. yere of ye reygne of our souverayne Lorde Kynge Hēry the Seventh."

At the back, there is the sun, the monogram of Wynkyn de Worde — the letters W. C. displayed as usual — and beneath, "Wynkyn de Worde."

At the beginning of the book, "sur une garde en vélin" (a fly-leaf of vellum?), there is written in a very neat hand the following ten verses, the profession of faith of Thomas Morus and of his friend John Fisher, Bishop of Rochester:

"The surest meanes for to attaine
The perfect waye to endlesse blisse
Are happie lief and to remaine
Wthin ye church where virtue is;
And if thy conscience be sae sounde
To thinse thy faith is truth indeede
Beware in thee noe schisme be founde
That unitie may have her meede;
If unitie thow doe embrace
In heaven (*en*?) joy possesse thy place."

Beneath —

"Qui non rectè vivit in unitate ecclesiæ
Catholicæ, salvus esse non potest."

And lower on the same page —

"Thomas Morus dñs cancellarius Angliæ
Joh. Fisher Epûs Roffensis."

It is traditionally reported, upon the testimony of some Anglican Benedictines (an order now extinct), that the lines which contain the profession of faith, and those which follow, are in the handwriting of Bishop Fisher, and that the work was

presented by him to the chancellor, during their imprisonment, when by order of Henry VIII. the chancellor was denied the consolation of his books.

In the same library there is a fine Psalter, which belonged to Queen Elizabeth. The *Livre d'Heures* of Mary Queen of Scots was here also to be found: "Maria, glorious martyr and Queen of Scotland." It is conjectured these books were brought to Douai by the fugitive English Roman Catholic priests. In 1790 their collections were confiscated and given to the public library of Douai. It would be of interest to ascertain, if possible, the authenticity of the *Heures à l'Usage*, stated to have belonged to Mary Queen of Scots. Upon this point one may be permitted to be sceptical. I have myself seen two. One of these, it was said, had been used by Mary on the scaffold, and contained a note in the handwriting, as I think, of James II. attesting the fact. It was understood to have been obtained from a monastery in France. The other, a small Prayer Book MS. in vellum, of good execution, had the signature "M." with a line I think over it of "O Lord, deliver me from my enemies!" in French. I am, however, now writing from memory, and, in the first case, of very many years.

Whether the line, "Maria, glorious martyr and Queen of Scotland," be written in the Psalter, or has been added by the mental excitement of M. Duthillœul, the librarian at Douai, I cannot decide. The grand culmination of "and Queen of Scotland" forms doubtless a very striking antithesis: but neither the possessor of the book nor a priest would have so sunk the martyr, although a woman and a queen were alike concerned, as this line does. Lowndes states there is a copy of the bishop's treatise on vellum at Cambridge. A copy is in the British Museum; but the title, according to Lowndes, has *seven* sermons. It will be observed the title now given has *ten*. S. H.

NOTES ON NEWSPAPERS.

The social elements of society in the seventeenth century were more simple in their character and development than at the present period. The population was comparatively small, and therefore the strivings for success in any pursuit did not involve that severe conflict which is so frequently the case in the present day. Society then was more of a community than it is now. It had not public bodies to aid it. It was left more to its own inherent resources for reciprocal good, and for mutual help. The temptations to evade and dissemble, in matters of business, or private and public negotiations, were not so strong as they now are. Its transactions were more transparent and defined, because they were fewer and less complicated than many of our own. We readily grant that society now, in its social, religious, and commercial aspects, enjoys advantages immeasurably superior to those of any former period; still there are some few advantages which it had then, that it cannot possess now. The following advertisements, from the newspapers of the time, will illustrate the truth of the foregoing remarks:

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That a man having 10,000*l.* to give as security, and in possession of an estate, should require a situation of 100*l.* per annum, sounds oddly enough in our ears. "I can give an account of him," denotes that the editor was a man well known and duly appreciated. He appears to have been a scribe useful in many ways. He was known, and knowing.

Friday, February 2, 169¾.

"A very eminent Brewer, and one I know to be a very honest Gentleman, wants an Apprentice. I can give an account of him."

In what sense the word "honest" must here be taken it is difficult to define. As an eminent brewer, we should naturally conclude he must have been an honest man. He is here very eminent and very honest.

Friday, March 16, 169¾.

"Many Masters want Apprentices, and many Youths want Masters. If they apply themselves to me, I'll strive to help them. Also for variety of valuable services."

Here is the editor of a paper offering his help to masters and apprentices for their mutual good. Let us suppose an advertisement of this kind appearing in *The Times* of our own day. Printing-house Square would not contain a tithe of the individuals who would present themselves for the reception of this accommodating aid. In such a case the editors (as it regards their particular duties) would be cyphers, for a continuous absorption of their time would necessarily occur in the carrying out of this benevolent offer. This advertisement may be considered as *multum in parvo*, giving the wants of the many in an announcement of three or four lines, connecting them with a variety of services which in those days were thought to be valuable. How greatly are we assisted by these little incidents in forming correct views of the state of society at that period.

The next advertisement shows the value set upon the services of one who was to perform the duties of a clerk, and to play well on the violin.

"If any young Man that plays well on a Violin, and writes a good Hand, desires a Clerkship, I can help him to Twenty Pounds a year."

Of course twenty pounds was of more value then than it is now: still it seems a small sum for the performance of such duties, for twelve months. Here is musical talent required for the amusement of others, in combination with the daily duties of a particular profession. An efficient musician, and a good writer, and all for 20*l.* per annum! We learn by the editor's "I can help him," his readiness to assist all who would advertise in his journal, to obtain those employments which their advertisements specified.

Friday, April 6, 1694.

"A Grocer of good Business desires an Apprentice of good growth."

The "good growth" must have been intended to convey the idea of height and strength.

My next article shall be devoted to advertisements of another class, further illustrating the state of society and the peculiarities of the people at the end of the seventeenth century.

H. M. Bealby.

North Brixton.

TREATISE OF EQUIVOCATION.

As having originated the inquiry in "Notes and Queries"* respecting this Treatise, under the signature of J. M., I feel great obligation both to the editor of that journal, and the editor of the Treatise itself, for having brought it to light by publication, and added it to the stock of accurate and very important historical information. Indeed, a real vacancy was left for it; and it is a subject of high self-gratulation, that a boon previously, and for a length of time, hidden and unproductive, is now accessible and operative without limit. I have no doubt that all your readers, and the whole reading public, join with me in rejoicing that the editorship of the work has fallen into hands so competent and so successful.

I was, not for ten, but twenty years or more, in quest of the MS. now so happily made public property, and should have fallen upon it much earlier, but for the misleading title under which it appears, where it *is* really; for it has been found. In the *Catalogus Lib. MSS.*: Ox. 1697, among the Laudian MSS. appears, p. 62., "968.95. *A Treatise* against *Equivocation, or fraudulent Dissimulation.*" *Against!* when no such word is in the original, and the real matter and meaning is *for!* I had, at some early time, marked the very entry; but presuming that the work had been actually *printed* (which I believe it was in a very few copies, which have disappeared), naturally enough I did not pursue the search in that direction. Others, I am happy, have, and I am gratified.

The work is very important; for there is not a work more evidently genuine and authentic than this is proved to be by plain historic evidence, both as to the document itself and the facts which it attests. The witness, or witnesses, appearing in it, give their testimony respecting themselves with the most unsuspectable simplicity. They meant not, and have not, misrepresented themselves: they have proclaimed their own doctrine for themselves respecting Equivocation and Mental Reservation — the last of which is really of most importance; and it was most needful to the Roman body at the time, and under their circumstances. Their object, for mere safety, was concealment as to their resorts or residences. They could not exist, as they did, without the assistance and knowledge of many individuals, some of inferior class. Against the incessant inquiries to which they were exposed they had no defence, except the power of disappointing or misleading by ambiguity or deception, which was completely secured by reserved termination in the mind to any uttered declaration. Now, there is in this very Treatise *plain admission* that all the co-religionists of the endangered party, particularly a lady who is distinctly noticed, were not convinced of the moral rectitude of such a procedure; and it was necessary, or expedient, that their hesitation should be removed. And this seems to be the main object of the present work. How far it has succeeded must depend upon the evidence which is adduced.

We have generally had the doctrine of the Roman body on the subject of the Treatise presented by opponents; here we have it as deliberately stated by themselves. There is a passage rather observable in p. 103., beginning at the bottom and extending to the words "he hath no such meaning to tell them," of which we are not acquainted with a duplicate. But the whole has something of the freshness and interest of novelty.

Macbeth, it is agreed, I believe, was written in 1607, consequently after the Powder Plot, when the doctrine before us was brought forward pointedly against the traitors. Might there not be some reference to the fact in the Second Act, where the porter of the castle, roused by repeated knockings on the murder, after other exclamations in the manner of the poet, proceeds:

"Here's an Equivocator, that could swear in both the scales, against either scale: who committed treason enough for God's sake, yet could not equivocate to heaven. Oh, come in, Equivocator"?

Mr. Jardine will thank your correspondent for pointing out an error or two which should be corrected in another edition. At p. 44., for "$\chi\theta o$," in the margin, should be printed "*sub verbo*." The word in the MS. is a contraction to that effect:

* Vol. i., pp. 263. 357.; Vol. ii., pp. 136. 168. 446. 490.

the capital "V" has a curved stroke across the first line of the "V," followed by "*bo.*" Generally the *Dubium*, in alphabetic works of the kind referred to, ranks under some alphabetic word, one or more, as it may happen; but in Em. Sà's work the word *Dubium* comes under the letter D., and this is meant to be expressed. At p. 49. the footnote should be omitted, as the Vulgate, which is followed, calls the 1st of *Samuel* the 1st of *Kings*. The first line of p. 56. should have "*autem*" instead of "*antea.*" I have inspected the MS. carefully, and therefore speak with confidence.

EUPATOR.

NOTES ON VIRGIL.

(*Continued from* p. 308.)

IV. "Illum expirantem transfixo pectore flammas
Turbine corripuit scopuloque infixit acuto."
Virg. *Æn.* I. 48.

"TURBINE; volubilitate ventorum. SCOPULO; saxo eminenti." — *Servius.*

"Hub sie im Wirbel empor, und spiesst' an ein scharfes Gestein ihn."— *Voss.*

"Ipsum vero Pallas fulmine percussum procellæ vi scopulo etiam allisit." — *Heyne.*

"Impegit rupi acutæ." — *Ruæus.*

"Infixit. *Inflixit*, lectionem quorundam MSS. facile prætulissem, et quod statim præcesserit *transfixo*, unde evadit inconcinna cognatæ dictionis repetitio, et quod etiam Æn. x. 303.:

'Namque inflicta vadis, dorso dum pendet iniquo,'

si Sidon. Apoll. v. 197. haud tueretur vulgatam scripturam:

'Fixusque Capharei
Cautibus, inter aquas flammam ructabat Oileus.'"

— *Wakefield.*

To which criticism of Wakefield's, Forbiger adds: "Præterea etiam acuto scopulo *infigendi* voc. accommodatius videtur quam *infligendi*." And Wagner: "acuto scopulo *infigi* melius."

This interpretation and these criticisms are founded altogether on a false conception of the meaning of the word *infigere*, which is never to fix *on*, but always either to fix *in*, or to fix *with*, i. e. pierce *with*. *Scopulo infixit acuto, fixed or pinned* down or to the ground *with* a sharp rock; *i. e.* hurled a sharp-pointed rock on him, so as to nail him to the ground. So (*Æn.* XII. 721.) "Cornua obnixi infigunt," fix their horns, not *on*, but *in;* infix their horns; stick their horns into each other; stick each other with their horns: *q. d.* Cornibus se mutuo infigunt: and, exactly parallel to our text:

"Saturnius me sic *infixit* Jupiter,
Jovisque numen Mulcibri adscivit manus.
Hos ille *cuneos* fabrica crudeli *inserens*,
Perrupit artus; qua miser sollertia
Transverberatus, castrum hoc Furiarum incolo."
Cicero (translating from Æschylus), *Tuscul. Quæst.* II. 10.

In confirmation of this view of the passage, I may observe: 1st, that it is easier to imagine a man staked to the ground by a sharp-pointed rock, than flung on a sharp-pointed rock, so as to remain permanently impaled on it; and 2dly, that the account given of the transaction, both by Quintus Calaber and Seneca, agree as perfectly with this view as they disagree with the opposite:

"Καί νύ κεν ἐξήλυξε κακὸν μόρον, εἰ μὴ ἀρ' αὐτῷ,
ῥήξας αἶαν ἔνερθεν, ἐπιπροέηκε κολώνην·
ἔνθ' ἔτε πάρος μεγάλοιο κατ' Ἐγκελάδοιο δαΐφρων
Παλλὰς ἀειραμένη Σικελὴν ἐπικαββάλε νῆσον·
ἣ δ' ἔτι καίεται αἰὲν ὑπ' ἀκαμάτοιο Γίγαντος,
αἰθαλόεν πνείοντος ἔσω χθονός· ὡς ἄρα Λοκρῶν
ἀμφεκάλυψεν ἄνακτα δυσάμμορον οὔρεος ἄκρη,
ὑψόθεν ἐξεριποῦσα, βάρυνε δὲ καρτερὸν ἄνδρα·
ἀμφὶ δέ μιν θανάτοιο μέλας ἐκιχήσατ' ὄλεθρος,
γαίῃ δμῶς δμηθέντα, καὶ ἀκαμάτῳ ἐνὶ πόντῳ.
Quintus Calab. XIV. 579.

And so Seneca; who, having presented us with Ajax clinging to the rock to which he had swum for safety, after his ship had been sunk, and himself struck with lightning, and there uttering violent imprecations against the Deity, adds:

"Plura cum auderet furens,
Tridente rupem subruit pulsam pater
Neptunus, imis exerens undis caput,
Solvitque montem; quem cadens secum tulit:
Terraque et igne victus et pelago jacet."
Agam. 552.

And so also, beyond doubt, we are to understand Sidonius Apollinaris's —

"Fixusque Capharei
Cautibus, inter aquas flammam ructabat Oileus."

Not, with Wakefield and the other commentators, *fixed on* the rocks of Caphareus, but, *pierced with* the rocks of Caphareus, and lying under them. Compare (*Æn.* IX. 701.) "fixo pulmone," the pierced lung; "fixo cerebro" (*Æn.* XII. 537.); "verubus trementia figunt" (*Æn.* I. 216.), not, fix *on* the spits, but, stick or pierce *with* the spits; and especially (Ovid. *Ibis.* 341.),

"Viscera sic aliquis scopulus tua figat, ut olim
Fixa sub Euboico Graia fuere sinu,"

pierced and pinned down with a rock, at the bottom of the Eubœan gulf.

TURBINE. SCOPULO.—Not two instruments, *a whirlwind and a rock*, but one single instrument, *a whirling rock;* scopulo turbineo; in modo turbinis se circumagente; as if Virgil had said, Solo affixit illum correptum et transverberatum scopulo acuto in eum maxima vi rotato: or, more briefly, Turbine scopuli acuti corripuit et infixit. Compare:

"Præcipitem scopulo atque ingentis turbine saxi
Excutit effunditque solo." — *Æn.* XII. 531.

"Stupet obvia leto
Turba super stantem, atque emissi turbine montis
Obruitur." — Stat. *Theb.* II. 564.

"Idem altas turres saxis et turbine crebro
Laxat." — Stat. *Theb.* X. 742.

So understood, 1st, the passage is according to Virgil's usual manner, the latter part of the line explaining and defining the general statement contained in the former; and, 2ndly, Pallas kills her enemy, not by the somewhat roundabout and unusual method of first striking him with thunder, and then snatching him up in a whirlwind, and then either dashing him against a sharp rock, and leaving him impaled there, or, as I have shown is undoubtedly the meaning, impaling him with a sharp rock, but by the more compendious and less out-of-the-way method of first striking him with thunder, and then whirling a sharp-pointed rock on top of him, so as to impale him.

From Milton's imitation of this passage, in his *Paradise Lost* (ii. 180.), it appears that even he fell into the general and double error:

> "Caught in a fiery tempest shall be hurled,
> Each on his rock transfixed."

Caro's translation shows that he had no definite idea whatever of the meaning:

> "A tale un turbo
> In preda il diè; che per acuti scogli
> Miserabil ne fe' rapina, e scempio."

V. "Ast ego, quæ Divûm incedo regina, Jovisque
Et soror et conjux, una cum gente tot annos
Bella gero."—*Æn.* i. 50.

"Incedere 'wird besonders von der feierlichen, würdevollen Haltung im Gange gebraucht: vers 500, von der Dido, 'Regina incessit.' (Ruhnk. zu *Terent. And.* i. i. 100. *Eun.* v. 3. 9.) Deshalb der majestätischen Juno eigenthümlich, Ἥραῖον βαδίζειν. Also nicht für *sum*, sondern ganz eigentlich."— *Thiel.*

> "But I who walk in awful state above."
> *Dryden.*

"*Incedere* est *ingredi*, sed proprie cum quadam pompa et fastu."— *Gesner.*

"Incessus dearum, imprimis Junonis, gravitate sua notus."— *Heyne.*

And so also Holdsworth and Ruæus.

I think, on the contrary, that *incedo*, both here and elsewhere, expresses only the stepping or walking motion generally; and that the character of the step or walk, if inferable at all, is to be inferred only from the context. Accordingly, "Magnifice incedit" (Liv. II. 6.); "Turpe incedere" (Catull. xxxxii. 8.); "Molliter incedit" (Ovid, *Amor.* II. 23.); "Passu incedit inerti" (Ovid, *Metam.* II. 772.); "Melius est incessu regem quam imperium regno claudicare" (Justin. VI. ii. 6.); "Incessus omnibus animalibus certus et uniusmodi, et in suo cuique, genere" (Plin. x. 38.).

The emphasis, therefore, is on *regina*, and the meaning is, *I who step, or walk*, Queen *of the Gods*; the dignity of the step being not expressed by "incedo," but inferable from "regina." The expression corresponds exactly to "ibit regina" (*Æn.* II. 578.); with this difference only, that "ibit" does not, like "incedo," specify motion on foot.

"Jovisque et soror et conjux."—Both the *ets* are emphatic. "Jovisque *et* soror *et* conjux."

"Bella" expresses the organised resistance which she meets, and the uncertainty of the issue; and being placed first word in the line is emphatic.

James Henry.

Minor Notes.

Verses presented to General Monck. — The subjoined notice of a curious entry in the records of the Belfast corporation may be acceptable. The author is unknown. They are inscribed, "Verses to General Monck," and, as the last six lines show, are an attack on the Rump Parliament: —

Advants George Monck, and Monck St. George shall be,
England's restorer to its liberty,
Scotland's protector, Ireland's president,
Reducing all to affree parliament.
And if thou dost intend the other thing,
Go on, and all shall cry God save y^e^ king.

R. R doth rebellion represent,
V. By V nought else but villainy is meant,
M. M murther signifies all men doe knowe,
P. P perjuries in fashion grow.

Then R and V with M and P
Conjoined make up our misery.

The occasion of their presentation is unknown. General Monck took Belfast in 1646 from the Scotch, who being true Presbyterians of the older school, had turned against the parliament. This was the probable occasion of their being presented to the future restorer of King Charles II. E. L. B.

Justice to Pope Pius V.—You have done yourself credit by exonerating Queen Elizabeth from a charge the easiest to bring, and the most difficult to rebut, implying the proof of a negative; and therefore frequently brought by the unprincipled. I propose, as a counterpart, to exonerate Pope Pius V. from an imputation, mistakingly, though unjustly, cast upon him by an authority of no less weight than that of Sir Walter Scott. In his edition of *Somers's Tracts*, vol. i. p. 192., occurs a note on a place in the *execution of justice*: "Pius V. resolved to make his bastard son, Boncompagni, Marquis of Vincola, King of Ireland," &c. For this assertion no authority is cited, nor indeed could be. The very name might have suggested the filiation to his successor, Gregory XIII., which was the fact. In a work, not much known, *The Burnt Child dreads the Fire, &c.*, by William Denton, M.D., London, 1675, at p. 25. we read, "Gregory XIII. had a bastard, *James Buon Compagna*, and to him he gave *Ireland*, and impowered *Stewkely* with men, arms, and money,

to conquer it for him."* There is no reason to doubt, that with the editor of the *Tracts* the above imputation was a simple mistake; but it is an important duty of all who interfere with historical literature, to state and correct every discovered instance of the kind. EUPATOR.

Queries.

CROSSES AND CRUCIFIXES.

In the 22nd volume of the *Archæologia*, p. 58., is the following passage:

"The cross, which does not appear to have been peculiar to Christianity, when introduced on these obelisks, is usually filled with tracery."

The obelisks, or stones of memorial, referred to are the subjects of a very interesting paper communicated by Mr. Logan to the Society of Antiquaries. (See Plates 2, 3, 4, and 5.) I am desirous of being informed what authentic te l instances there are of crosses, or stones marked with crosses, being used for landmarks, memorials, or for any other purpose, civil or religious, before the introduction of Christianity? I have met with one instance. Prescott, in his *History of Mexico*, relates that —

"In the court of one of the temples in the island of Columel he was amazed by the sight of a cross of stone and lime, about ten palms high."

It was the emblem of the god of rain. (See vol. i. p. 240., &c.)

In the same paper Mr. Logan observes —

"Crosses, or stones on which the figure was traced, marked a place of meeting for certain districts; and within memory of man a fair was held on this spot. It is not improbable that market-crosses may be deduced from this custom."

It seems that every town that had the privilege of a market or fair (I am speaking of England) had a market-cross. In most of these towns the cross has disappeared, and in its place a ball or globe has been mounted on the shaft; but the term "market-cross" is still in use. In the town of Giggleswick, in the parish of Giggleswick, there is a perfect market-cross, the cross being what is, I believe, called a cross-fleury. In the town of Settle, in the same parish of Giggleswick, the ball or globe is placed on the top of the shaft. Are there other instances of market towns in which the cross is still found?

I passed through a market town lately in which the stone steps, and socket in which the shaft was placed, are preserved; but they have been removed to one corner of the market-place. The shaft and cross have disappeared.

Is not this erection of the cross, in places in which markets and fairs were held, of ecclesiastical origin? Was the cross erected by licence granted by the bishop within whose jurisdiction it was placed? Is there any grant of such licence in existence? Or did these crosses originate in the gratuitous piety of our ancestors? I fear to ask the question, whether the buyers and sellers under the cross are more upright in their dealings than those who buy and sell without the presence of this emblem of all that is true and just. Is the cross erected in the cities and towns of other states, as in England? Was the custom general in Europe? F. W. J.

Mr. Curzon states, in the introduction to his *Monasteries of the Levant*, that —

"The crucifix was not known before the fifth or sixth century, though the cross was always the emblem of the Christian faith."

I am persuaded that this assertion is incorrect, and that the crucifix was used in much earlier times. Will some one kindly inform me where the first mention of it is to be found, and what is the date of the earliest examples now known? DRYASDUST.

MASTER OF THE BUCKHOUNDS.

In reading the *Topographer* for January 1791 (a work which was published under the editorship of my uncle, Sir Egerton Brydges), I was surprised to find, in an account of the family of Brocas, of Beaurepaire, in the county of Hampshire, that the post of Master of the Buckhounds had been sold in the reign of James I.

Mr. Gough (*Sepulchral Monuments*, pp. 160, 161.) appears to be the authority quoted who describes the monument of Sir Bernard Brocas, Kt., as existing at Westminster, and having on it an inscription in which is the following sentence:

"Sir Bernard succeeded to the paternal inheritance both in England and France, and having married Mary, daughter and heiress of Sir John de Roche, had a large estate with her, and the hereditary post of Master of the Buckhounds; which was confirmed to him by King Edward the Third, and held by the family, till sold in James the First's reign."

I have no means of ascertaining at the present time whether this monument is still in existence or not; nor indeed has that much to do with the object of my writing, which is to suggest the following Queries, in the hope that some of your correspondents may be able to send satisfactory answers.

1. By whom was the post of Master of the Buckhounds first instituted, and who was the first Master?

* Camden, in his *Elizabeth*, under 1578, states the fact without mention of the name, only calling him "the pope's bastard;" but the date is the sixth year of the pontificate of Gregory XIII.

2. Is there any list of persons holding this office; and if so, where may it be seen?

3. Is there any instance of an unmarried lady having held it: for in the case before us we see that a lady was able to convey it by inheritance to her husband?

4. By whom was it sold? Was it by the last hereditary possessor; and if so, what was his name? Or was it by the king, on the death of one of the possessors, for the purpose of enriching himself?

5. Is it known whether there is any other instance of its having been sold: and when did it come to be, as now, a ministerial office?

JOHN BRANFILL HARRISON.

Maidstone.

Minor Queries.

300. "*No Cross no Crown.*"—Where did Penn get the title of his well-known work? St. Paulinus, Bishop of Nola, in allusion to the custom of crowning crosses, has these lines:—

"Cerne coronatam Domini super *atria Christi*,
Stare crucem, duro spondentem celsa labori
Præmia: *tolle crucem, qui vis auferre coronam.*"

"See how the cross of Christ a crown entwines:
High o'er God's temple it refulgent shines;
Pledging bright guerdon for each passing pain:
Take up the cross, if thou the crown would'st gain."

Vide Dr. Rock's *Hierurgia*. Quarles says, in his *Esther*:

"The way to bliss lies not on beds of down,
And he that had no cross deserves no crown."

MARICONDA.

301. *Dido and Æneas.*—

"When Dido found Æneas did not come,
She wept in silence, and was—di-do-dum."

Who was the author of the above well-known bit of philology? A. A. D.

302. *Pegs and Thongs for Rowing: Torture among the Athenians.*—Dr. Schmitz (in Smith's *Antiq.*, article SHIPS) speaks of "the pegs, σκαλμοί, *between which the oars move*[*d*], and to which they were fastened by a thong, τροπωτήρ." What is the authority for two pegs, *between which*, &c? A single peg and thong, as still in frequent use, would be intelligible!

Dr. Smith observes (ap. id. p. 1139.) that the decree of Scamandrius, which ordained that no free Athenian should be tortured, "does not appear to have interdicted torture as a means of execution, *since* we find Demosthenes (*de Cor.* 271.) reminding the judges that they had put Antiphon to death by the rack." Does it not escape him that Antiphon was *then an alien*, having suffered expulsion from the Lexiarchic list. (See Dem. *l. c.*)

A. A. D.

303. *French Refugees.*—Where is the treaty or act of parliament to be found which guaranteed compensation to the French refugees at the end of the war? Is it possible to obtain a list of those who received compensation, and the amount paid; and if so, where? S. QUARTO.

304. *Isabel, Queen of the Isle of Man.*—In Charles Knight's *London* mention is made, amongst the noble persons buried in the church of the Grey Friars, of Isabel, wife of Baron Fitzwarren, sometime queen of the Isle of Man. Will you or some of your correspondents be so kind as to tell me who this lady was, and when the Isle of Man ceased to be an independent kingdom? FANNY.

305. *Grand-daughter of John Hampden.*—According to the *Friend of India* of 4th September, 1851, there is at Cossimbazar the following inscription:—

"SARAH MATTOCKS,
Aged 27.
Much lamented by her husband,
Lieutenant-Colonel JOHN MATTOCKS.
Was the grand-daughter of the
Great JOHN HAMDEN, Esq.,
Of St. James's, Westminster."

In the following number (dated 11th September, 1851), the editor offers an apology for having omitted the date of the decease of Mrs. Mattocks, viz. 1778; and then remarks that—

"As she was twenty-seven years old at her death, she must have been born in 1751; it was therefore impossible that she should have been the grand-daughter of the great John Hampden, that died in 1643, one hundred and eight years before her birth."

Query, Can any of your correspondents give me any information respecting this subject?

SALOPIAN.

306. *Cicada or Tettigonia Septemdecim.*—In Latrobe's *Rambler in North America*, London, 1835, vol. ii. p. 290., is a curious account of this insect, which visits Pennsylvania every seventeenth year, and appears about May 24. It is under an inch in length when it first appears early in the morning, and gains its strength after the sun has risen. These insects live ten or fifteen days, and never seem to eat any food. They come in swarms, and birds, pigs, and poultry fatten on them. The female lays her eggs in the outermost twigs of the forest; these die and drop on the ground. The eggs give birth to a number of small grubs, which are thus enabled to attain the mould without injury, and in it they disappear; they are forgotten till seventeen years pass, and then the memory of them returns, and they rise from the earth, piercing their way through the matted sod, the hard trampled clay, &c. They appeared in 1749, &c., to 1834, and are expected in 1851. Has this expectation been fulfilled?

C. I. R.

307. *The British Sidanen.* — Under this title (the proper spelling in which should be *Sina* or *Senena*) an article appears in Vol. iv., p. 120., comprising a portion of the genealogy of the Welsh princess, in which three of her sons are mentioned, viz., Owen, Llewellyn, and David. But there was a *fourth* son, Roderic, who settled in England, and appears to have been residing there for some time, when the fatal rupture occurred between the two countries. It would appear that descendants of his have lived, and are living in our own times; among them, the late Dr. John Mawer, of Middleton Tyos, whose remarkable epitaph was given in a former number of "NOTES AND QUERIES." My first inquiry is, Is there known to exist any genealogy assuming to extend between the Rev. and learned gentleman just named and Prince Roderic? I am told there was one published in the *British Peerage for* 1706, at which time John Mawer would be three years of age; is such the fact? I wish also to ask, whether Prince *Owen* was in existence at the time of the deaths of Llewellyn and David — whether in Wales or England? and whether he was the ancestor of Owen Tudor, the proud father of Henry VII.; and, if not, who *was* Owen Tudor's ancestor? AMANUENSIS.

308. *Jenings or Jennings.* — Was the late Mr. Jenings of Acton Hall, Suffolk, descended from the family of Jenings, formerly of Silsden, Skipton in Craven, and afterwards of Ripon, Yorkshire; and if so, where can information as to the pedigree be obtained? A. B. C.

Brighton.

309. *Caleva Atrebatum, Site of.*—May not the site of Caleva Atrebatum have been at Caversham, on the north of the Thames, near Reading?

The distance of Caleva from Londinium was forty-four Roman miles, making forty English; and from Venta Belgarum, thirty-six Roman or thirty-three English miles.

Caleva, according to Ptolemy's map, was on the north of the Thames; a portion of the present Oxfordshire being in the country assigned by the same geographer to the Atrebates. G. J.

310. *Abigail.* — Whence, or when, originated the application of *Abigail*, as applied to a lady's maid? It is used by Dean Swift in this sense; but in a way that shows that it was no new phrase in those days. J. S. WARDEN.

Balica.

311. *Etymology of Durden.*—Jacob, in his *Law Dictionary*, giving Cowel as his authority (who, however, advances no further elucidation), derives this word from *dur-den*, a coppice in a valley. Does the word *dur* signify wood, or, if the British *dwr*, is it not water? F. R. R.

312. *Connecticut Halfpenny.* — I have a halfpenny, apparently American, bearing on the obverse, a head to the right, and "Auctori Connect.;" and on the reverse, "Inde." for *independence*, and "Lib." for liberty; date in the exerg., 1781 or 1787; and between "Inde." and "Lib." five stars. Can any of your correspondents tell me if my explanation of the reverse is the correct one? and also who was the "*Auctori Connect.*," or founder of the state of Connecticut? J. N. C.

King's Lynn.

Minor Queries Answered.

Arms displayed on Spread Eagle. — For what reason are the arms of Methwen (and some others, I believe) placed on the breast of a two-headed eagle displayed sable? H. N. E.

[When armorial ensigns are borne upon the breast of an eagle, the general inference is that the bearers thereof are Counts of the Holy Roman Empire, it being the practice in Germany for Counts of the Empire so to display the eagle.

There are some cases in which especial grants have been made to Englishmen so to do, as in the case of the family of *Methwen;* and persons having received the royal licence in England to accept the dignity of Count of the Empire, so carry their arms, as in the cases of Earl Cowper, Lord Arundel of Wardour, St. Paul, &c.]

St. Beuno. — Where can I obtain any information respecting St. Beuno, to whom I find several churches dedicated in Wales? J. D. D.

[In Rees's *Essay on the Welsh Saints*, p. 268., and Williams's *Ecclesiastical Antiquities of the Cymry*, p. 137. The college of Beuno is now called Clynog Vawr. See also *The Cambro-Briton*, vol. iii. p. 14.]

Lists of Knights Bachelor.—What publication contains a list of the *knights bachelor* made by George I. and George II. (1714—1760)? With regard to the subsequent reign I have found the *Calendar of Knights*, by Francis Townsend, London, 1828, very accurate and perfect.

☞N.

[There is not any continuous list of *Knights Bachelors* in any published works since Philpot's *Catalogue*, 1660, until Townsend's *Calendar*, which commences in 1760. The knights made by Kings George I. and II. will be found only in some of the genealogical publications of the day, such as the *British Compendium*, published at intervals between 1720 and 1769; Chamberlayne's *State of Great Britain;* or Heylin's *Help to English History*, or Phillipps's *List of Nobility*, and similar works.

Mr. Townsend contemplated the publication of a list, and left an imperfect MS., which passed into the hands of Sir Thomas Phillipps, who printed it; but though privately circulated, it was never published. See Moule's *Bibliotheca Heraldica* for various works of the character referred to.]

Walker. — An American lady lecturing on Bloomerism last week was much puzzled by the

audience bursting into roars of laughter upon her quoting Professor Walker as an authority for some statement. The roars redoubled upon her declaring her belief that Professor Walker was a most respectable and trustworthy person. Can any one explain the origin of the joke that lies in the name "Walker?" Why do people say "Walker" when they wish to express ridicule or disbelief of a questionable statement? DAVUS.

[The history of the renowned "Hookey Walker," as related by John Bee, Esq., is simply this: — John Walker was an out-door clerk at Longman, Clementi, and Co.'s in Cheapside, where a great number of persons were employed; and "Old Jack," who had a crooked or hooked nose, occupied the post of a spy upon their aberrations, which were manifold. Of course, it was for the interests of the surveillants to throw discredit upon all Jack's reports to the heads of the firm; and numbers could attest that those reports were fabrications, however true. Jack, somehow or other, was constantly outvoted, his evidence superseded, and of course disbelieved; and thus his occupation ceased, but not the fame of "Hookey Walker."]

See of Durham. — Can any of your readers inform me of "The privileges of, and the ancient customs appertaining to, the See of Durham?"

H. F.

Clapham, Nov. 3. 1851.

[These relate most probably to the palatine rights of the Bishops of Durham, granted by Egfrid, King of Northumbria, in 685; when he gave to St. Cuthbert all the land between the Wear and the Tyne, called "the patrimony of St. Cuthbert," to hold in as full and ample a manner as the king himself holds the same. This donative, with its ancient customs and privileges, was confirmed by the Danes, and afterwards by William the Conqueror; in addition to which, the latter made the church a sanctuary, and the county a palatinate. Its bishop was invested with as great a power and prerogative within his see, as the king exercised without the bounds of it, with regard to forfeitures, &c. Thus it was a kind of royalty subordinate to the crown, and, by way of eminence, was called *The Bishoprick.* For an account of the ancient customs connected with the cathedral, our correspondent is referred to the curious and interesting work of Davies of Kidwelly, entitled, *The Ancient Rites and Monuments of the Monastical and Cathedral Church of Durham*, 12mo. 1672, which has been republished by the Surtees Society.]

Replies.

CONVOCATION OF YORK.

(Vol. iv., p. 368.)

This body (of which I am a member) ought to meet on the same occasions with that of Canterbury; but owing to the neglect or the wilfulness of its officials, many omissions and mistakes occur. I have heard a commission to *further* adjourn the Convocation, from a day to which it previously stood adjourned, read the day *after* that on which it ought to have assembled, but which day had arrived and passed without any one recollecting the fact! Our Convocation appears at no time to have acted a very prominent part, though its constitution is far better fitted for a working synod than that of the southern province. In the latter the *parochial* clergy are so inadequately represented as to be much outnumbered by the *dignitaries* appointed by the crown and the bishops; but in York there are *two* proctors chosen by the clergy of *each* archdeaconry and peculiar jurisdiction, and *two* by each cathedral chapter; thus affording a complete counterpoise to the deans and archdeacons who are members *ex officio.* Another peculiarity in the Convocation of York is, that it assembles in *one* house, the bishops commonly appearing by their proxies (priests), and the archbishop presiding by his commissioner, who is always the dean, or one of the residentiary canons of York.

In 1462 (*temp.* Archbishop Booth) the Convocation of York decreed that such constitutions of the province of Canterbury as were not prejudicial to those of York should be received, incorporated, and deemed as their own (Wilkins's *Concilia*, vol. iii. p. 580.). Under Archbishop Grenefeld it was decreed that since the Archbishop of York hath no superior in spirituals except the Pope, no appeals should be suffered to the Archbishop of Canterbury (p. 663.). At an earlier period the northern metropolitan laid claim to all England north of the Humber, with the whole realm of Scotland (Wilkins, vol. i. pp. 325. 479. &c.). In a provincial council at London, A.D. 1175, his jurisdiction was denied over the sees of Lincoln, *Chester*, Worcester, and Hereford, upon which he appealed to the Pope. With the exception of Chester, however, none of those sees were finally retained in the province.

The next year we are told that, in a (national) council at Westminster, the Pope's legate presiding, the Archbishop of York, "disdaining to sit at the left hand of the legate, forced himself into the lap of the Archbishop of Canterbury, but was immediately *knocked down* by the other bishops and clergy, severely beaten, and thrust out of the council!" (Hoveden ap Wilkins, vol. i. p. 485.) How far the Northern Convocation supported their burly prelate in these claims I do not know; but I *note* that in those days the disorderly conduct of the clergy was *not* made a pretext for the indefinite suspension of synodical functions; and I *query* whether the clergy might not be trusted to behave quite as well in the nineteenth century.

But to return to the Convocation of York. There is a curious letter, A.D. 1661, from Accepted Frewen, Archbishop of York, to the Convocation, desiring them to send up to London some of their members duly commissioned on their part to sit

with the Lower House of Canterbury for the review of the Liturgy. In this letter the archbishop says that himself and the other bishops of the province were sitting *with the bishops of the southern province in their House.* A similar expedient for constituting a *quasi*-national synod seems to have been resorted to upon some earlier occasions; but the Convocation of York still passed in due form by their own separate decree what was so agreed upon. The Articles were thus subscribed by our Convocation in 1571, and the Canons in 1604 and 1640.

Since then the Convocation of York has been regularly summoned, met, adjourned, and been prorogued, without even the dutiful address to the crown, which is regularly discussed and adopted in Canterbury. In the year 1847, a spasmodic attempt at life was manifested in this venerable and ill-used institution. Archbishop Harcourt had consented that an address to the crown should be adopted, and himself procured a draft to be approved by the bishops. His grace however died before the day of meeting. Some difficulty was experienced by the officials, both in York and London, as to the course to be pursued; but a precedent having been pointed out in the reign of James I., when Archbishop Hutton died after summoning the Convocation and before its assembly, a writ was issued from the crown to the dean and chapter at York to elect a *præses* for the Convocation during the vacancy of the archbishoprick. They appointed the canon who happened to be in residence; an unusually large attendance was given; the Convocation was opened, the names called over, and then the officials had reached the limit of their experience; according to *their* precedents we ought all to have been sent away. The address however was called on by the *præses*, being apparently quite unaware that a *prolocutor* should be chosen by the clergy before they proceeded to business. Such an officer probably seemed to the dignitary already in the chair like a *second King of Brentford* "smelling at one rose," and the demand was refused. Further difficulties ensued, of course, the moment the debate was opened; and finally, the *præses*, determined not to be tempted out of his depth, rose all at once, and read the fatal *formula* which restored our glorious Chapter House to its silent converse with the ghosts. The Convocation has never since been heard of.

CAN EBOR.

THE OLD COUNTESS OF DESMOND.

(Vol. iv., p. 305.)

If your correspondent A. B. R. will refer to Walpole's *Fugitive Pieces* he will find a minute inquiry into the person and age of this long-lived lady. This is doubtless the dissertation alluded to by C. (Vol. ii., p. 219.) Pennant has *two* notices of the countess in his Scotch tours. In that of 1769 (which somewhat strangely follows the one of 1772), he gives at p. 87. the engraving spoken of (Vol. iv., p. 306.), apparently taken from the original at Dupplin Castle. It differs a little from R's. description of another portrait, as the cloak is strapped over the chest, not held by a button. In 1772 Pennant again describes this portrait in his *Tour in Scotland*, vol. ii. p. 88., and speaks of four others, viz., first, at Devonshire House; second, at the Hon. John Yorke's seat, near Cheltenham; third, at Mr. Scott's, printer; and the fourth, in the Standard Closet, Windsor Castle. At the back of the last is written with a pen "Rembrandt." "A mistake (says P.) as Rembrandt was not fourteen years of age (he was indeed only eight) in 1614, at which time it is certain the countess was not living."

In my copy of the *Fugitive Pieces* (the Strawberry Hill edition, presented by Walpole to Cole), I find the following manuscript note by Cole; *an amplification of the* passage from Walpole's letters quoted at p. 306.:—

"Being at Strawberry Hill in April, 1773, I saw there a copy of the picture commonly attributed to the old Countess of Desmond; but Mr. Walpole told me that there is sufficient proof that it is a painter's mother, I think Rembrandt's. However, by a letter from Mr. Lort, April 15, 1774, he assures me that on Mr. Pennant's calling at Strawberry Hill to see this picture, he was much chagrined at having a print of it engraved for his book, till Mr. Lort revived him by carrying him to a garret in Devonshire House, where was a picture of this same countess with her name on it, exactly corresponding to his engraved print. I remember a tolerable good old picture of her at Mr. Dicey's, prebendary of Bristol, at Walton in Bucks."

Walpole could not dismiss Pennant without a disparaging remark. He is "a superficial man, and knows little of history or antiquity; but he has a violent rage for being an author." Those who live in glass houses should not throw stones: Pennant would not have displayed the ignorance which Walpole exhibits in the instance before us. In an inscription, which the latter gives, on a Countess of Desmond buried at Sligo, occurs the following contraction: "Desmoniæ *Noie* Elizabetha." Walpole says (*Fugitive Pieces*, p. 204.), "This word I can make no sense of, but *sic originale*; I take it to be a redundancy of the carver. It seems to be a repetition of the last three syllables of Desmoniæ!"

The sarcastic observations which Walpole passes on the Society of Antiquaries, its members, and its publications, are so frequent and so bitter, that they must have been founded on some offence not to be pardoned. Were the remarks on the "Historic Doubts" by the president, Dean Milles, and by the Rev. Robert Masters (printed in the first two volumes of the *Archæologia*), regarded as

satisfactorily confuting Walpole's arguments; or did he aim, but unsuccessfully, at the president's chair? J. H. M.

Bath.

COINS OF VABALATHUS.

(Vol. iv., p. 255.)

There have been many attempts to explain the puzzling VCRIMDR, on the supposition that a Latin sentence was concealed under these letters. Pinkerton suggested "Voluntate Cæsaris Romani Imperatoris Maximi Domini, Rex." I hope to offer a better solution, which, although not new, has been passed over, I believe, by all subsequent writers. The Rev. George North, in the *Museum Meadianum*, p. 97., gives the following note: "Apud Arabes accepi verbum Karama significare Honoravit, a quo Ucrima, et Ucrim; quo sensu respondet hoc Arabicum Τῷ Σεβαστῷ apud Græcos." On applying to a well-known scholar and linguist here, I found that from the verb *Karama* there was derived the adjective *Karîmat* (nobilis), from which again the superlative *Akram* comes. There can, I think, be little doubt that the word VCRIMDR is originally derived from this verb *Karama*, and that it is most probably equivalent to *Nobilissimus*, a title so common shortly afterwards, as applied to the heirs to the empire.*

The word CPϢIAC or CPIAC, which appears on the Alexandrian coins of this prince, is of more difficult explanation. Some think it a prænomen, some a Syriac or other Eastern title, perhaps corresponding to VCRIMDR. Pellerin thought so. I hope some Oriental scholar will direct his attention to this point. These coins are very often ill struck, so that the part of the legend below the head, where the word in question is found, is indistinct, for which reason I suppose MR. TAYLOR has followed the erroneous reading of Banduri, EPMIAC (properly ЄPMIAC, with lunate epsilon) for CPϢIAC, which has been corrected by Eckhel. Of three specimens which I possess, one only reads clearly CPϢIAC, from the above-mentioned cause, but it is unquestionably the correct reading on all. The best arrangement of the legend, from analogy with those forms used by the Romans, is as follows:

ΑΥΤοκρατωρ. CPϢIAC. ΟΥΑΒΑΛΑΘΟC. ΑΘΗΝΟδωρου. Υιος.

The existence of coins, of which I possess a specimen also, reading

A. CPIAC. ΟΥΑΒΑΛΑΘΟC. ΑΘΗΝ. Υ.

shows that we must not read ΑΘΗΝΟΥ as one word, but must divide it as above. I think MR. TAYLOR will find his specimen to read as the last-mentioned coin, the EP (properly ЄP) being CP, and the AY in like manner AC. My coin gives the whole legend distinctly, and I can vouch for the exactitude of the above legend.

I believe there appeared some years ago, in the *Revue de Numismatique*, an article on the coins of the Zenobian family, but I do not remember when it was published, nor the conclusions to which the writer came. That is, however, the most recent investigation of the subject, and to it I must refer MR. TAYLOR, as I have not access to that periodical here.

Sir Gardner Wilkinson has published in the *Numismatic Chronicle*, vol. vii. or viii., an inscription containing the names of Zenobia and Vabalathus. After the name of Vabalathus, who has the title of Autocrator, is the word ΑΘΗΝΟΔΩΡΟΥ, which justifies the reading Αθηνοδωρου Υιος on the coins. Vabalathus is thus probably the son of Zenobia by a former husband, Athenodorus, while bearing himself the same name, as Vabalathus (better Vaballathus, as on the Alexandrian coins) is said to be equivalent to Athenodorus, Gift of Pallas.

W. H. S.

Edinburgh.

MARRIAGE OF ECCLESIASTICS.

(Vol. iv., pp. 57. 125. 193. 196. 298.)

I entirely agree with you that your pages are not a fit battle-ground for theological controversy. Still, since the question of the translation of Heb. xiii. 4. has been mooted, I beg with much deference to suggest that it will not be quite right to let it fall to the ground unsettled, especially since CEPHAS has thought fit to charge those of our Reformers who translated the Scriptures with mistranslating advisedly, and with propagating new doctrines.

CEPHAS's version of the passage is right, and our English version is wrong; but the fault lies in the ignorance of our translators, an ignorance which they shared with all the scholars of their day, and many not bad scholars of our own, of the effect produced on the force of the article by the relation in which it stands to the other words in the clause, in point of order. *ὁ τίμιος γάμος* is "the honourable marriage;" *ὁ τίμιος γάμος ἐστί* is "the honourable marriage is;" *ὁ γάμος τίμιος* is untranslateable, unless you supply *ἐστί*, and then it means "the marriage" (or, marriage in general, in the abstract) "is honourable." But *ἔστω* might be supplied, as it is in Heb. xiii. 4., when it will mean, "let marriage be honourable:" and *τίμιος ὁ γάμος* has just the same meaning, with perhaps this difference, that the emphasis falls more distinctly on *τίμιος*. The circumstance that the mere assertion that marriage is honourable in all (men or things), true as it is in itself, ill accords with the tenor of the passage of which it forms a part, which is hortatory, not assertive, is a good reason why

* "*Nobilissimus*, in the Byzantine historians, is synonymous with Cæsar." — *Niebuhr.*

Cephas's version should be preferred. But when we find afterwards the words καὶ ἡ κοίτη ἀμίαντος, it is impossible to deny this hortatory force to the sentence; for those words cannot mean "the undefiled bed:" and to translate them "the (or their) bed is undefiled"—which is the only version which they will here bear, but one—would give but a feeble sense. That sole remaining sense is, "the bed (let it) be undefiled;" subaudite ἔστω in the verse is, "Let marriage be honourable in all" (men or things), "and the bed be undefiled; but (or for) whoremongers and adulterers God will judge." Had our translators known that ἡ κοίτη ἀμίαντος could not mean "the bed undefiled," they would at once have been driven to see that the verse is a commandment: and the commandment that marriage should be held honourable in all men (or in all respects), would have served the purpose of their doctrines quite as well as the affirmative form which they have given to their present version. I say, it would have served their purpose; but I say more: they heeded not what did or would serve their purpose. They looked only for the truth, and disregarded all else in their pursuit of it. With regard to the controversy about ἐν πᾶσι, it is immaterial which version be adopted. Mr. Walter is right in the rule which he enunciates, if he means that in those cases of adjectives in which the masculine and neuter forms are the same, "man" or "men," not "thing" or things," must be understood: but it is not always observed, even in classical writers, either in Latin or in Greek. There is no reason why it should be broken here; and I do not believe it is broken. It must have been only by a slip of Cephas's pen that he called πᾶσι a feminine adjective. It undoubtedly refers to both sexes. I wish E. A. D. had given the Greek of the passages from Chrysostom and Augustine, of which he has communicated the Oxford translation, which is as likely to err, perhaps, as any other. Jerome's Latin, like the Vulgate, though the words are not precisely the same, gives a literal version of the Greek, without supplying any verb at all, either *est* or *sit*, and, since the Latin has not that expressive power in cases like this which the article gives to the Greek, leaves the passage obscure and undecided.

Theophylact.

Replies to Minor Queries.

"*Crowns have their Compass*," *&c.* (Vol. iv., p. 294.).—The lines alluded to by your correspondent Mr. Absalon form an inscription on a portrait of King James I. in the Cracherode Collection. (Vide Beloe's *Anecdotes*, vol. i. p. 210.)

"Crownes have their compasse, length of dayes their date,
Triumphes their tombes, felicitie her fate;
Of more than earth can earth make none partaker,
But knowledge makes the king most like his Maker."

I am aware that this reference does not go to the "root of the matter," if Mr. Absalon wishes to ascertain the author's name; but it may serve as a clue to further discovery.

Margaret Gatty.

Ecclesfield.

It is quite obvious what lines your correspondent alludes to, though the above quotation which he gives as the commencement of them is not quite correct, nor were they written with the object he supposes.

I send a correct copy of them below, taken from Mr. Payne Collier's very interesting *Life of Shakspeare*, to whom they have always been attributed; and, it is said, with every show of reason. It is supposed they were written by him in the shape of a complimentary allusion to King James I., in grateful acknowledgment of the patronage bestowed by that monarch upon the stage. The subject is fully discussed at pp. 202, 203. of Mr. Knight's volume, whence, indeed, the above information is derived; and he publishes the lines, as follows, stating them to be copied from a coeval manuscript in his possession: —

"SHAKSPEARE ON THE KING.

"Crowns have their compass — length of days their date —
Triumphs their tomb — felicity, her fate —
Of nought but earth can earth make us partaker,
But knowledge makes a king most like his Maker."

Some one, to make the allusion more complete, that is, to over-do it, changed "*a* king" into "*the* king" in a subsequent publication of the lines. But this, as Mr. Payne Collier very justly feels, completely spoils the whole complexion of the epigram, and perverts a fine allusion into a raw personality.

J. J. A.

The Rev. Richard Farmer (Vol. iv., pp. 379.* 407.).—The observations of Bolton Corney upon my incidental mention of Dr. Farmer, are, I think, wholly unwarranted, both in substance and manner, especially as he himself furnishes ample confirmation of its truth.

Taking his quotations in due order —

1. The certificate of Dr. Farmer's character for learning and ability is unnecessary, because neither was impugned; nor does an allegation of atrocity in taste and judgment necessarily imply deficiency in mere book-learning.

2. As for Isaac Reed's opinion in favour of Farmer's Essay, it might be met by many of directly opposite tendency, and of at least equal weight.

3. In the only point really in question, Bolton Corney "cannot deny that Farmer related the anecdote of the *wool-man*" (that being the re-

* At page 379., second column, fifth line from bottom, for "thrice" read "twice."

puted trade of Shakspeare's father); but to what end was it related, if not to suggest an application of which Steevens was only the interpreter?

But Bolton Corney thinks the character of the witness suspicious; he forgets that only just before he had stated that the anecdote and its application had been repeated in three editions, extending over thirteen years, all within the lifetime of Dr. Farmer! A. E. B.

Leeds.

Earwig (Vol. iv., pp. 274. 411.). — The correspondent who asserts the *curious fact* that Johnson, Richardson, and Webster do not notice the word *earwig* must have consulted some expurgated editions of the works of those celebrated lexicographers—or else we must consider his assertion as a *curious fact* in the history of literary oversights. Bolton Corney.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Although there are few books which have proved of greater utility to inquirers into the more recent history of England than Beatson's *Political Index*, yet it is also true that there are few which have more frequently or more justly caused the reader to feel the want of a new and improved edition. A very short examination, however, of Mr. Haydn's recently published Beatson's *Political Index Modernised, The Book of Dignities, containing Rolls of the Official Personages of the British Empire, Civil, Ecclesiastical, Judicial, Military, Naval, and Municipal, &c.*, will satisfy the reader that such want has at length been supplied in a manner the most ample and the most satisfactory. For though we have referred to Beatson's well-known work for the purpose of furnishing a better idea of the *Book of Dignities*, we are bound to acknowledge that Mr. Haydn is justified in stating, that in the work in question he owes little more than the plan to Beatson. Mr. Haydn's volume not only contains many lists (among them the "Administrations of England, and the Judges of the Ecclesiastical Courts") not to be found in the *Political Index*, but the author has had the advantage of being permitted to search the various official records with the view of enabling him to give complete and accurate information. The result, of course, is obvious; namely, that just in the same proportion that our author surpasses Beatson in the extent and accuracy of his various lists, does the *Book of Dignities* exceed its predecessor in usefulness to the official man, the historian, and the scholar.

Mr. Hunt's experience as a public lecturer at the various literary and scientific institutions of the country, having convinced him that for the majority of the members of those institutions most of the existing works on natural philosophy are of too abstruse and technical a character—are, in short, sealed books,—he has been led to publish a small volume which we have no doubt will soon become extremely popular. It is entitled *Elementary Physics, an Introduction to the Study of Natural Philosophy*; and, as its object is to teach physical science so far as to render all the great deductions from observation and experiment satisfactorily clear, without encountering the difficulty of mathematics,—and no one is better able to do this, and throw a charm over such a subject, than the author of the *Poetry of Science*,—the work, which is illustrated with upwards of two hundred woodcuts, will be found eminently useful; not only to those who have neither time nor opportunity to carry their studies beyond its pages, but especially as a "first book" to those in whom it may awaken the desire for a more perfect knowledge of the beautiful and important truths of which it treats.

The nature of the *Hand Atlas of Physical Geography, consisting of a Series of Maps and Illustrations, showing the Geographical Distribution of Natural Phenomena, embracing the Divisions of Geology, Hydrography, Meteorology, Natural History: from the Physikalischer Atlas of Berghaus, and the Maps of the Erdkunde, drawn by and under the immediate Superintendence of Drs. Ritter and Kiepert, Oetzel, Grimm, &c., by the Editor of the University Atlas of the Middle Ages*, is sufficiently described by its ample title-page; which shows, moreover, that the work is not a mere copy or reduction of the great atlas of Berghaus, on which it is founded. As a companion to the works of Humboldt, Mrs. Somerville, and other writers on physical geography, it will be found most useful; while its convenient size, and moderate price, place it within the reach of almost all classes of readers.

Catalogues Received. — Nattali and Bond's (23. Bedford Street) Catalogue Part II. of Ancient and Modern Books; Adam Holden's (60. High Street, Exeter) Catalogue Part XXXIII. of Second-hand Books in Excellent Condition; B. Quaritch's (16. Castle Street, Leicester Square) Catalogue No. 37. of Books in Oriental Literature; J. Russell Smith's (4. Old Compton Street, Soho) Catalogue Part VII. of an Extensive Collection of Choice, Useful, and Curious Books.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Hunter's Deanery of Doncaster. Vol. I. Large or small paper.
Clare's Rural Muse.
Christian Piety freed from the Delusions of Modern Enthusiasts. A.D. 1756 or 1757.
An Answer to Father Huddlestone's Short and Plain Way to the Faith and Church. By Samuel Grascombe. London, 1703. 8vo.
Reasons for Abrogating the Test imposed upon all Members of Parliament. By Samuel Parker, Lord Bishop of Oxon. 1688. 4to.
Lewis's Life of Caxton. 8vo. 1737.
Catalogue of Joseph Ames's Library. 8vo. 1760.
Trapp's Commentary. Folio. Vol. I.
Whitlay's Paraphrase on the New Testament. Folio. Vol. I. 1706.
Long's Astronomy. 4to. 1742.
Mad. D'Arblay's Diary. Vol. II. 1842.
Adams' Moral Tales.
Autobiography of Dr. Johnson. 1805.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

J. NORTH *will find his Query respecting the* Zolverein *answered in our* 3rd Vol. p. 451. *His others shall appear shortly.*

LOVELACE'S POEMS. D. H. M. C. *is informed that these were reprinted in* 1817, *under the editorship of our valued correspondent* MR. SINGER.

J. RAYNER, *who asks for names of present reigning sovereigns, of presidents of the United States for the last thirty years, and of the governors-general of India, is referred to Mr. Haydn's* Book of Dignities (*noticed in our present number*), *where he will find all the information of which he is in search.*

W. S W. *Many thanks for your kind reminder. The article is in type, although omitted this week from want of room.*

J. S. B. *is thanked. Such a list would be most useful.*

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Errata. — Page 345. for "FERMILODUM" read "FERMILODVNI;" p. 394. col. 1. l. 34. for "Danish" read "Dutch;" p. 395. col. 1. l. 19. for "Dunferline" read "Dunfermline."

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Notes.

THE ABORIGINES OF ST. DOMINGO.

Perhaps you will kindly permit me to have recourse to "Notes and Queries" for the purpose of pointing out one or two errors in a letter from Sir R. Schomburgk, which was read at the meeting of the British Association on the 3rd July last, section of Geography and Ethnology. This communication, entitled "Ethnological Researches in Santo Domingo," and addressed to His Royal Highness Prince Albert, contains the following statement: I quote from the *Athenæum* of the 5th July:—

"The extirpation of the pure Indian race prevented me from making comparative inquiries between the still existing tribes of Guiana, and those that once inhabited St. Domingo. My researches were therefore restricted to what history and the few and poor monuments have transmitted to us of their customs and manners. Their language lives only in the names of places, rivers, trees, and fruits; but all combine in declaring that the people who bestowed these names were identical with the Carib and Arawaak tribes of Guiana."

The last sentence in this passage is obviously erroneous. That the aboriginal inhabitants of the great Antilles (Santo Domingo, Cuba, Porto-Rico, and Jamaica,) were identical with, or descended from, the Arawaaks of Guiana, is an opinion which has long prevailed, and which the circumstances stated by Sir R. Schomburgk tend to confirm. Indeed, they are described by most writers as Indians *or* Arawaaks. But that there was any identity between the Indians and the tribes known by the name of Caribs, is an assertion totally at variance with the established facts. In support, however, of this assertion, Sir R. Schomburgk appeals to "history;" but what history, he does not state. I have perused, and still possess, almost every work that was ever written on the history of these islands; and they all lead to the conclusion, that the Indians of Santo Domingo (also called Hispaniola and Haiti) were a totally distinct race from the Caribs. The Indians were a mild, inoffensive people; the Caribs a race of savages, some say, cannibals. The former were indolent and effeminate; the latter fierce and

warlike. In short, no two races ever presented such a striking disparity, not only in their manners and customs, but in their features and personal appearance.

The second error into which Sir R. Schomburgk has fallen, is where he says:

"There are various proofs that the Caribs inhabited Santo Domingo; among others, I found at the eastern point of the island, called Junta Engaño, numerous heaps of conch shells."

The fact is, that the Caribs were the mortal enemies of the Indians. They were engaged with them in the fiercest warfare, and made frequent depredatory incursions into Santo Domingo and the other large islands. But they never formed any settlements in those islands, and cannot be said to have "inhabited" any of them, in the sense in which that word is used by Sir R. Schomburgk.

Whenever the Caribs in any of the lesser Antilles projected an expedition against the Indians, they provided themselves with clubs and poisoned arrows, and set off in their canoes. On their way, they touched at most of the other small islands; and with their conch shells, of which they always kept a supply, they summoned their brother Caribs to join the expedition. As the fleet of canoes approached St. Domingo (the principal theatre of their depredations) they glided silently along the coast, and secreted themselves in some sheltered bay, till the darkness of the night enabled them to emerge from their hiding places. Then, with the most savage yells and war-whoops, accompanied by the blowing of shells, they pounced upon the nearest village, beating down with their clubs such of the Indians as had not taken refuge in flight. In these encounters, however, the Caribs were not always victorious. If the Indians were less robust and warlike than their invaders, they were also far more numerous; and it sometimes happened that the Caribs were driven back to their canoes with much slaughter. In all hand-to-hand conflicts the conch shells would easily get detached, or, becoming an incumbrance, would be thrown aside; and the Indians, finding them on the field of battle, may be supposed to have piled them up as so many trophies.

As the Caribs were incited to these incursions by the prospect of plunder among a race of people their superiors in the arts of civilisation, but chiefly from their inveterate hatred to the Indians, so the moment they had accomplished their object, they lost no time in retreating from a country where a longer sojourn would only have afforded their enemies an opportunity of rising *en masse*, and exterminating them by the superiority of their numbers.

These facts are sufficient to account for the heaps of shells found by Sir R. Schomburgk, and for the other traces of the Caribs which he appears to have discovered in St. Domingo, without resorting to the supposition that the Caribs had actually "inhabited" that island, or warranting the conclusion that the two races were identical.

HENRY H. BREEN.

St. Lucia, Sept. 1851.

MITIGATION OF CAPITAL PUNISHMENT TO A FORGER.

The well-known cases of Dr. D. the divine and Mr. F. the banker, who were executed for forgery, notwithstanding the powerful intercessions that were made in their behalf, induced me to suppose that any mitigation of punishment under similar circumstances used to be a very rare occurrence; and, if so, that a curious instance of successful application for mercy may interest some readers of "NOTES AND QUERIES."

A young man of respectable Scotch connexions settled in a town in the north of England as a merchant, and soon afterwards made an offer of marriage to a young lady of the same place. Her parents rejected his suit, on the ground of his not being sufficiently established in business, and he seemed to acquiesce in their decision. In a short time, however, the young merchant took possession of larger premises than he had hitherto occupied, and showed other symptoms of wishing to have it understood that his fortunes were improving. But these appearances were of short duration. He was suddenly arrested, and committed to take his trial at the ensuing assizes on several charges of forgery. Immediately after his arrest, a sister of singularly energetic character arrived from Scotland, and applied to the father of my informant for professional aid. This gentleman told her that he never touched criminal business, and declined to interfere. But she was no common client, and it ended in his undertaking to prepare the defence of her brother, and receiving her into his house as a guest. Her immediate object was to prevent the prosecutors pressing their charges at the trial; and, by her indefatigable management, she succeeded with all, except the L—— bank, the directors of which, as a matter of principle, were inexorable to her entreaties. The trial came on at an early period of the assize, and the prisoner was found guilty, and condemned to be hanged. His sister left the court, and instantly proceeded to Scotland. There were no railways in those days, and she had to rely on coaches and post-chaises, and she travelled for four days and nights successively, without stopping or removing her clothes, and carrying a petition with her from house to house amongst her titled and powerful Scotch friends.

With this she returned to the city at which the assizes had been held, just as they were concluded. The two judges were in the act of descending through the cathedral nave, after partaking of the

holy sacrament, when the petitioner cast herself at their feet, and held forth her document. Baron G. was notorious for his unflinching obduracy; but her devotion and energy were irresistible. He received her petition; and her brother's sentence was eventually commuted to transportation for life. But his story is not yet finished. The forger was placed in the hulks prior to transportation; and, before this took place, he had forged a pass or order from the Home Secretary's office for his own liberation, which procured his release, and he was never afterwards heard of.

This "Jeanie Deans," who was the means of saving the life of her unworthy relative, was described to me as a person of extraordinary force of character. Indeed it could not have been otherwise. She prevailed with the solicitor, who before had been a stranger both to her and her brother; with the main body of the prosecutors; with the petitioners in Scotland; and ultimately with the judge himself. My friend, who lived in his father's house during the several weeks she stayed there, told me, that, night and morning when he passed her door, she was always in audible prayer; and he was convinced that her success was attributable to her prayers having been *extraordinarily* answered. Her subsequent fate, even in this world, was a happy one. She became a wife and a mother, and possibly is so still.

Alfred Gatty.

PASSAGE IN JEREMY TAYLOR.

It may not be useless or uninteresting to the readers of Bishop Jeremy Taylor to bring under their notice a point in which the editor of the last edition seems to have fallen into an error. In Part II. of the Sermon "On the Invalidity of a Death-bed Repentance" (p. 395.), the Bishop says:

"Only be pleased to observe this one thing: that this place of Ezekiel [*i. e.* xviii. 21.] is it which is so often mistaken for that common saying, 'At what time soever a sinner repents him of his sins from the bottom of his heart, I will put all his wickedness out of my remembrance, saith the Lord:' yet there are no such words in the whole Bible, nor any nearer to the sense of them, than the words I have now read to you out of the prophet Ezekiel."

Now the editor, as a reference for this "common saying," says in a note —

"* See Jer. xviii. 7, 8.:"

whence I suppose that he thinks that text to be the nearest quotation to it that can be found. But he has altogether overlooked the fact that this "common saying" is, as the Bishop has here quoted it, the exact form in which the first of the sentences at the beginning of Morning Prayer occurs in the Second Book of Edward, and down to the time of the last review, with the exception of the Scotch book. As it did not agree with the translation of the Bible then in use, Bishop Taylor seems to have considered it as a paraphrase. This also is the view which Chillingworth took of it, who makes this reflection on it, in a sermon preached before Charles I.:

"I would to God (says he) the composers of our Liturgy, out of a care of avoiding mistakes, and to take away occasion of cavilling our Liturgy, and out of fear of encouraging carnal men to security in sinning, had been so provident as to set down in terms the first sentence, taken out of the 18th of Ezekiel, and not have put in the place of it an ambiguous, and (though not in itself, but accidentally, by reason of the mistake to which it is subject) I fear very often a pernicious paraphrase: for whereas they make it, '*At what time soever . . . . saith the Lord;*' the plain truth, if you will hear it, is, the Lord doth not say so; these are not the very words of God, but the paraphrase of men."

Thus, I think, it is evident that this "sentence" has nothing to do with the passage of Jeremiah to which the editor refers us; and its being read continually in the church explains the application of the word "common" to it in this place.

While on this subject I would go on to mention that both Chillingworth and Taylor seemed to have erred in calling it a paraphrase, and saying that it does not occur in the Bible; for according to L'Estrange (c. iii. n. F.) the sentence is taken from the Great Bible, or Coverdale's translation. It is, however, remarkable that this fact should not have been known to these divines.

F. A.

PARALLEL PASSAGES.

I send you two parallels on the subject of Death and Sleep, Nature the art of God, &c.

"How wonderful is death —
Death and his brother sleep! — Shelley, *Queen Mab.*

"Since the Brother of Death daily haunts us with dying mementoes." — Sir T. Browne, *Hydriotaphia.*

"Oh! what a wonder seems the fear of death,
Seeing how gladly we all sink to sleep,
Babes, children, youths, and men,
Night following night, for threescore years and ten!"
Coleridge, *Monody on Chatterton.*

"A sleep without dreams, after a rough day
Of toil, is what we covet most; and yet
How clay slinks back from more quiescent clay!"
Byron (reference lost).

"In brief all things are artificial; for Nature is the art of God." — Sir T. Browne, *Religio Medici*, p. 32. (St. John's edit.)

"The course of Nature is the art of God."
Young, *Night Thoughts*, ix.

"Princes are like to heavenly bodies, which cause good or evil times, and *which have much veneration, but no rest.*" — Bacon, *Essay* 20., "Of Empire."

"Kings are like stars — they rise and set — *they have The worship of the world, but no repose.*"

Shelley, *Hellas.*

The following are not exactly parallel, but being "in pari materia," are sufficiently curious and alike to merit annotation:

"But the common form [of urns] with necks was a proper figure, making our last bed like our first: nor much unlike the urns of our nativity, while we lay in the nether part of the earth, and inward vault of our microcosm." — Sir T. Browne, *Hydriotaphia*, p. 221. (St. John's edit.)

"The babe is at peace within the womb,
The corpse is at rest within the tomb.
We begin in what we end."—Shelley, *Fragments.*

"The grave is as the womb of the earth."— Pearson *on the Creed*, p. 162.

HARRY LEROY TEMPLE.

FOLK LORE.

Death Omen by Bees. — It is not wonderful that the remarkable instincts and intelligence of the honey-bee, its domesticity, and the strong affinity of its social habits to human institutions, should make it the object of many superstitious observances, and I think it probable that if enquiry be made of that class of people amongst whom such branches of folk-lore are most frequently found lingering, other prejudices respecting bees than those lately noticed by some of your correspondents might be discovered.

If the practice of making the bees acquainted with the mortuary events of the family ever prevailed in that part of Sussex from whence I write, I think it must be worn out, for I have not heard of it. But there is another superstition, also appertaining to mortality, which is very generally received, and which is probably only one of a series of such, and amongst which it is probable the practice before-mentioned might once be reckoned. Some years since the wife of a respectable cottager in my neighbourhood died in childbed. Calling on the widower soon after, I found that although deeply deploring a loss which left him several motherless children, he spoke calmly of the fatal termination of the poor woman's illness, as an inevitable and foregone conclusion. On being pressed for an explanation of these sentiments, I discovered that both him and his poor wife had been "warned" of the coming event by her going into the garden a fortnight before her confinement, and discovering that their bees, in the act of swarming, had made choice of a *dead hedge stake for their settling-place.* This is generally considered as an infallible sign of a death *in the family*, and in her situation it is no wonder that the poor woman should take the warning to herself; affording, too, another example of how a prediction may assist in working out its own fulfilment.

Seeing that another P-urveyor to your useful P-ages has assumed the same signature as myself, for the future permit me, for contradistinction, to be —

"J. P. P.," but not "CLERK OF THIS PARISH."

THE CAXTON COFFER.

Did Caxton ever print his name CAUSTON or CAWSTON, or is it ever found so spelt? He tells us, in the preface or prologue to his *Recuyell of the Historyes of Troye*, "that I was born and learned mine English in Kent, in the Weald." The only locality in Kent which I can discover at all approximating in its name to Caxton, is Causton, a manor in the parish of Hadlow, in the Weald of Kent, *held of the honor of Clare.* This manor was, in the fourteenth century, possessed by the family of "De Causton;" how and when it passed from them I have been unable to ascertain with certainty, possibly not long before the birth of William Caxton. In 1436, Beatrice Bettenham entails it on the right heirs of her son, Thomas Towne, by which entail it came into the family of Watton of Addington Place, who owned it in 1446. The honor of Clare, and the forest, &c. of South Frith, closely adjoining Causton, descended through one of the co-heiresses of Gilbert de Clare to Richard Duke of York, father of the Duchess of Burgundy and Edward IV., whose widow, Cicely, continued in possession till her death. I name the owners of the manor of Causton, and the chief lords of whom it was held, as affording, perhaps, some clue to identification, should any of your correspondents be inclined to take up the inquiry. I need hardly add that the difference between the two names of Causton and Caxton is of little moment should other circumstances favour the chances that Causton in Hadlow may claim the honour of having given birth to our illustrious printer, or that he was descended from the owners of that manor. L. B. L.

Minor Notes.

Mental Almanac (Vol. iv., p. 203.). — The additive number for this month of December, is 6. Hence next Sunday is 1+6 = the 7th of December. Christmas Day will be 25, less 20, that is 5, or Thursday. A. E. B.

Corruptions recognised as acknowledged Words (Vol. iv., p. 313.). — The first person who settled in Honduras was the celebrated buccaneer Wallis, in 1638, from whom the principal town and river were named. The Spaniards called it *Valis;* and

v and *b* having the same pronunciation in Spanish, it became *Balis*, then *Balize*, *Belize*, the actual name. PHILIP S. KING.

Pasquinade (Vol. iv., p. 292.). —Will A. B. R. allow me to correct one or two typographical errors in the Italian version of his clever epigram? In the first place "*Piu*," in both places where it occurs, should be "*Pio*," which the sense demands, while *Piu* is downright nonsense. What A. B. R. *intended* to write was no doubt:

"Quando Papa o' Cardinale
Chies' Inglese tratta male,
Quel che chiamo quella gente
Pio? No-no, *ne* sapiente."

The alteration in the third line is required both by sense and metre, which last is octosyllabic; and *chiamo* is pronounced as a dissyllable, as are also *chiesa* and *-piente*. E. S. TAYLOR.

Epigram on Erasmus. — The following epigram, written in a fly-leaf of a copy of the *Epistolæ Obscurorum Virorum*, published at Frankfort, 1624, in the possession of a friend, is commended to your notice; not, however, without a suspicion of its having been printed already:

"Ut Rhadamantheum stetit ante tribunal Erasmus,
Ante jocos scribens serio damnor, ait
Cui Judex, libri dant seria damna jocosi,
Si tibi culpa jocus, sit tibi pœna jocus."

Anglicè, T. CORBETT.

"Erasmus standeinge fore hell's tribune said,
For writeinge iest I am in earnest paid.
The iudge replied, Iests will in earnest hurt,
Sport was thy fault, then let thy paine be sport."

D. B. J.

Etymology of London. — I believe the word London has never yet received a satisfactory explanation, and it is, perhaps, too late in the day to try to explain it entirely. It has always, however, been supposed that it was significant in the old British language. It has been explained as "the town of ships," the final syllable *don*, formerly *dun*, meaning a town. Several other explanations have been given also on the same principle, namely, that the final syllable meant a town or fortified place, and the first was the characteristic distinguishing it from other towns or *duns* in the neighbourhood.

This mode of explanation is repugnant to the general principles of British topographical nomenclature: for they generally put the general name first, and the characteristic last. Might the first syllable "Lon" not be a corruption of the British "Llan," so common yet in names of places, and so universally retained in Wales to this day? Llan means a level place generally, as most of your readers who are versant in those subjects know. The *don* is not so easily explained, but perhaps some of your readers may be able to assist in finding a meaning.

"Don" might indeed still mean an enclosed strong place, and the meaning of the whole word "London" would then be *Llandun*, or "the level ground near the fort or strong camp." Perhaps some of your correspondents may be able to offer something confirmatory or adverse to this explanation, and in either case I should join with the rest of your readers in thanking them. M. C. E.

Verses on Shipmoney.—

"A coppy of certaine Verses dispersed in and about London in febr. 1634 in y^e^ 10^th^ year of y^e^ Raigne of y^e^ King Charls occasioned by y^e^ eager prosecucon of Shipmoney, and Imprisonm^ts^ therefore.

The Cittie Cofers abounding with Treasure,
Can pay this ship Tribute, and doe poor men pleasure
To save that Pelfe: the more is the pitty,
The Grey Cloaks divide it and yet tax the Citty.
A p'sent there being small occasion for Gold
Hast thether Collectors, 'tis time it were tould
And taken from such citty Asses:
Mony whom sly Proiects easily passes,
And speedily conveyt to Court
Wher they to see it will make sport,
And set out Shipps from Puddle dock
To scoure y^e^ seas. A pretty mock

If that this ship Tribute be not speedily paid
Pycrust Lord Maior saith in Newgate you shall be laid,
Wher you shall see rogues, theeves, and vile knaves,
Yet none so bad as are Tributarie Slaves.

If men like Pycrust could make so great gain
As xx^ty^ in y^e^ hundred to Irish mens paine
For moneys lent, some reason ther were,
To pay this ship Tribute w^th^out wit or feare.

O crewell hard Pycrust though pay all men must
This crewell hard Tribute cause thou art uniust
And favourest this Project, when laid in thy grave
All good men will say then: Parkhurst was a knave.

Finis." (From a MS. at Oxford.)

Columbus's Bust, &c. at Havanna. — In case you do not happen to possess a correct copy of the inscription on Columbus's bust and tablet in the cathedral at Havanna, I send you one, and my translation of it, for the benefit of those who may not make out the force and beauty of the "éloge."

"O restos e imagen del grande Colon,
Mil siglos durad guardados en la urna,
Y en la remembranza de nuestra nacion!"

"O remains and image of the great Columbus,
[ages]
For a thousand centuries rest ye securely in this urn,
And in the remembrance of our nation."

The bust is a mean and ill-executed one; although a late "lady" authoress *has* a different opinion of its merits. It is stiff and wooden-looking, and, still worse, the right cheek, and *side of the head too*, are comparatively *flattened*. Within it, built into the wall, are the "restos," the dust and bones, in the urn. Beneath the epitaph is a date of "1822"—the year, I presume, of the bust being "set up." It stands abreast of the altar, and on the right hand, the head of the bust being about six feet from the ground. I visited the interesting spot only a few days ago, as soon as possible after my landing, for the first time, in that truly noble city the Havana (or, in the Spanish, Habana). A. L.

West Indies.

Queries.

ADDITIONAL QUERIES RESPECTING GENERAL JAMES WOLFE.

(Vol. iv., pp. 271. 322.)

I beg to thank the six gentlemen who have so promptly and courteously responded to my Queries respecting this admirable soldier. The information they have communicated is valuable and interesting, and tends to remove much of the obscurity that had attended my researches into the earlier portion of his history; and I feel greatly obliged to your correspondents. Still, some of my Queries are unanswered, and I venture to repeat these, in the hope that the information wanted may be elicited.

1. Where was James Wolfe educated?
2. His *first*, and subsequent, military services?
3. How long was he stationed in Scotland; on what duty; and in what places? [He was in the North in 1749 and 1750; but I have reason to believe some years earlier.]
4. Was he at the battle of Culloden, in 1746?

As some of the gentlemen, in kindly answering my inquiries, have raised certain points on which additional information may be mutually given and received, I take leave to offer the following remarks to these respondents, *seriatim*.

I.—To H. G. D.

In corroboration of your statement, that the correct date of Wolfe's birth is 2nd January, 1727 (not 1726, as alleged by some), I am enabled to cite his own authority. One of his autograph letters in my possession, dated Glasgow, 2nd April, 1749, states, "*I am but twenty-two and three months;*" which answers precisely to your time.

You mention that his mother came from, or near, Deptford, and that her Christian name was Henrietta. I am enabled to mention that her surname was *Thompson*, and that her brother Edward was member of parliament for Plymouth, prior to 1759. Does this give you any clue to Wolfe's mother's family; and particularly whether his maternal grandfather was a military man?

May I further inquire—

1. Whether Wolfe's *father* was a native of Westerham; or merely quartered there when his illustrious son was born?

2. You allude to two houses at Westerham. Were these General Edward Wolfe's property; or if not, what had led to the family residing there so long, as they seem, from your remarks, to have done?

3. Who was Sir Jeffrey Amherst, and in what manner did he "patronise Wolfe"? Was he any relation of the General Amherst, commander-in-chief in British America, who was to have supported young Wolfe in the attack on Quebec in 1759.

4. Who is the present representative of Wolfe's family?

You mention that you are uncertain when and where James Wolfe *first* served. I have experienced the very same difficulty. It seems strange that his biographers have been so meagre in the details of his life. It has been said that Wolfe's first effort in arms was as a volunteer under his father, in the unlucky expedition against Carthagena, in 1740, commanded by Lord Cathcart. But I cannot find proper authority for this.

You farther state, that Wolfe was ardently attached to Colonel Barré. It is curious enough that their introduction to each other was chiefly in consequence of a letter which Barré carried to Wolfe, from the officer to whom Wolfe's letters in my possession are addressed. In one of these, dated "Portsmouth, 7th Feb. 1758," Wolfe, after speaking favourably of Barré, states—

"I did not know that Barré was your friend, nor even your acquaintance. Now that I do know it, I shall value him the more. . . I trust I shall have good reason to thank the man that mentioned him. Nay, I am already overpaid, by the little that I did, by drawing out of his obscurity so worthy a gentleman. I never saw his face till very lately, nor ever spoke ten words to him before I ventured to propose him as a Major of Brigade."

And he adds:

"Barré and I have the great apartment of a three-decked ship to revel in, but, with all this space, and fresh air, I am sick to death. Time, I suppose, will deliver me from these sufferings [sea-sickness], though in former trials I never could overcome it," &c.

I cordially assent to your encomium on England's young general.

II.—To Yunaff.

The lady to whom the affectionate and touching lines you have quoted were addressed was Miss Louther, a sister of Sir James Louther; rich, highly accomplished, and most amiable. Wolfe was to have been married to her, had he returned

from Quebec. She was very averse to his accepting the command. But nothing could stay his military ardour, even though in indifferent health. Well might the epithet be applied to him—"favourite son of Minerva."

Miss Louther was an object of general sympathy, after her brave lover's fall; and some of the periodicals of the day contain beautiful verses, addressed to her, appropriate to the occasion. This lady's *name* is not mentioned in any of Wolfe's letters in my possession; but an *allusion* is made to her incidentally. She was a favourite with the old general and Mrs. Wolfe. In one of the early letters a graphic description is given by young Wolfe of another lady of rank, with whom he was much smitten. That was before he paid his addresses, however, to Miss Louther. But I do not feel at liberty to break the seal of confidence under which this information was communicated in Wolfe's letter, though at the distance of one hundred years, by mentioning farther particulars.

May I ask if the verses in your possession are signed by Wolfe; or in his autograph; and dated? It would be very interesting to have precise information, tending to identify Wolfe as the author of these lines.

III.—To W. A.

I shall be glad to know the contents of the petition, dated February, 1746, and of the six letters mentioned by you. They may throw some light on Wolfe's history. Will you allow me to communicate with you on this subject, by letter, through the Editor, as I reside at a distance from London?

IV.—To J. H. M.

The packet of Wolfe's letters in my possession was never shown to Southey. They were discovered only three years ago. I believe Southey intended to write a memoir of Wolfe, but I am not aware that he carried his intentions into effect. The letters in my care were published in *Tait's Edinburgh Magazine*, December, 1849, under the title "Original Correspondence of General Wolfe." I shall feel obliged by any information you possess regarding the *other* collection of Wolfe's letters which you believe to exist. Pray, where are they to be seen? 3.

P.S.—Since expressing my acknowledgments to the other gentlemen who have kindly answered some of my inquiries respecting Wolfe, I have had the pleasure to peruse the information communicated by J. R. (Cork), and I beg to thank him for his courtesy. The sketch he has given of Wolfe's ancestors is very interesting, the more so, as J. R. mentions he is himself connected with Wolfe's family. Would J. R. be kind enough to supply information on the following additional points, viz.:

1. In which of the English counties did Captain George Wolfe, who escaped after the siege of Limerick, settle?

2. Was the son of this officer (father of General Edward Wolfe) also a military man, or a civilian; and what was his Christian name?

3. The birth-place of General Edward Wolfe, father of the hero of Quebec.

Answers to these Queries would connect some of the broken links in the history of one of the most gallant and skilful young generals that England ever entrusted with her armies. 3.

General Wolfe's executor was General Warde, of the family of Squerries, near Westerham, by whom the epitaph was written, which is now over the south door of Westerham church. General Warde's nephew and executor was General George Warde, who by that means became possessed of several very interesting objects, viz., an original portrait of Wolfe, representing him with his natural red hair. After some time the natural red was converted, by water colours, into a powdered wig; consequently a sponge and clean water would restore it to its original state. Another portrait of Wolfe painted after his death by West; he is represented sitting and consulting a plan of military operations. West has given him the same countenance in which he appears in the celebrated picture of his death. When West was offered the original portrait on which to form this picture, he declined making use of it, as he had already committed himself in the historical portrait, and it would not do for him to alter it, and send out in his name two different portraits. Gen. G. Warde also possessed Wolfe's short sword and black leather letter-case, and a collection of original letters; among which was one of much interest, where Wolfe, mentioning the flattering terms in which he was spoken of by the public and high military authorities, says, that unwarranted expectations were raised, and that to maintain his reputation he might be driven into some desperate undertaking.

I write all this from memory, but my details cannot be very far from correct. Griffin.

CHRISTIANITY, WHEN FIRST INTRODUCED INTO ORKNEY.

Christianity is believed to have been introduced into Orkney before the Norwegian conquest by King Harold Harfager, in 895; but the race who inhabited the country at that period are said to have been extirpated or driven out by the Scandinavians, who were worshippers of Odin and Thor. In the end of the tenth century, the King of Norway, Olaf Tryggveson, renounced Paganism for Christianity, which he forced both on Norway and Orkney at the point of the sword. M. Depping, in his *Histoire des Expéditions Maritimes des Normands*, tom. ii. p. 60. ed. 1826, states that Sigurd, the second Earl of Orkney

(whose brother Ronald, Earl of Mære, the first Norwegian Earl of Orkney, was the common ancestor of the Earls of Orkney and Dukes of Normandy), drove the Christians out of Orkney. This was towards the beginning of the tenth century. It has been overlooked by Barry, the local historian, or unknown to him, who mentions (p. 123.) the introduction by King Olaf Tryggveson as either the first introduction, or at least the final establishment of the Christian religion. I have looked into Torfæus' *Orcades*, the Orknayinga Saga, and the Sagas of the two kings, Harold Harfager and Olaf Tryggveson, in Mr. Laing's translation of Snow's Hermskringla, and have not found the expulsion of the Christians by Sigurd mentioned in any of those works. Will some of your learned correspondents be so obliging as to point out M. Depping's authority for this fact? I have just now fallen in with a curious example of the rude Christianity of the Northmen, who worshipped both Thor and Christ, and the passage is perhaps worth quoting. Torfæus, in his *Orcades*, p. 15., mentions a Scandinavian chief called Helgius, who lived in Iceland about 888, and says:

"Christianis sacris quibus infans initiatus est, per totam vitam adhæsit, valde tamen in religionis articulis rudis; nam Thorem, ad ardua negotia, itineraque maritima feliciter expediunda, invocandum, cætera Christum dictitavit, tanquam cum Thore divisum imperium habentem. Simile Witichendus Monachus et Sigebertus Gemlansensis, de Danis, in primis religionis incunabulis, prodidere."

W. H. F.

THE ROMAN INDEX EXPURGATORIUS OF 1607.

This work, both in the original edition, and in the reprint of Bergomi, 1608, is reputed to be of extreme rarity. Mr. Mendham, in his *Literary Policy of the Church of Rome Exhibited, in an Account of her Damnatory Catalogues or Indices, both Prohibitory and Expurgatory, &c.*, 2nd ed., London, 1830, calls it "perhaps the most extraordinary and scarcest of all this class of publications," p. 116., while all of the class are known to be by no means of common occurrence. Clement (*Bibliothèque Curieuse*, art. "Brasichellensis," v. ccvii.) designates the Roman edition as "*extrêmement* rare;" and (note 48., p. 211 a.) says of the other, "cette édition de Bergame est encore plus rare que celle de Rome."

Now Clement informs us that "on a copié l'édition de Rome de 1607 à Ratisbonne, vers l'an 1723, sur de beau papier;" and Mr. Mendham says that this was done by "Serpilius, a priest of Ratisbon, in 1723," and that the copy so closely resembled the original "as to admit of its being represented as the same." Accordingly, Clement says that it was furtively sold as the genuine work, until the announcement of an intended reprint by Hessel, at Altorff, in 1742, induced the owner of the remainder of the Ratisbon counterfeit to avow his fraud. Then, Mr. Mendham says, it "appeared with a new title-page, as a second edition." Of *that* circumstance Clement makes no mention.

"The original and counterfeit editions of this peculiar work are sufficiently alike to deceive any person who should not examine them in literal juxtaposition; but upon such examination the deception is easily apparent," says Mr. Mendham, p. 131. The natural inference from this is, that *he has* so examined them.

His mention of the Bodleian "copy of the original edition" may warrant the belief that he has made use of it. The fact that Dr. James, "chief keeper" of the Bodleian, used and cited the Roman edition in his *Treatise of the Corruptions of Scripture, Councils and Fathers, &c.* in 1612, may further warrant the belief that the copy in that library is an indubitable original, placed where it is before the counterfeit was gotten up.

If these inferences are correct, I have, what I much desire, a criterion by which to distinguish the counterfeit from the genuine Roman edition. Yet I hardly dare to trust it, because it involves a charge of carelessness against Clement, who is not often justly liable to such reproach.

He says, "J'ai eu le bonheur d'acquérir l'édition originale de Rome." He therefore either copied the title of what he thought a genuine edition, or carelessly substituted that of the counterfeit.

Now I have a copy of what purports to be the Roman edition, the title of which, agreeing exactly neither with Clement nor with the title given by Mr. Mendham (p. 116.), yet coincides with the latter in one curious particular, which seems to identify it with Mr. Mendham's genuine original, while its rare disagreements from Clement's distinguish it from that. Mr. Mendham's transcript of the title runs:

"Indicis Librorum Expurgandorum in Studiosorum gratiam confecti. Tomus Primus. In quo Quinquaginta Auctorum Libri præ cæteris desiderati emendantur, Per Fr. Jo. Mariam Brasichellen Sacri Palatii Apostolici Magistrum in unum corpus redactus, et publicæ commoditati æditus. Romæ, ex Typographia R. Cam. Apost. MDCVII. Superiorum Permissu."

In this there are two observable peculiarities: 1. The full-stop after "confecti," breaking the grammatical construction; 2. The omission of such a stop (as a sign of contraction) after the portion of a word, "Brasichellen," from which the final syllable "sem" has been dropped, as appears in the archetype, for want of room.

That Mr. Mendham faithfully copied this last peculiarity is shown by his own singular misconception of the word, which he has taken to be complete, and on p. 130. writes of "*Brasichellen*, or *Guanzellus*;" a mistake into which he has been

led by Jugler, whom he is there reporting; Jugler, as quoted in the note, seeming to have been led into it by Zobelius.

The peculiarity which has thus led Mr. Mendham, and before him Zobelius and Jugler, into error, does not appear in Clement's title. It runs:

"Indicis Librorum Expurgandorum in Studiosorum gratiam confecti, Tomus Primus. In quo Quinquaginta Auctorum Libri præ cæteris desiderati emendantur. Per Fr. Jo. Mariam Brasichellen. Sacri Palatii Apostolici Magistrum in unum corpus redactus, et publicæ commoditati æditus. Romæ, ex Typographia R. Cam. Apost. M.DC.VII. Superiorum Permissu."

Both the peculiarities pointed out in Mendham's copy are wanting in this; and a third difference is, that where Mendham, after "emendantur," has a comma, this has a full-stop. All these differences are corrections, and therefore more likely to be found in a reprint, than the reverse.

My copy agrees with Mendham in the two peculiarities first remarked; but with Clement in the last. It has, beside, another peculiarity which neither has retained, but resembling those of Mendham's copy. After the word "auctorum" there is a full-stop, breaking the grammatical construction just as that after "confecti" does.

These circumstances lead me to think my copy one of the genuine edition, and to suppose that Mendham's was of the same; in which case, Clement must have either carelessly given the title of the counterfeit, while he had the genuine at hand (as he says); or, still more carelessly, miscopied the genuine; or deceived himself with the belief that he had the genuine, while he had only a counterfeit.

It is singular that there is room for a similar doubt about the Bergomi edition of this work. Of that, too, I have what purports to be a copy; but am led by Clement's description of the Altorff edition to have misgivings that it may have been made as studiously a counterfeit of the Bergomi edition, as its predecessor of Ratisbon had been of that of Rome. In all the particulars of which Clement says, "Ceux qui auront l'édition de Bergame, pourront juger sur ce détail, si la copie d'Altorff la représente exactement ou non," my copy *does* agree with his description; and it may be that some of the Altorff copies bear a false title, with Bergomi as the imprint.

The genuineness of this book is of no ordinary interest. It is one of the most damaging witnesses against Rome, to convict her of conscious fraud. How much its evidence is dreaded, is proved by the industrious suppression that has made it of so great rarity.

May I not hope, therefore, that some of your readers who have access to the Bodleian will inform me, through your columns—

1. Whether any copy there, purporting to be of the Roman edition, can be identified as having been in the library before 1723?

2. Whether the title of such copy (if there be any) agree with Mr. Mendham's, or Clement's, or mine?

3. Whether there is in that library (or elsewhere in England) an undoubted copy of the Bergomi edition?

A copy of the titles of the Ratisbon and Altorff editions would also be desirable; and (if they could be identified) any distinguishing note of the Ratisbon counterfeit, *e.g.* the signature marks of its preliminary sheet. U. U.

Baltimore, U. S. A.

Minor Queries.

313. "*The Don*," *a Poem.*—This is an old work illustrative of the local antiquities, ancient families, castles, &c., on the banks of the Don, in Aberdeenshire. It is said to have been written during the usurpation of Oliver Cromwell by a Mr. Forbes of Brux, in the immediate neighbourhood. One of the ablest of our local antiquaries states, that he has never been able to satisfy himself of the existence of any edition of that poem earlier than that of the quarto one of 1742, which seems to have been reprinted from an edition of the year 1655; but is so thoroughly redolent of the spirit of a later age, that it is not possible to believe it to have been written in the seventeenth century. All subsequent editions (and they have been numerous) have reference to an edition of 1655. In 1655, it is said to have been originally written by a Mr. Forbes of Brux, as before stated, and published the same year, with a few historical notes, and reprinted in 1674; and again in 1742, with little or no alteration, and continued in that state until 1796; when Mr. Charles Dawson, schoolmaster of Kemnay, added a few more notes, and offered it to the public as his own composition in a small 12mo. pamphlet!!! price 4*d.*; which met with such encouragement, that a second edition appeared in 1798, with more copious notes, price 6*d.* An enlarged edition in 8vo. was published in Edinburgh in 1814. In 1819, Mr. Peter Buchan of Peterhead, the editor of *Scottish Ballads*, *Gleanings of Scarce Old Ballads*, &c. &c., published an edition, price 6*d.*, which sold well; and in 1849, another edition was printed at the Hattonian Press, Fintray, Aberdeenshire, by John Cumming. I should be glad to hear if any of your correspondents have seen an edition of 1655 or 1674? Stonehaven.

314. *John Lord Frescheville.*—It is stated in the printed notices of this individual, with whom expired, in 1682, the barony of Frescheville of Staveley, co. Derb., that he was engaged, on the side of the king, at the battle of Edge Hill. I have

no reason to doubt the truth of the statement: but I should like to know whether his name occurs in any of the contemporary accounts of the fight at that place, or rather Keynton; or whether he is anywhere mentioned in the royal musters. I think a correspondent of the "NOTES AND QUERIES" indicated an acquaintance with some local information relative to this affair, and the persons engaged in it. D.

315. *Meaning of "Pallant."*—While staying in the neighbourhood of a small country town in the south of England, I was requested to drive a friend to call on an acquaintance who lived in *The Pallant* in the said town. The word being an uncommon one, we naturally conversed on its probable derivation and meaning, but without arriving at a satisfactory conclusion. I have since seen it used in a number of Dickens' *Household Words*, where the scene of a ghost story is laid in an old house, or street (I forget which), called *The Pallant*. What is its true signification?

A DEVONIAN.

316. *Rectitudines Singularum Personarum*,—This interesting Anglo-Saxon document is necessarily well known to many of your readers. Will they favour me with a Note, stating what they consider to be its date? In the mean time, I will say that it is not improbable that the date may be referrible to *temp.* Ethelredi II. The service of *Sæweard* is insisted upon, and it is fair to suppose that such would not have been the case if the *textus* had been written at a period anterior to those times, when the coast was wasted by the piratical incursions of the Northmen. In the title "thegnes riht" it is mentioned in priority to "heafod weard" and "fyrdweard." It is again mentioned in the title "cotsetlan riht." This document was doubtless written by a priest, and probably by a secular one, for some of its concluding words show a habit, or at least a possibility, of migration on the part of the writer, viz.:

"Be thære theode theawe, the we thænne onwuniath."

The Latin translation, which accompanies the original, is of a date manifestly later than the Norman Conquest. The phraseology which it exhibits, and the gross mistakes which it contains, are sufficient evidence of the fact.

In the title "be thaw the beon bewitath," the words "self lædan" are translated "ipse minare." Sometimes the translator does not understand his original: in the first title he converts "bocriht" into "testamenti rectitudo;" and of the words "sceorp to frithscipe," he leaves the first word as he finds it. H. C. C.

317. *Sir Henry Tichborne's Journal.* — I should be obliged to any of your numerous correspondents or readers for any information given respecting a diurnal written by Sir Henry Tichborne, third baronet of Tichborne, co. Hants, of his *Travells into France, Italy, Loretto, Rome, and other places, in the years* 1675, 1676, *and* 1678.

Is the original in existence, or where might this MS. be found? Has any of your readers seen or heard of it?

I may here remark it is not in the possession of the family, neither have they yet been able to trace it. THE WHITE ROSE.

Winchester.

318. *Round Towers at Bhaugulpore.* — Lord Valentia (*Travels to India, &c.*) gives views of these towers, and the following description of them: —

"They much resemble those buildings in Ireland, which have hitherto puzzled the antiquaries of the sister kingdoms, excepting that they are more ornamented. It is singular that there is no tradition concerning them, nor are they held in any respect by the Hindoos of this country. The Rajah of Jyenagur considers them as holy, and has erected a small building to shelter the great number of his subjects, who annually come to worship here."

This is but a meagre account of them; and if any of your readers can give further information respecting them, and especially on the religion of those who go to worship at them, they will confer a great favour on your querist. Bhaugulpore seems to be about half-way between Calcutta and Patna, at some distance off the great road; and Jyenagur must be some 800 miles distant. The dominant race in the latter are Rajpoots, but there appear to be inferior races; which are the worshippers? What is the meaning of Bhaugulpore? has it any relation to Baal? Jeypoor is another name for Jyenagur. DE CAMERA.

319. *Johannes Trithemius.*—In my possession is a book entitled *Liber de Scriptoribus Ecclesiasticis*, by the above author; the date of its publication 1494. Can any one inform me who Trithemius was, and whether the book, in point of accuracy, is to be relied on? A. W. H.

320. *Races in which Children are named after the Mothers.* — Will some correspondent favour me with a list of the races in which the children are named, or take their titles, or inherit property after their mothers, and not after their fathers; and where descent in any form is reckoned on the mother's side? I have a list of some, but I fear a very imperfect one; and all additions to it, with a memorandum of the authority on which the statement is made, will be very valuable to me. I wish the instances to be fetched as well from ancient as from modern nations. THEOPHYLACT.

321. *Foreign Ambassadors, Ministers, Envoys, and Residents from Foreign Courts.*—Will any of your readers inform me where there may be found

the best, or any list of personages filling these diplomatic posts, between the 1st of King Henry VIII. and the end of the reign of King James II.?

S. E. G.

322. *Critolaus and the Horatii and Curiatii.*—Has any writer on early Roman history noticed the extraordinary similarity, even in the minutest particulars, of the combat between the Horatii and Curiatii, followed by the murder of a sister of the former by her brother, for mourning for one of the opposite party, to whom she was betrothed, to the similar circumstances related of Critolaus the Tegean? The chances of two such transactions resembling each other so closely appear so very small, that there can be no doubt of one story being a copy of the other: but which was the original? I have no doubt the Roman historians adopted this tale from the Greeks, to diversify the barren pages of their early history. At all events, such a person as Critolaus undoubtedly existed, which is more than can be averred of the Roman hero. (See *Encyc. Brit.*, art. "Critolaus.")

J. S. Warden.

Balica.

323. *Cabal.*—I should like to know the earliest use of this word as signifying "a secret council," and, as a verb, "to plot or intrigue." Pepys applies it to the king's confidential advisers several years before the date (1672) when Burnet remarks that the word was composed of the initials of the five chief ministers; and Dryden uses the verb in the sense I have mentioned. Can any of your correspondents trace either verb or noun to an earlier period, or explain this application of it? The Hebrew verb *kibbal* signifies "to receive;" and the *Cabbala* was so called from its being "traditionary," not from its being "secret." A popular error on this point may, however, have given rise to the above-mentioned application of the word.

E. H. D. D.

324. "*Thus said the Ravens black.*"—In what modern poem or ballad do the following or similar lines occur?

——"thus said the ravens black,
We have been to Cordova, and we're just come back."

D. B. J.

325. *Symbols in Painting.*—In a painting of the Crucifixion by Guido (?) the following accessories are introduced, the meaning of which I cannot discover: the persons present are four, two of whom are evidently the Virgin and St. John; but the other two, who are both old men, are doubtful. On the ground, at the foot of the cross, is a skull and some bones; and at one side of the picture is a monster, somewhat like a gigantic toad, with his foot on a book; and at the other side lies a bell, with a twisted cord attached to it: the monster and the skull might be symbolical of sin and death, but what can the bell mean? It is a singular object for an artist to have introduced without some particular meaning; but the only instance I know of its use, is in the pictures of St. Anthony (in the fourth century), who is generally represented with a bell in his hand. Perhaps some of your correspondents may be able to explain its meaning in this painting. Can the hand-bell rung in Roman Catholic churches at the elevation of the host have any connexion with the subject in question? B. N. C.

Oxford.

326. *Latin Verse on Franklin.*—Can you inform me who wrote the line on Franklin:

"Eripuit cœlo fulmen, sceptrumque Tyrannis?"

Henry H. Breen.

St. Lucia.

327. *General Moyle.*—Who was General John Moyle, who died about 1738? He resided, if he did not die, in Bury St. Edmund's, Suffolk. Buriensis.

328. *Musical Compositions of Matthew Dubourg.*—I am induced, while preparing for the press a new edition of my *opusculum* on the *violin*, to seek your kind mediatorial aid in behalf of an object which some one or other of your correspondents, acquainted with Irish matters of the last century, may *possibly* enable me to attain. I am desirous of learning whether there be *extant* any of the musical compositions (especially the violin *solos* and *concertos*) of my progenitor, Matthew Dubourg, who held the post of director and composer to the king's band in Ireland, from 1728 until, I believe, his death in 1767.

As I do not know that any of these compositions (which appear to have been called forth by immediate occasions) were ever *printed*, my hope of now tracing them out is perhaps more lively than rational. If they have existed only in a manuscript state, it is but too possible that the barbarian gripe of the butterman may long ago have suppressed what vitality was in them. I cannot, however, relinquish the idea that a dusty oblivion, and not absolute destruction, may be the amount of what they have undergone; and that they *may* still exist in such condition as to be, at least, more susceptible of resuscitation than disinterred *mummies*. I have the honour to be, Sir, yours wistfully, G. Dubourg.

Brighton.

329. *Collodion, and its Application to Photography.*—May I ask for information as to the first discoverer of Collodion, and the origin or derivation of the name? I should also be glad to know by whom it was first applied to photogenic purposes.

A Photographer.

330. *Engraved Portrait.*—Will some of your correspondents who are conversant with the

history of engraved English heads, oblige me by naming the original of a copper-plate print in my possession, and also with the conclusion of the verses beneath, the lower part of the plate being mutilated. The verses, as far as I have them, run thus:

"Here you may see an honest face,
Arm'd against envy and disgrace;
Who lives respected still in spite
. . . . . ."

The addition of the names of the painter and engraver will increase the obligation.

HENRY CAMPKIN.

331. *Lines by Lord Chesterfield on Queen Caroline's supposed Refusal to forgive her Son when on her Death-bed.* — In Coxe's *Life of Sir Robert Walpole* (vol. i. p. 549.), we read, in the account of the death of Queen Caroline, as follows:

"The tongue of slander has even reproached her with maintaining her implacability to the hour of death, and refusing her pardon to the prince, who had humbly requested to receive her blessing. To this imputation Chesterfield alludes in a copy of verses circulated at the time:

'And unforgiving, unforgiven dies.'"

Can any of your readers refer me to the remainder of this copy of verses? PROEM.

Minor Queries Answered.

Kimmeroi, Cimbri, Cymry.—There appears to be a growing belief that the Gomeridæ of the Bible, the Kimmeroi of the Greeks, the Cimbri of the Romans, and the Cymry or Kymry of Wales, belong to the same family; the few words remaining of their language are to all appearance Kymraeg; and recently there was some likelihood of having more light thrown upon this subject. Kohl, the German traveller, visited the remnant of the Cimbri defeated by Marius, and was told that "*sette commune parlano Cimbro.*" Is the language of these Lombard Kimbri like that of the Kymry of Wales? M. Kohl states that a professor at Padua was about to publish the remains of their language; but I have not seen any subsequent notice respecting them. The inquiry is highly interesting, and will I trust be taken up by some persons who may be in a position to obtain further information; and I hope soon to see a few specimens of their language in "NOTES AND QUERIES."

Ritson, in the notes to his work on the Celts, has these remarks on the language of this Cimbric remnant:

"Their language, which was thought to be a corrupt German, was found upon closer inquiry to be very pure Danish. Signor Marco Pezzo has written a very learned dissertation on this subject." — Page 288.

What is the title of this work? I am very desirous to obtain further information on this subject, and invite attention to this people and their Kimbro speech. T. STEPHENS.

Merthyr Tydfil.

[The title of Pezzo's work is, *Dei Cimbri Veronesi, e Vicentini*, libri ii. Terza edizione. 8vo. Verona, 1763. This edition is in the British Museum.]

Dictionary of Musicians.—I have now before me *A Dictionary of Musicians*, &c., second edition, 2 vols. 8vo., Longman and others, 1827. I should be glad to know whether there is any more recent edition, or anybody engaged in preparing one; or whether there is any more recent and complete work of the kind. This one contains much information, but might be greatly improved by omissions, corrections, and additions.

AN AMATEUR.

[*The Biographical Dictionary of Musicians* noticed by our correspondent is very incorrect in its details. There is another work of the same kind in preparation, but is not expected to be published for some months. The latest works on the subject are the German *Lexicon der Tonkunst* in several 8vo. volumes, and that by M. Fetis, which appeared about four years since at Brussels, and pronounced both comprehensive and correct.]

City of London Charter. — What was the cause of the City charter being forfeited in the year 1683?

In a trial, *The King* v. *The City of London*, judgment was given against the City, whereby the charter was forfeited. S. E. G.

[An information brought against the Mayor and citizens of London was "for usurping of divers franchises and liberties within the said city, and for assuming to themselves an unlawful power to levy several great sums of money, as well upon the said citizens of London as strangers; and in particular upon those which come to the markets of the said city, by colour of the laws and ordinances in their Common Council by them in fact ordained and established, without any other right or authority." The circumstance which gave occasion for this *quo warranto* to be brought against the City charter, was a petition the Court of Aldermen and City made to the King, upon his prorogation of Parliament, when they were going to try several noblemen concerned in the Popish plot; but especially for their printing and publishing the petition, which was considered seditious. For particulars relating to this celebrated trial, we must refer our correspondent to the following tracts:—*The Case of the Charter of London Stated*, fol. 1683. This is an ingenious treatise against the charter. *A Defence of the Charter and Municipal Rights of the City of London*, by Thomas Hunt, 4to.; *The Lawyer Outlawed; or a Brief Answer to Mr. Hunt's Defence of the Charter*, 4to. 1683; *The Forfeitures of London's Charter, or an Impartial Account of the several Seisures of the City Charter*, 4to. 1682; *Reflections on the City Charter, and Writ of Quo Warranto*, 4to. 1682; *The City of London's Plea to the Quo Warranto*, (an information) *brought against their Charter in Michaelmas Term*, 1681, fol. 1682. A

summary account of the whole proceedings will be found in Maitland's *History of London*, vol. i. pp. 473—484.]

St. Alkald. — Upon looking over a sheet of the Ordnance Map lately published, on which part of the parish of Giggleswick is laid down, I find that the patron saint, to whom the church is dedicated, is St. Alkald. No calendar that I have access to mentions any such saint. I shall be obliged by any of your correspondents giving me some account of him, or referring me to any book where I may read his history. F. W. J.

[In *The Calendar of the Anglican Church Illustrated*, published by Parker of Oxford, p. 181., our querist will find

"*S. Alkald* or *Alkilda* was commemorated March 28. The church of Giggleswick, Yorkshire, is named in honour of this saint, and the Collegiate Church of Middleham in the same county in the joint names of SS. Mary and Alkald."]

Replies.

PLAIDS AND TARTANS.

(Vol. iv., p. 107.)

I am not going to enter into the controversy respecting the antiquity of the *Highland* kilt and tartans, nor when and where they were invented. But in reference to these questions, I beg leave to cite a passage, which may be found in the second book of the *History* of Tacitus, in which is designated a garb having a very distinct analogy to the *trews* and tartans of the Highland chiefs.

In lib. ii. sec. xx. the return of Cæcina from Germany into Italy is thus described:—

"At Cæcina, velut relictâ post Alpes sævitiâ ac licentiâ, modesto agmine per Italiam incessit. Ornatum ipsius, municipia et coloniæ in superbiam trahebant, quòd *versicolore sagulo, braccas* tegmen barbarum, indutus, togatos adloqueretur."

Cæcina and Valens had been the Imperial "Legati" in Upper Germany, and the former is thus described in lib. i. sec. liii.:—

"At in superiore Germaniâ, Cæcina decorâ juventâ, corpore ingens, animi immodicus, scito sermone, erecto incessu studia militum inlexerat."

So it seems that this handsome Roman, "great in stature," and "graceful in youth," thought (like many of our modern fine gentlemen when they get among the hills) the partycoloured plaid and barbarian clothing so extremely becoming, that he was determined to set the fashion of wearing it in Italy, and actually was intrepid enough to appear like a male Bloomer before the astonished eyes of the "Togati," and to answer the addresses of the "Municipia" and "Coloniæ" clad in this outlandish costume.

I leave to more learned antiquaries the task of tracing this Celtic habit, "in superiore Germaniâ," into the Scottish Highlands. For myself, I have little doubt that from the earliest division of the community into septs or clans, the chiefs assumed the pattern of this "tegmen versicolor" which best pleased them, and in course of time the pattern distinguished the wearers as belonging to such and such chiefs. As to the kilt, in all probability it was the apology for nudity.

The chiefs wore the trews, the humbler vassals or serfs either wore no nether garments at all, or covered their loins with a scanty apron, which, gradually comprising more ample folds, has been modernised into the kilt.

But I beg leave to put forward these speculations with all possible modesty, feeling quite inadequate to discuss such momentous matters from being only A BORDERER.

RELIGIOUS STATISTICS.

(Vol. iv., p. 382.)

I have a memorandum (not dated) which states that M. Pradt, in his work on *Ancient and Modern Jesuitism*, gives curious calculations on the religious statistics of the world. The terrestrial globe, he estimates, contains 670,000,000 inhabitants, who are thus divided:—

Catholics - - -	120,000,000
Protestants and their dependants	40,000,000
Of the Greek Church -	36,000,000
Jews - - - -	4,000,000
Mahomedans - - -	70,000,000
Idolators - - -	400,000,000

Of these, China alone, according to the most probable accounts, contains 300,000,000.

An elaborate, valuable, and now, I believe, a scarce work, entitled *The Consumption of Public Wealth by the Clergy of every Christian Nation*, &c. (published by Effingham Wilson in 1822), among details, founded on authorities of repute, and which are named, gives for each nation, "France," "Scotland" (its Kirk), "Spain," "Portuguese Church," "Hungarian Churches," "Clergy in Italy," "Clergy in Austria," "Clergy in Prussia," "Clergy in Russia," "England and Wales," "Established Church Property Ireland," &c. &c., the particulars required by Q. E. D. For instance, under the heading "Hungarian Churches," we are preliminarily told that—

"Hungary contains about 8,000,000 people of various religious persuasions, who live happily together ever since the days of that excellent Emperor Joseph II. He laboured resolutely and successfully, in spite of the bigots of his own religion by whom he was surrounded, to root out the evils of religious discord from his dominions; and he left, as a glorious legacy to his people, for which his memory will be ever dear, the blessings of concord and harmony between his subjects of all denominations."

It is then narrated that there are (in Hungary):

"Catholics, Latin and Greek	4,750,000
Greek Church	1,150,000
Calvinists	1,050,000
Lutherans	650,000
Unitarian Christians	46,000
Various small Christian Sects, and persons of the Jewish faith	200,000."

But this work contains no summary of the total amounts of its own enumerations.

A HERMIT AT HAMPSTEAD.

ROYAL LIBRARY.

(Vol. iii., p. 427.; Vol. iv., pp. 69. 154.)

Your correspondent J. H. M. remarks (Vol. iv., p. 69.): "In justice to King George IV., the letter which he addressed to the late Earl of Liverpool, on presenting the books to his own subjects, should be printed in your columns." Heartily concurring in this opinion, I have much pleasure in supplying your readers with a transcript of the same. I copied it some years back from the original, then in the possession of a noble friend:

"Dear Lord Liverpool,—The king, my late revered and excellent father, having formed, during a long period of years, a most valuable and extensive library, consisting of about one hundred and twenty thousand volumes, I have resolved to present this collection to the British nation. Whilst I have the satisfaction by this means of advancing the literature of my country, I also feel that I am paying a just tribute to the memory of a parent, whose life was adorned with every public and private virtue. I desire to add, that I have great pleasure, my lord, in making this communication through you. Believe me, with great regard, your sincere friend, G. R.

"Pavilion, Brighton, 15th of January, 1823."

EDWARD F. RIMBAULT.

Your correspondent C. says, "the whole story of the projected sale to Russia is absolutely unfounded." He seems to consider that, because the Princess Lieven never heard a syllable about the matter, the whole story was unfounded—that is, that when a part of a story is untrue the whole must be untrue. What is really the truth I do not positively *know;* but I will give you the story, as I heard it at the time, from one who had good means of information. George IV. disliked the expense of keeping up the Royal Library; he was also occasionally out of temper at the claims made or insinuated by some members of the family, that as the library had not been bequeathed, they had all an equal property in it. To ged rid of the expense and the claims he resolved to dispose of it, and said something about this wish at his own dinner-table. This was, perhaps, in the presence of the Russian ambassador, or some distinguished Russian, or at least came to his ears; and he spoke to Lord Liverpool upon the subject, expressing a desire to purchase. Lord L. immediately waited upon the king, and remonstrated in the strongest terms against allowing such a library collected by a king of England to be sent out of the country; and went so far as to say that he would resign his office if the measure was persisted in. The king then resolved to relieve himself from all annoyance about the matter by presenting it to the nation. Such I believe to be the outline of the truth: the minute details I did not "make a Note" of at the time, and will not trust my memory to relate them. GRIFFIN.

DAMASKED LINEN.

(Vol. ii., p. 199.; Vol. iii., pp. 13. 229.)

In the subjoined account of some old patterns, I have, for the sake of brevity, enclosed in brackets the descriptions of the several objects represented, beginning with the highest and most distant. The words enclosed within inverted commas are the inscriptions.

No. I.

[Two horsemen, with steel-caps, riding away at speed.]

[Crown.]

"PVRSV'D BY MEN. PRESERV'D BY GOD."

[Crown.] [Crown.]

[Oak branches surrounding a head surmounted with a low-crowned hat and flowing wig.]

I may mention that this bears the mark of an ancestor of its present possessor, who was about forty years of age at the time of the Restoration, and died in 1707.

No. II.

"SISTE SOL IN GIBEON ET LVNA IN VALLE IAALON."

[Sun] "RIS" [Moon] "SEL."

[Fortified town.]

[Mortars throwing shells into the town.]

[Tents and cannon.]

[Trophy] "EGENIVS." [Trophy.]

[Equestrian figure holding a baton.]

Can any of your readers be so good as to explain the allusion of the above ungainly and somewhat profane compliment to Prince Eugene?

No. III.

"STAD ANT WERPEN."

[City gate.]

[Water with ships.]

"DER HERTZOG VON MARLBORVK."

[Equestrian figure in the proper costume, holding a baton.]

The above probably commemorates the surren-

der of Antwerp to the allied armies soon after the battle of Ramillies, May 27, 1706.

No. IV.

"CAROLVS KÖNIG IN SPANIGEN."

[Equestrian figure.]

[Trophy of arms and banners.]

"MADRIED."

[City and gates.]

[Batteries with cannon planted.]

I presume this must refer to the short-lived triumph of Charles (afterwards Emperor of Germany), who was crowned King of Spain at Vienna in 1703, and entered Madrid in 1706.

No. V.

[City.]

[River with boats.]

[Cannon and mortars.]

[Tents and halberdiers, and arms strewn about on the ground.]

"KÖNIG GEORGE."

[Crown. Harp.] [Crown. Harp.]

[Equestrian figure holding a sceptre.]

Will some one be so kind as to explain the meaning of this design?

I may mention that there is little doubt that this cloth, as well as the others, belonged to the son of the gentleman before mentioned, and that it is very unlikely that it ever belonged to the royal household. This may perhaps affect the inference of your correspondent H. W. D. from the inscription "Der König Georg II." (Vol. iii., p. 229.).

No. VI.

[A group of figures: — On the right an eastern monarch standing, and in an attitude of command towards a female figure on the left, who is stooping down to put something into the gaping mouth of a dragon, while with her left hand she points towards the king. Behind the woman are three men turning towards the king in attitudes of entreaty.]

"BABYLON."

[A man and woman kneeling down, with hands raised as in supplication or astonishment.]

"DANIEL, XIIII."

[A tree with two birds in it. In front of the tree an angel flying downwards; and underneath, a man in the same attitude, holding a vessel shaped like a pitch-kettle in the left hand, and what appears to be a small loaf or cake in the right.]

All the above figures are in oriental costume. The date of this cloth *cannot* be later than about 1720. In each case the pattern is repeated in rows; the alternate rows being reversed: so that on whichever side the cloth is turned, half of the patterns have the inscriptions legible. W. S. T.

VERMIN, PAYMENTS FOR DESTRUCTION OF.

(Vol. iv., pp. 208. 389.)

The authority by which churchwardens paid for the destruction of vermin, is by acts of parliament (8 Eliz. cap. 15. and 14 Eliz. cap. 11.), but *not* AS *churchwardens*; and the payment for vermin out of the *church-rate* is illegal: but they are *ex officio* appointed by the statutes quoted, "with six other parishioners," as shown by FRANCISCUS, Vol. iv., p. 389.

There can be no doubt, that in course of time this assessment got into desuetude; that churchwardens, being the "distributors," they charged it on the *church-rate* by way of simplifying the machinery. This, and other duties of churchwardens and other parish officers, many of which have become obsolete, may be seen in Lambard's *Eirenarcha, or Office of the Justice of the Peace*, first published in 1581, which passed through many editions from that date to 1637. The work is commended by Blackstone as deserving the perusal of students.

With regard to the old names of vermin, *Glead* and *Ringteal* are described by Osbaldiston, in his *Dictionary of Recreation*, as a sort of kite; the latter with whitish feathers about the tail. *Greas'-head* and *Baggar* he does not notice. May they not be provincialisms? H. T. ELLACOMBE.

Clyst St. George.

In further illustration of this Query, and of J. EASTWOOD's reply (p. 389.), may be quoted:—

"That the distributers of the provision for the destruction of noysome foule and vermine being chosen, and having money [as before shown by me, Vol. iv., p. 389.], shall give and pay the same money so to them delivered, to every person that shall bring to them any heades of old crowes, choughes, pies, or rookes, taken within the several parishes, for the heads of every three of them a peny; and for the heades of every sixe young crowes, choughes, pyes, or rookes, taken, as is aforesaid, a peny; and for every sixe egges of any of them unbroken, a peny; and likewise for every twelve stares heades, a peny. All which said heads and egges, the said distributers in some convenient place shall keep, and shall every moneth at the least bring foorth the same before the said churchwardens and taxors, or three of them, and then and there to them shall make a true account in writing, what money they have laid forth and paid for such heads and egges, and for the heads of such other raveinous birds and vermine, as are hereafter mentioned, that is to say:

"For everie head of merton, haukes, fursekite, moldkite, bussard, scag, carmerant, or ringtaile . . . . . ii^{d}
For every two egges of them . . . . . i^{d}
For every iron or ospraies heads . . . . iiii^{d}
For the head of every woodwall, pie, jay, raven, or kite . . . . . i^{d}
For the head of every bird which is called the kingsfisher . . . . . i^{d}

For the head of every bulfinsh, or other birde that devoureth the blouth of fruit . . id
For the heads of every foxe or gray . . xiid
For the head of every fichewe, polcat, wesell, stote, faire, badger, or wildecat . . . id
For the heads of every otter or hedghog . . iid
For the heads of every three rats or twelve mice id
For the heads of every moldwarpe or want, an halfe-penie.

"All which sayd heads and egges shall be foorthwith, after such account made in the presence of the sayd churchwardens and taxors, or of three of them, burned, consumed, or cut in sunder." — Vid. 8 Eliz. c. 15.; 14 Eliz. c. 11.; and 39 Eliz. c. 18.

FRANCISCUS.

WAS RALEIGH IN VIRGINIA?

(Vol. iv., pp. 190. 241.)

Raleigh never visited Virginia. The numerous expeditions thither, set on foot by him, and in which he had so large a concern as to cause them to be called *his* voyages, no doubt gave rise to the popular error.

We first find Raleigh's name, in connexion with discovery in North America, in 1579. In that year Sir Humphrey Gilbert, his stepbrother, prevailed upon him to join in a projected voyage. The accounts of this voyage are very scanty: all, I believe, that is known on the subject is to be found in Hakluyt, vol. iii. p. 146., in the following words:

"Others failed of their promises contracted, and the greater number were dispersed, leaving the Generall with few of his assured friends, with whom he adventured to sea; where having tasted of no lesse misfortune, he was shortly driven to retire home with the losse of a tall ship, and (more to his grief) of a valiant gentleman, Miles Morgan."

It will be observed that Raleigh's name is not mentioned, the "Generall" being Gilbert. It appears, however, to be generally assumed by his biographers that he did accompany this expedition in person. It may, at all events, be predicated with tolerable certainty, that Raleigh was not amongst those who deserted Sir Humphrey. Tytler adds the following particulars, in his *Life of Raleigh* (Edinburgh, 1833), p. 27., on the authority of Oldys's *Life of Raleigh*, pp. 28, 29.:

"On its homeward passage the small squadron of Gilbert was dispersed and disabled by a Spanish fleet, and many of the company were slain; but, perhaps owing to the disastrous issue of the fight, it has been slightly noticed by the English historians."

Schomburgk adds, in the Introduction to his reprint of Raleigh's *Guiana*, published for the Hakluyt Society in 1848, also on the authority of Oldys, that during the engagement "Raleigh was exposed to great danger."

We may therefore assume that he did sail with Gilbert on this occasion. There is no appearance, however, of the expedition having reached America at all; and most certainly Virginia was not then visited.

The next voyage undertaken by Gilbert was in 1583. Raleigh took a great interest in this expedition, and fitted out a barque of two hundred tons, which bore his name; and although the "most puissant" vessel in the fleet, it only ranked as "Vice-admirall." The "Delight, *alias* the George, of burthen 120 tunnes, was Admirall, in which went the Generall." They "began their voyage upon Tuesday, the eleventh day of June, in the yere of our Lord 1583;" but "about midnight" of the 13th June, "the Vice-admirall forsooke us, notwithstanding that we had the winde east, faire, and good. But it was after credibly reported that they were infected with a contagious sickness, and arrived greatly distressed at Plimmouth. . . . Sure I am no cost was spared by their owner, Master Raleigh, in setting them forth." So writes worthy Master Hayes, who commanded the Golden Hinde, the "Rear-admirall" of the expedition. It may be easily believed that Raleigh was not on board of the vessel which belonged to him. Sir H. Gilbert, who was ignorant of the cause of desertion, wrote thus to Sir George Peckham, after his arrival in Newfoundland: — "On the 13th the bark Raleigh ran from me, in fair and clear weather, having a large wind. I pray you solicit my brother Raleigh to make them an example to all knaves." The subsequent history of this disastrous expedition need not be dwelt upon. Gilbert reached Newfoundland, but was lost in returning on board the Squirrel of ten tons!

On the 25th March, 1584, Raleigh obtained letters patent from Queen Elizabeth authorising him to establish a colony in North America, south of Newfoundland. "The first voyage made" under this patent "to the coasts of America" was "with two barks, wherein were Captains M. Philip Amadas, and M. Arthur Barlowe, who *discovered* part of the countrey now called Virginia, anno 1584:" the account of which voyage is stated to have been "written by one of the said Captaines, and *sent* to Sir Walter Raleigh, knight, at whose charge and direction the said voyage was set forth."— *Hak.* vol. iii. p. 246.

The next voyage is called (p. 251.) "The voyage made by Sir Richard Grenvill *for* Sir Walter Raleigh to Virginia, in the yeere 1585." Sir Richard left a colony under the government of Master Ralph Lane. A list of all the colonists, to the number of 107, "as well gentlemen as others, that remained one whole yeere in Virginia," is given in Hakluyt, at p. 254. The first name is Master Philip Amadas, Admirall of the countrey;" the second is "Master Hariot." On the 10th June of next year the colony was visited by Sir Francis Drake, with no less than twenty-three

sail of vessels, "in his prosperous returne from the sacking of Saint Domingo." Sir Francis gave the colonists, who had suffered severely from "scarsity," the means of returning to England, which they did, leaving Virginia on the 18th of June, and arriving at Portsmouth on the 28th of July, 1586. Governor Lane was greatly blamed for his precipitate desertion of the colony. Hariot wrote a description of the country, which occupies fifteen folio pages of Hakluyt. Hallam (in the passage quoted by MR. BREEN) is correct in describing Hariot as the companion of Raleigh; for that he was, and very much esteemed by him: but he is wrong in making it appear that they were together in Virginia.

In the meantime Raleigh at home was far from being forgetful of his colonists, although they seemed so little inclined to depend upon him. He got ready no less than four vessels: various delays, however, occurred to retard their sailing; and Raleigh at last getting anxious started off one of them as a "bark of aviso," or despatch boat, as it is called in one of the old accounts. It arrived at the site of the colony "immediately after the departing of our English colony out of this paradise of the world;" and "after some time spent in seeking our colony up in the countrey, and not [of course] finding them, it returned with all the aforesaid provision into England." Thus Hakluyt, page 265., who also states that it was "sent and set forth at the charges of Sir Walter Raleigh and his direction;" expressions surely inconsistent with any supposition that he was on board of this bark of aviso; and yet it would appear, from the Introduction of Sir Robert Schomburgk, already referred to, that *this* was the identical occasion on which Raleigh was erroneously supposed to have visited Virginia. As what Sir Robert says is very important, and bears very directly on the question, I quote his words:

"It has been asserted by Theobald and others, that Sir Walter Raleigh himself accompanied this vessel, which he sent for the relief of the young colony; such may have been his intention, as Captain Smith states in the first book of his *General History of Virginia*; but we have so many proofs that Sir Walter did not leave England in that year, that we are surprised that such an erroneous statement has found credence up to the present day."

This is a strong opinion of Sir Robert, and if borne out by evidence, would be conclusive; but, in the first place, his reference to Smith's *Virginia* is incorrect; and besides, Smith, for anything he relates prior to 1606, is only secondary evidence. His book was published in 1624, and is reprinted in Pinkerton's *Voyages* (1812). On reference to it there I can find no such *intention* attributed to Raleigh; and in fact Smith's account is manifestly taken from Hakluyt (1599), who, it is well known, had his information on these voyages chiefly from Raleigh himself.* In the second place, it would have been well if Sir Robert had mentioned some distinct proof that Raleigh was in England on some one day that the vessel was absent, rather than generally stating that he did not leave England during 1586. Unfortunately, there is a want of precision as to the exact dates when the vessel left and returned to England: enough is said, however, to fix upon the two months *at least* from the 20th of May to the 20th of July as being embraced in the period during which she was on her voyage. In Hakluyt it is stated that she did not sail until "after Easter:" in 1586 Easter Sunday was, by my calculation, on the 3rd April. The 20th of May is therefore a liberal meaning to attach to the expression "after Easter." She arrived in Virginia "immediately after" Drake sailed, on the 18th of June. Say then that she even arrived on the 19th June; only spent one day in searching for the colony; and took thirty days to go home; this would bring us to the 20th July. It will be noticed that I narrow the time as much as possible, to strengthen the evidence that would be gained by proving an *alibi* for Sir Walter. If it can be shown that he was in England on any one day between the 20th May and the 20th July, the supposition that he went on this occasion to Virginia must be given up as untenable. I have therefore directed my inquiries to this point. In the sketch of the life of George Clifford, Earl of Cumberland, given in Lodge's *Portraits*, a work certainly not of indisputable authority, but tolerably correct notwithstanding, I find the following statement:

"His [Cumberland's] fleet consisted of three ships, and a pinnace, *the latter commanded by Sir Walter Raleigh*. . . . It sailed from Gravesend on the 26th of June, 1586; but was repeatedly driven back by contrary winds, and could not finally leave England till the end of August."

Now, if this were quite correct, it would be conclusive, that if Sir Walter Raleigh sailed from Gravesend on the 26th June, he could not have started from Virginia to return to England on the 20th of the same month. I thought it well, however, to verify this statement of Mr. Lodge, and had recourse to my old friend Hakluyt as usual. I there found (vol. iii. pp. 769. et seq.) that on starting from Gravesend, there were only two vessels called respectively the Red Dragon and the Clifford; these vessels arrived at Plymouth on the 24th of July, and were there detained by westerly winds until the 17th of August, when they —

* What Smith really says is, speaking generally of *all* the voyages, that Raleigh's occasions and employments were such that he could not go himself; but he says nothing about his intentions specially as to this particular voyage.

"Then departed with another ship, also for our Rear-admirall, called the Roe, whereof W. Hawes was Captaine; and a fine pinnesse also, called the Dorothie, *which was Sir Walter Raleigh's.*"

It therefore follows, that the pinnace might have joined them immediately before the 17th of August, a date too late for our purpose. Nay more, the only authority for Mr. Lodge's statement, that the vessel was commanded by Sir Walter, rests upon the words which I have put in Italics; his name is not mentioned in the subsequent account of the expedition, although, on the 7th of February, 1587, it was found necessary to hold a council of war, at which no less than eighteen officers assisted, all of whom, beginning with the admiral, are named. Raleigh's name does not occur; and is it conceivable that he, if present in the fleet, would have been absent on such an occasion? This therefore affords one additional instance in which Raleigh was presumed to be present merely because he fitted out a vessel. Being inconclusive as a positive piece of evidence on the main question, my chief reason for referring to it was to show how hastily some writers make assertions, and how probable it is that "Theobald and others" went upon similar grounds in their statement as to Raleigh's having visited Virginia. In justice to Mr. Lodge, I must mention that the error into which he fell with respect to Raleigh, in his sketch of the life of the Earl of Cumberland, is not repeated in his biography of Raleigh, in which it may be supposed he was more careful. Raleigh's having concerned himself sometime in July or August in fitting out a vessel for Cumberland's expedition, undoubtedly forms part of that chain of evidence alluded to by Schomburgk, tending to prove his continued residence in England in 1586. I feel inclined, however, to search for positive evidence on the point. In the very valuable collection of letters entitled the *Leicester Correspondence*, published for the Camden Society in 1844, I find his name occurring several times. On the 29th of March, 1586, Raleigh writes "from the court" to the Earl of Leicester, at that time in the Low Countries: he states that he had moved the Queen to send Leicester some pioneers, and found her very willing; but that since, the matter had been stayed, he knew not for what cause. He then goes on to protest against certain rumours which had been afloat as to his having been acting a treacherous part with the Queen against the Earl. Leicester had been in some disgrace with her Majesty, and Raleigh in a postscript says:

"The Queen is in very good tearms with yow, and, thanks be to God, well pacified, and yow are agayne her 'sweet Robyn.'"

On the 1st of April the Queen herself writes to Leicester a letter, which will repay perusal. And on the same day, Walsingham, at the express instance of the Queen, signifies to Leicester that Rawley, "upon her honor," had done Leicester good offices; and that, during the time of her displeasure, he dealt as earnestly for him as any other of his friends. All this shows Raleigh in high favour and standing at the court; and it is most improbable that he could, at such a moment, absent himself no less than three months from it. These letters appear to have been unusually long in reaching Leicester; in the early part of April he complains of not getting letters from the Queen, and on the 27th a great many reached him all at once. On the 31st of May, Leicester writes to Walsingham, and speaks of Rawley's pioneers; saying that he had written to him saying that they were ready to come. This could not refer to Raleigh's letter of 29th of March, because in it he states that the matter had been stayed; it must refer to one of a later date, which does not appear, but which was written, in all probability, some time on in May; it could not have been in Leicester's possession on the 29th of May, because on that day he writes to Walsingham, and mentions the same subject; namely, his wish for a reinforcement of 1000 men, which led him to speak of Rawley's pioneers on the 31st. With regard to the time it took to communicate with Leicester, he was at the Hague on the 30th of July, and on that day he knew of Drake's arrival at Portsmouth, stated in Hakluyt's account of Drake's voyage to have taken place on the 28th; although it is true, Governor Lane, who came home in the fleet, says the 27th of the same month. This was very speedy communication; but the arrival of Drake, and the results of his enterprise, were looked for with the utmost anxiety by the English ministry; and, no doubt, their satisfaction on the subject was communicated to Leicester by a rapid express. On the 9th of July we find Walsingham writing to Leicester:

"And lastly, that yt shall in no sorte be fyt for her Majestye to take any resolutyon in the cause until Sir Francis Drake's returne, at lest untyll the successe of his vyage be seene; wheruppon, in verry trothe, dependethe the lyfe and death of the cause according to man's judgment."

In a letter from Burleigh to Leicester, dated 20th of June, 1586, occurs the following:

"In Irland all thynges are quiet, and a nombre of gentilmen of Somersett, Devon, Dorcet, Cheshyre, and Lancashyre, are making themselves to go to Monster, to plant two or three thousand people, mere English, there this year."

In a note to this, Mr. Bruce, the editor, states, that Stow records the names of the honourable and worshipful gentlemen who made the attempt to colonise Munster, and names, amongst others, Sir Walter Raleigh. It was on this occasion that

the poet Spenser got his grant of 3,028 acres in the county of Cork, which "is said to be dated June 27, 1586." So the Rev. Mr. Mitford, in his life of Spenser, prefixed to the Aldine edition of his poems (1839); and although he seems uncertain as to the date, there can be no doubt but that it is correct. Now I think that most people will agree with me in thinking that the whole of this, Raleigh's movements so far as they can be traced, his position at court, and the busy and stirring nature of the time, make it altogether improbable that Raleigh was absent in the month of June, 1586, on a voyage to Virginia. Hakluyt's not mentioning that he was in the vessel, would of itself be convincing to my mind, knowing the extent of his information on all subjects connected with Raleigh, and his minute and painstaking accuracy. Knowing, however, that *this* was the voyage in which Raleigh was stated to have visited Virginia, I have thought it worth while to search for more positive evidence. How far I have succeeded may be seen, but it is open to others to fix the fact of Raleigh's having been in England within the time I have limited. As a hint to go upon, I may mention that Babington's conspiracy was known to the English ministry on the 9th of July, although the conspirators were not apprehended until a month after; if Raleigh could be shown to have had any share in the discovery of the plot, his presence in England in the beginning of July, 1586, would be established beyond all doubt.

I have already been more than sufficiently tedious on the subject of the voyage of this little bark; what I have brought forward however bears more or less upon the question as to Raleigh having visited Virginia: I am clearly of opinion that on this occasion he did not. I cannot refrain, however, from adding a word or two of purely speculative coujecture. There is something rather suspicious in Drake visiting Virginia with the whole of his armament, and losing time in doing so, when the whole nation, from the queen downwards, was on the very tenter-hooks of anxiety for intelligence of him and of his success. The question arises, was it a rendezvous? and did the "bark of aviso" bear other and more important despatches than those addressed to Master Ralph Lane? Might not its arrival a day or two earlier have directed Drake to strike a blow at some defenceless but important part of the Spanish empire, deadly in proportion to its being unexpected? These are questions which I can in no wise answer, but they have arisen in my mind; and if it were so, we might be fain to believe, in spite of everything that I have been able to bring forward, that Raleigh was indeed on board his gallant little bark, but that, the mark not having been hit, the attempt was kept secret. It must not be forgotten that at that time, with the exception of this little colony, England had not a rood of land in the New World. However, I must remember that history ought not to deal in conjecture.

About fourteen or fifteen days after the departure of the bark, Grenvill made his appearance with the other three vessels. After making every search he returned home, leaving fifteen men on the Island of Roanoke. Subsequent expeditions found no traces of these men excepting the bones of one of them. No one has ever asserted that Raleigh was on board of this fleet.

Nothing daunted by these failures—

"In the yeere of our Lord 1587, Sir Walter Raleigh, intending to persevere in the planting of his countrey of Virginia, prepared a newe colonie of one hundred and fiftie men to be sent thither, under the charge of John White, whom hee appointed Governour, and also appointed unto him twelve assistants, unto whom he gave a charter, and incorporated them by the name of the Governour and Assistants of the Citie of Raleigh in Virginia."—*Hak.* vol. iii. p. 280.

This colony, owing to contentions with the natives and other causes, did not thrive; and in August of the same year White was, much against his wish, induced to return to England for assistance. He failed in his first attempt to go back with aid. In 1593 he gives, at Hakluyt's request, an account of a voyage he made thither in 1590, but which quite failed in its object. The men with whom he embarked showed a greater disposition towards buccaneering, than to assist him in his search for the unfortunate colonists. He found traces of their having gone to the Island of Croatan; but his associates would not prosecute the search, and poor White, with a sad heart, was obliged to leave them, if they even then survived, to their fate. From that day to this no intelligence has ever been got as to what became of them. This voyage was made, if not under Raleigh's auspices, at all events with his assistance. It has been supposed by some that this voyage of White in 1590 was the *last* attempt made by Raleigh to succour his colonists—he has even been reproached with it. This, however, was not the case. At p. 1653. vol. iv. of Purchas, a very brief account is given of a ship having been purchased by Raleigh and sent out under the command of—

"Samuell Mace (a sufficient marriner who had been twice before at Virginia), to fynd out those people which he had sent last thither by Captain White in 1587."

The ill success of the previous attempts to communicate with the colony seems to have been ascribed to the practice which prevailed in that day of engaging seamen for the voyage with a share in the profits; this Raleigh attempted to remedy by hiring "all the cumpanye for wages by the month." I quote from Strachey's *Virginia*, printed by the Hakluyt Society from an original MS., whose statement bears undoubted marks of

being the original from which Purchas took his account, and somewhat abridged it. In spite of Raleigh's precautions as to the hiring, the people behaved ill, and—

"They returned, and brought no comfort or new accesse of hope concerning the lives and safety of the unfortunate English people, for which only they were sett forth, and the charg of this employment was undertaken."

Here ends the history of Sir Walter Raleigh's connexion with Virginian discovery and colonisation. A new company was at the moment in contemplation, and it even despatched its first pioneer vessel in the same month of 1602 as Raleigh did. Raleigh may have had, to a certain extent, a selfish object in view. His patent of 1584 was conditional, as regarded its continuance, on his planting a colony within six years; and had he been able to have discovered any remains, however small, of the colony of '87, he could have prevented interlopers. The nature of his position also in England in March, 1602, may perhaps afford a clue to his designs. At that moment his royal mistress lay on the bed of sickness, dying by inches. The clouds were beginning to gather around Raleigh's head. His star, which had been in the ascendant for more than twenty years, was getting nigh its setting. Raleigh, a man of wisdom and foresight, as well as conduct and action, knew all this. He knew what he had to expect, and what he afterwards in fact experienced, from the new king, to whom all eyes were turned. Is it not most likely that he looked to Virginia as his haven of refuge, where, if he could maintain his patent rights, he might have set his enemies at defiance? Had this dream, if he entertained it, been realised, the twelve years' imprisonment and the bloody scaffold on which his head fell, might have been averted. This, however, was not to be;—the search, as already mentioned, was fruitless, and the new company went on; and, finally, under a fresh charter from James I., Virginia was again colonised in 1606, since which time its history and existence have been uninterrupted. On Raleigh's return from his last expedition to Guiana in 1618, only a few months before his murder, he touched at Newfoundland, being, as I verily believe, the only occasion on which he set his foot in North America.

It may cause your readers to smile, and perhaps be a surprise to some of them, when I conclude this long paper, written on the subject of Raleigh's connexion with Virginia, by asserting that he never had any connexion, direct or indirect, with it! All the colonies with which he had to do were planted in North Carolina and the islands thereto belonging. To have laid any stress upon this, or to have mentioned it earlier than now, would have amounted to nothing but a play upon names. The country called Virginia in Queen Elizabeth's reign, embraced not only the state now so called, but also Maryland and the Carolinas. Virginia Proper was in reality first planted by the company of 1606, who fixed their settlement on the Chesapeake. T. N.

Demerary, Oct. 1851.

Replies to Minor Queries.

Bunting's Irish Melodies.—On p. 167. of the third volume of "Notes and Queries," Mr. Stephens, of Stockholm, asks a question concerning the *Irish Airs* of this distinguished musician. As a member of the Royal Academy of Music in Stockholm, I feel more than ordinary pleasure in answering the Query of your esteemed correspondent.

Edward Bunting was born at Armagh in 1773. He claimed descent from Patrick Gruama O'Quin, who was killed in arms in July, 1642; and it was to this origin that Bunting attributed his musical talents, as well as certain strong Irish predilections, for which he was through life remarkable. His first collection of *Irish Airs* was published in 1796; his second in 1809; and his third, and last, in 1840. The first work contains sixty-six native Irish airs never before published. The second added seventy-five tunes to the original stock. This volume, like the first, afforded a copious fund of new melodies, of which the song-writers of the day eagerly and largely availed themselves. The third and final collection consists of upwards of 150 melodies; "Of these," the editor remarks in his Preface, "considerably more than 120 are now for the first time published, the remainder being sets much superior to those already known." Bunting did not live to carry out his plan of re-publishing his first two collections uniform with the third. He died December 21, 1843, aged seventy. A copious memoir of him, accompanied with a portrait, may be found in the *Dublin University Magazine*, No. XLI., January, 1847.

Edward F. Rimbault.

Colonies in England (Vol. iv., pp. 272. 370.).—In Vol. iv., p. 207. inquiry is made about the existence of colonies of Moors and others in different parts of England: I was not aware of there being any such as those he mentions; but as your correspondent wishes to know of any others which may still exist, I can inform him that colonies of Spaniards are known of in Mount's Bay and Torbay. The latter, from having intermingled with the surrounding population, have not now, I believe, much more than a traditionary Spanish descent; whilst the former, on the contrary, have kept aloof, and are easily distinguished from their marked Spanish features. This colony is planted at Mousehole; and, according to their account, they have been settled there upwards of three

centuries. Another account declares the original settlers to have formed part of the Spanish Armada; and that, after its defeat, they made a descent on this part of the Cornish coast, drove out or killed the former inhabitants, and have ever since remained unmolested, and in great measure distinct from the surrounding inhabitants. The nature of the country in which they settled has, no doubt, proved favourable to them in this respect, as the soil is barren and rocky, with thinly scattered villages inhabited by a hardy race of fishermen. H. L.

The settlement of a colony of Flemings in the lower part of Pembrokeshire, called Rhos and Castle Martin, in the time of Henry I., was one of the subjects discussed at the meeting of the Cambrian Archæological Association at Tenby in August last, where the subject was fully debated, and the fact seemed established. A full report of this discussion is contained in the October number of the *Cambrian Archæological Association*, published by Pickering, London. T. O. M.

"*History of Anglesey*," *&c.* (Vol. iv., p. 317.). —This publication is attributed to the Rev. J. Thomas in a note to page 230. of the *Cambrian Plutarch*, by the late J. Humphreys Parry. T. O. M.

The Lowey of Tunbridge (Vol. iv., p. 294.). — There still is, I believe, a district known by this name. In order to save the valuable space in "Notes and Queries," I will merely refer E.N.W. for information respecting it to the following works:

"A Perambulation of Kent; written in the yeere 1570 by William Lambarde of Lincolnes Inn, Gent. Imprinted at London by Edm. Bollisant, 1596."—Page 425.

This first I believe to be a somewhat scarce book.

"A Topographie or Survey of the County of Kent. By Richard Kilburne, London, 1659."—Pp. 276, 277.

"Tunbridge Wells and its Neighbourhood. By Paul Amsinck, Esq., London, 1810."—Pp. 97—99.

There are incidental notices of Tunbridge Lowey in Hasted's *History of Kent*. From the *Parliamentary Gazetteer* I extract the following (to which my attention has been directed by a friend):—

"Tunbridge Lowey, a division in the Lathe of Aylesford, County of Kent. Area, 20,660 acres; houses, 2,072; population in 1831, 12,233."

In 1841 the census returns for that district gave a population of 14,638.

There is also, I believe, another "Lowey," viz. that of Pevensey. R. Vincent.

Praed's Works (Vol. iv., p. 256.). — About five years since I saw in the travelling library of an American lady a very good edition of Praed's *Poems*, small 8vo. clear type, published (I believe) in the *States*. The owner promised to send me a fac-simile of the work, on her return to New York; but family bereavements and various painful circumstances have arisen to banish the recollection of such a promise. I have asked for the book in vain in London; but if your correspondent K. S. is very anxious to procure a copy, I would suggest an order for it, given through *Chapman in the Strand*, to whom Wiley and Putnam appear to have transferred the American literary agency. I should think the price would not exceed six or seven shillings. Yunaf.

[This collection was published by Griswold of New York in 1844. We saw a copy at Tupling's, No. 320. Strand, a few days since.]

John à Cumber (Vol. iv., p. 83.).—Some months ago Mr. J. P. Collier made some inquiries respecting John à Kent, the Princess Sidanen, and John à Cumber. Respecting the two latter I was enabled to furnish some information; and since that I have fallen upon the traces of John à Cumber. My inquiries have recently been directed to the scene of the Battle of Cattraeth or Siggeston (Kirby Sigston); and I have endeavoured, hitherto ineffectually, to find some good description of the scenery of the North Riding of Yorkshire, and of the great plain of Mowbray, which was probably the scene of the conflict described by Aneurin, and which, I believe, includes both Catterick and Sigston. It was in that country that I found John à Cumber, who is most probably the person described in the following extract:—

"Thirsk.—In the reign of Henry VII. an insurrection broke out here, in consequence of an obnoxious tax. This was a subsidy granted by the parliament to the king, to enable him to carry on the war in Brittany against the French. The Earl of Northumberland had signified at an assembly, that the king would not remit any part of the tax, though the northern people had besought it; when they, taking the earl to be the cause of the answer, fell upon, and slew him, together with several of his servants, at the instigation of one John à Chamber. They then placed themselves under a leader, Sir John Egremond, who, on being defeated by the Earl of Surrey, fled into Burgundy. John à Chamber and some others were taken, and executed at York."—*A Picturesque Tour in Yorkshire and Derbyshire*, by the late Edward Dayes, London, 1825, pp. 147–8.

Dayes gives no authorities *; but this may afford a clue to further discoveries. T. Stephens.

Merthyr, Nov. 21. 1851.

Punishment of Prince Edward of Carnarvon (Vol. iv., pp. 338. 409.). — Mr. W. S. Gibson will find further particulars of the offence and punishment of this prince in a paper by Mr.

[* Dayes' account of the above insurrection will be found in Kennett's *History of England*, vol. i. p. 595. —Ed.]

Blaauw on the recently discovered letters of Prince Edward, which is published in the second volume of the *Sussex Archæological Collections*. The offence appears to have been committed in May or June, 1305, and the minister was, as has been stated, Walter de Langton, Bishop of Lichfield and Coventry, the king's Treasurer, but in the letters called Bishop of Chester; a seeming discrepancy arising from the fact that the Bishops of Lichfield and Coventry were not unfrequently called Bishops of Chester at that period, which was two centuries before the present see of Chester was created. W. S. W.

Middle Temple.

It may be as well to add a note to your two communications from Mr. Joseph Burtt and R. S. V. P., that the *Bishop of Chester*, named by the former, is one and the same person with the *Bishop of Lichfield and Coventry*, named by the latter, as suggested by Mr. Foss; the two bishoprics being identical, and almost as often called by one title as by the other. P. P. C.

Joceline's Legacy (Vol. iv., pp. 367. 410.). — The *first* edition I believe to have been "*The Mother's Legacie to her Vnborne Childe*, by Elizabeth Iocelin, London. Printed by Iohn Hauiland, for William Barret, 1624." pp. 114. + title, approbation and epistle dedicatorie (40).

Henry Jocelyn, a younger son of Sir Thomas Jocelyn, who died 4 Eliz., married Anne, daughter and heir of Humphry Torrell, Esq., of Torrell's Hall, Essex, by whom he had Sir Thomas Jocelyn, Knt., and *other sons*; one of whom I suspect to have been the Tourell Jocelin, husband to Eliz. Jocelin, the authoress of this excellent little tract. P. B.

Bristol Tables (Vol. iv., p. 406.). — The four remarkable bronze tables, respecting which E. N. W. inquires, formerly stood under the piazza of the "Tolzey," or "Counter," in Bristol; the place where the merchants transacted business. On the opening of the Exchange in 1743, they were removed, and fixed in front of that building, where they now stand. It appears that they were presented to the city at different times, and by different persons. On a garter, beneath the surface of one of them, is the following inscription: —

"Thomas Hobson of Bristol made me, anno 1625. Nicholas Crisp of London gave me to this honourable city in remembrance of God's mercy in anno domini 1625. N. C."

On a ring round the surface is this inscription:

"Praise the Lord, O my soul! and forget not all his benefits. He saved my life from destruction, and .... to his mercy and loving-kindness. Praise ...."

On a ring round the surface of the second is the following:

"A.D. 1631. This is the gift of Mr. White of Bristoll, Merchant, brother unto Dr. Thomas White, a famous benefactor to this citie."

On the garter round the exterior is this inscription:

"The church of the Living God is the pillar and ground of the truth. So was the work of the pillars finished."

The third table has the following words round the surface:

"This Post is the gift of Master Robert Kitchen, Merchant, some time Maior and Alderman of this city, who deceased Sep. 1. 1594."

On the ring below the surface:

"His Executors were fower of his servants. John Barker, Mathew Howil, and Abell Kitchin, Aldermen of this city, and John Rowborow, Sherif. 1630."

Six lines in verse, and a shield with armorial bearings, formerly appeared as the centre of this table; but they are now obliterated.

The fourth table, which is supposed to be the oldest, has no inscription.

These curious round tables, on which the merchants of this ancient city formerly made their payments, and wrote their letters, &c., are now used by the newsmen, who here sell the daily journals, &c. In times of popular excitement, they have been sometimes used as pedestals, whence mob-orators, and candidates for parliamentary honours, have harangued the populace. J. R. W.

Grimsdyke or Grimesditch (Vol. iv., pp. 192. 330.). — There is a hundred in Norfolk called Grimeshoe or Grimeshow, of which Blomefield, in his History, vol. ii. p. 148., says:

"It most probably derives its name from *Grime* and *hoo*, a hilly champaign country. This Grime was (as I take it) some considerable leader or general, probably of the Danes, in this quarter; and if he was not the *præsitus comitatus*, or *vicecomes*, that is, the shire-reeve or sheriff, he was undoubtedly the *Centuriæ præpositus*, that is, the hundred-greeve; and, as such, gave the name to it, which it retains to this day."

Near this is a curious Danish encampment, with a number of pits and tumuli, called *Grime's Graves*, from the aforementioned Grime. These are about two miles east of the village of Weeting, on a rising ground. On the west side of the village is a bank and ditch, extending several miles, called the Fen-dyke or Foss. The encampment contains about two acres, and is of a semicircular form. There are numerous deep pits dug within it in the quincunx form, and capable of concealing a large army. There are also several tumuli, one in particular of a long shape. The usual opinion respecting these remains is, that it was the seat of great military operations between the Saxons and Danes. E. S. Taylor.

Derivation of "Æra" (Vol. iv., p. 383.). — With regard to the derivation of *Æra* (or *Era*). I have

always been accustomed to explain the derivation of *Æra* or *Era* thus:—that it is a term transferred from the [brazen] tablets, on which the records of events were noted, to the events themselves, and thence to the computum, or fixed chronological point from which the reckoning proceeds.

My difficulty here has been to find sufficient instances of the use of brass in ancient times for these purposes. Brass was the material on which laws, &c. were commonly registered: but the fasti at present discovered, as far as I can learn, are engraven on marble; as, for instance, the Fasti Capitolini, discovered in the Roman Forum in 1547, and the fragments afterwards brought to light in 1817, 1818.

Isidore of Hispola, in the eighth century, in his *Origines*, gives this derivation:

"Æra singulorum annorum constituta est a Cæsare Augusto, quando primum censum exegit. Dicta autem Æra ex eo, quod omnis orbis æs reddere professus est reipublicæ."

I quote on the authority of Facciolati, who adds that others derive the word from the letters A.ER.A., "annus erat Augusti." These are not at all satisfactory; and I shall be glad if you will allow me to throw in my derivation as "being worth what it will fetch." THEOPHYLACT.

Koch says, in note 5 to the Introduction of his *Revolution of Europe*, that "æra" is derived from the initials of the phrase "Anno erat regnante Augusto;" and was first used among the Spaniards, who dated from the renewal of the second triumvirate even down to the fourteenth or fifteenth centuries. HD.

Scent of the Blood-hound (Vol. iv., p. 368.).—C. H. asks whether it be true that a hound loses his scent—

"If he fele swetness of þe flouris."

A few years ago a master of fox-hounds in the New Forest excused some bad sport in March thus: "The hounds can't hunt for those d—d stinking violets!" rather to the amusement of some of his field. G. N.

Monk and Cromwell Families (Vol. iv., p. 381.).—A SUBSCRIBER seems to imply that the Monk and Cromwell families intermarried. In Chauncy's *Hertfordshire*, vol. i. p. 582. of the new edition, but which was originally printed in 1700, it is stated, that the well-known manor of Theobalds was granted by Charles II. to the great Monk in tail male; on the death of his son, Duke Christopher, it reverted to the crown; and that King William, by letters patent of the 4th of April, 1689, gave it to William Bentinck, who was created Earl of Portland. It must have come, therefore, to the Cromwells by intermarriage either with a Bentinck, which, I believe, was not the case, or with some subsequent purchasers of the manor. Theobalds originally belonged to Sir Robert Cecil, of whom James I. obtained it in exchange for Hatfield. It was given as a reward for restoring the Stuarts to Monk, and to Bentinck for assisting again to expel them. J. H. L.

"*Truth is that which a man troweth*" (Vol. iv., p. 382.).—For the information of your correspondent Γ. I send the following, which I believe to be the original authority for the above saying. It is taken from the celebrated work of Horne Tooke's, entitled *Diversions of Purley*, which, though highly interesting as a treasury of philological information, contains this among other absurd attempts to base moral conclusions on the foundation of etymology:—

"*Truth* is the third person singular of the indicative *trow*. It was formerly written *troweth*, *trowth*, *trouth*, and *troth*. And it means (*aliquid*, anything, something) that which one *troweth*, i. e. thinketh, or firmly believeth."

Dugald Stewart, in his *Philosophical Essays*, justly observes regarding the principle involved in such speculations, that "if it were admitted as sound, it would completely undermine the foundations both of logic and of ethics." TYRO.

Dublin.

"*Worse than a Crime*" (Vol. iv., p. 274.).—In reply to a question you attribute the famous saying concerning the murder of the Duc D'Enghien to Talleyrand.

If you will refer to p. 266. vol. i. of Fouché's *Memoirs*, 2nd edition, 1825, C. Knight, you will find that he claims the saying to himself:

"I was not the person who hesitated to express himself with the least restraint respecting the violence against the rights of nations and of humanity. 'It is more than a crime, it is a political fault.' I said words which I record, because they have been repeated and attributed to others."

J. W.

Walsall.

In matters of rumour different people hear different things. I never heard the words "c'estoit pire qu'un crime, c'estoit une faute," ascribed to any one but Fouché of Nantes. I have understood that the late Prince of Condé would not hold any intercourse with the Prince de Talleyrand, or with the Court when he was present officiating as Grand Chamberlain of France, owing to his full conviction of that minister's privity to the murder of his son. But how is that consistent with Talleyrand's more than condemning, and even ridiculing, the action? A. N.

Verses in Classical Prose (Vol. iv., p. 382.).—Merely as matter of information, permit me to refer your correspondent A. A. D. to the notes of Glareanus and Drakenborch on the first lines

of Livy's preface, and to the "variorum" commentators on the first line of Tacitus' *Annals* ("Urbem Romanam ad principio reges habuere"), for a collection of examples of the occurrence of verse in prose compositions.

THEODORE ALOIS BUCKLEY.

Cruelty of the Spaniards in Peru (Vol. iv., p. 257.).—Probably the melodramatic spectacle mentioned by MR. HASKINS was derived from a Spanish book, of which I possess an English translation, bearing the following title:—

"A Relation of the First Voyages and Discoveries made by the Spaniards in America, with an Account of their unparalleled Cruelties on the Indians, in the destruction of above Forty Millions of People. Together with the Propositions offered to the King of Spain, to prevent the further ruin of the West Indies. By Don Bartholomew de las Casas, Bishop of Chiapa, who was an Eye-witness of their Cruelties. Illustrated with Cuts. London, printed for Daniel Brown at the Black Swan and Bible without Temple Bar, and Andrew Bell at the Cross Keys and Bible in Cornhill, near Stocks Market, 1699." 8vo. pp. 248.

The "cuts" are twenty-two in number, on two fly-sheets, and represent torturing death in the most horrible variety.

A MS. note on a fly-leaf, in the handwriting of Mr. Bowdler of Bath, says, "This book is taken out of the fourth part of Purchas's *Pilgrims*, fol. 1569."

E. WARING.

Hotwells, Clifton.

Nolo Episcopari (Vol. iv., p. 346.).—*Bishop Jeremy Taylor* seems to ascribe the above oft-quoted words to the *Roman Pontifical*:—

"It is lawful to desire a Bishoprick; neither can the unwillingness to accept it be, in a prudent account, adjudged the aptest disposition to receive it (especially if done in ceremony—(in Pontifical. Rom.)—just in the instant of their entertainment of it, and possibly after a long ambition.)"—*Life of Christ*, Ad Sect. IX. Part I. 2.; *Considerations upon the Baptism of Jesus*, p. 93. Lond. 1702. Fol.

On more occasions than one I have hunted Roman Pontificals in vain, but I may have been unfortunate in the editions to which I had access.

It cannot at all events have descended from remote antiquity, for "episcopari" is a comparatively modern word.

St. Bernard uses it in his 272nd *Epistle*; but the Benedictine editors speak of it as an "exotic."

RT.

Warmington.

Hougoumont (Vol. iv., p. 313.).—The assertion of your correspondent A. B. R. I have met with before, but forget where: viz. that the proper designation of the château in question is *Goumont*, and that *Hougoumont* is only a corruption of *Château Goumont*.

This may be the case; but the Duke must not be charged with the corruption, for I have now before me a map of the Département de la Dyle, published "l'An 8 de la République Française, à Bruxelles, &c., par Ph. J. Maillart et Sœur," &c., in which the place is distinctly called *Hougoumont*.

A. C. M.

Exeter.

Call a Spade, a Spade (Vol. iv., p. 274.).—I have found two early, but unauthenticated, instances of the use of this saying, in a note by J. Scaliger on the *Priapeia, sive Diversorum Poetarum in Priapum Lusus*:—

"Simplicius multo est, ————, latinè
Dicere, quid faciam? crassa Minervæ mea est."
Carmen, ii. 9, 10.

"Ἀγροικός εἰμι· τὴν σκάφην σκάφην λέγω:" Aristophanes.—Unde jocus maximi Principis, Philippi Macedonis. Quum ii, qui prodiderant Olynthum Philippo, conquestum et expostulatum ad ipsum venissent, quod injuriosè nimis vocarentur proditores ab aliis Macedonibus: οἱ Μακεδόνες, inquit, ἀμαθεῖς καὶ ἄγροικοι εἰσι· τὴν σκάφην σκάφην λέγουσι."—J. Scaliger.

For which note see the "Priapeia," &c., at the end of an edition of Petronius Arbiter, entitled, *Titi Petronii Arbitri Equitis Romani Satyricon. Concinnante Michaele Hadrianide. Amstelodami. Typis Ioannis Blaeu. M.DC.LXIX.*

As I cannot at this moment refer to any good verbal index to Aristophanes, I cannot ascertain in what part of his works Scaliger's quotation is to be found. Burton, in his preface to the *Anatomy of Melancholy* ("Democritus Junior to the Reader"), repeats the saying twice, *i. e.* in Latin and English, and presents it, moreover, in an entirely new form:

"I am *aquæ potor*, drink no wine at all, which so much improves our modern wits; a loose, plain, rude writer, *ficum voco ficum, et ligonem ligonem*, and as free as loose; *idem calamo quod in mente*: I call a spade a spade; *animis hæc scribo, non auribus*, I respect matter, not words," &c.—Democritus Jr. to the Reader, Burton's *Anatomy of Melancholy*, Blake, MDCCCXXXVI. one vol. 8vo. p. 11.

C. FORBES.

Temple.

"*Tace is Latin for a Candle*" (Vol. i., p. 385.; Vol. ii., p. 45.).—Your correspondent H. B. C. states that the earliest use he has met with of this phrase is in Dean Swift's *Polite Conversation*, written, as appears by the preface, about 1731; but he will find, in Dampier's *Voyages*, the same phrase in use in 1686, or perhaps earlier: not having the work itself at hand, I cannot refer him to the passage, but he will find it quoted in the *United Service Journal* for 1837, Part III. p. 11.

J. S. WARDEN.

Balica, Oct. 1851.

Collars of SS. (Vol. iv., pp. 147. 236.).—With reference to the different notices that have ap-

peared in your pages respecting effigies bearing the collar of SS, and especially in compliance with the desire expressed by MR. E. FOSS, that information should be sent to you of any effigy that might be met with having this distinction, I beg to state that in the church of St. Mary, Ruabon, Denbighshire, there is a finely executed high tomb of alabaster, bearing the effigies of "John ap Ellis Eyton" and of his lady "Elizabeth Chalfrey Ellis Eyton;" the former deceased A.D. 1524, and the latter A.D. 1527. The knight wears the collar of SS, to which is suspended a rose-shaped ornament, and is stated to have been at the battle of Bosworth, and, for his services on that day, to have been granted by Henry VII. what lands he chose. The knight's gauntlets lie together on his right side, and his feet rest against a lion. G. J. R. G.

Pen-y-lau, Ruabon.

Locusts of the New Testament (Vol. iv., pp. 255. 351.). — In reference to the word ἀκρὶς, which has given rise to so much discussion in your very valuable periodical, may I be permitted to observe that the pâtois spoken in this town (Nice=Nizza =Nicæa, founded by the Phocæans, expelled their Asian abode by Harpagus; Strabo, l. 4. p. 184.; Herod. i. 163.) bears many traces of its Greek origin. The tree which answers to the "locust" is called by the peasantry *acroòb;* and in order that you, or any of your correspondents, may observe its similarity in every point to the Eastern tree, I have transmitted a packet of its fruit to your office. I do not know whether Grimm's law would authorise the antithesis of a *d* for a *p* sound, but every student of Romaic will allow the tendency that *i* and *o* sounds have for interchanging. This would give *acreed*, ακρίδ, the root of ἀκρὶς.

NICÆENSIS.

Theodolite (Vol. iv., p. 383.). — If your correspondent J. S. WOOD will refer to Todd's *Johnson's Dictionary*, he will find the derivation of the word thus —

"THEODOLITE (Fr. from θεῶ, Gr., contracted of θεάω, or θέαομαι, to observe; and δολιχὸς, long. See Morin, *Fr. and Gr. Etym. Dict.*), a mathematical instrument for taking heights and distances."

HENRY WILKINSON.

Brompton, Nov. 15. 1851.

"*A Posie of other Men's Flowers*" (Vol. iv., p. 211.). — Your correspondent MR. C. FORBES appears anxious to know where Montaigne speaks of "a posie of other men's flowers." I believe that there is an error in confining Montaigne's idea thus exclusively to poetry, for I presume the passage sought for is what I shall now quote; but if so, it applies generally to any borrowed thought from an author embellished by another:

"La vérité et la raison sont communes à un chascun, et ne sont plus à celui qui les adictes premièrement, qu'à qui les dict aprez: ce n'est non plus selon Platon que selon moy, puisque luy et moy l'entendons et veoyons de mesme. *Les abeilles pillotent deça delà les fleurs; mais elles en font aprez le miel, qui est tout leur; ce n'est plus thym, ny mariolaine;* ainsi les pièces empruntées d'aultruy, il les transformera et confondra pour en faire un ouvrage tout sien, à scavoir son jugement," &c. — *Essays*, livre i. chap. 25.

I hope that this will satisfactorily answer your correspondent's inquiry. J. R.

Voltaire (Vol. iii., p. 433.). — On the subject of *anagrams*, lately adverted to by your correspondents, I not long since referred to that which showed that the name of *Voltaire*, as adduced by me in the *Gentleman's Magazine* a few years back, instead of being, as asserted by Lord Brougham and others, that of an estate, was in fact the anagram of his family patronymic, with the adjunct of l. j., or junior (le jeune), to distinguish him from his elder brother. We see similarly the President of the French National Assembly uniformly called "Dupin l'aîné; and his brother Charles, until created a Baron, always "Dupin le jeune." Observing, therefore, that Voltaire was in reality Arouet le jeune, or, as he signed it, Arouet l. j., and that the two letters u and j were, until distinguished by the Elzevir, indiscriminately written v and i, the anagram will thus be clearly proved: every letter, though transposed, being equally in both: —

A	R	O	V	E	T	L	J
1	2	3	4	5	6	7	8

V	O	L	T	A	I	R	E
4	3	7	6	1	8	2	5

Although, as above mentioned, this unquestionable fact has already appeared in another publication, and, indeed, likewise in the *Dublin Review* for June 1845 (both from me), yet the old misstatement of this celebrated personage's biographers still continued to be asserted, as it has been in your own pages. This is my motive for now addressing you on the matter. Voltaire, I may add, was a little partial to his paternal name. To the Abbé Moussinot, his Parisian agent, he thus wrote on the 17th of May, 1741:

"Je vous ai envoyé ma signature, dans laquelle j'ai oublié le nom d'Arouet, que j'oublie assez volontiers."

And, on another occasion:

"Je vous renvoie d'autres parchemins, où se trouve ce nom, malgré le peu de cas que j'en fais."

Mixing with the higher classes of society, he wished, like them, to be known by a territorial possession, and framed the name now resounding through the world, prefixing to it the nobiliary particle, *De*. His elder brother was named Armond, whose death preceded that of the younger by thirty-seven years, 1741—1778; both were unmarried. Numerous, and curious too, are the anagrams which my memory could furnish me.

J. R.

Sinaïtic Inscriptions (Vol. iv., p. 382.).—The decipherer of these inscriptions was the late Professor Beer of Berlin. T. D. will find his alphabet, together with that of the Himyaritic inscriptions, and others which resemble them, in Dr. (John) Wilson's *Lands of the Bible*. E. H. D. D.

Le Greene at Wrexham (Vol. iv., p. 371.).—A survey of the lordships of Bromfield and Yale (within the former of which this town is situated), made by Norden about the year 1620 for Charles I., then Prince of Wales, has been preserved in the Harleian Collection in the British Museum. The descriptive part is in Latin; but before the names of the places and streets in this town the French article *le* is used, as Le highe street, Le hope street, Le church street, Le beast market, Le greene. The larger part of this Le greene (now called "The Green") has still grass growing upon it; and there is no tradition that either a granary or corn-mill was ever situated there. ☞

Wrexham.

Cross-legged Effigies (Vol. iv., p. 382.).—In the parish church of Limington, Somerset, is a figure of a cross-legged knight, with his hand on the hilt of his sword, as if about to draw it. The date of the foundation of the chantry in which he lies is said to be 1329, and the mouldings and windows appear to testify its correctness. J.

The Word Ἀδελφὸς (Vol. iv., p. 339.).—Your correspondent, the Rev. T. R. Brown, is right in acquiescing in the ordinary derivation of ἀδελφὸς from ἀ and δέλφυς, but wrong, as I think, in endeavouring to find cognate forms in the Indo-Germanic languages. The fact is, that the word is solely and peculiarly Greek. The Sanscrit word for brother is, as every body knows, *bhratri* (Latin, *frater*, &c.); and that this form was not entirely unknown to the Hellenic races, is evidenced by their use of φράτρα, or φράτρη, in various senses, all of which may easily be reduced to the one common idea of brotherhood. How it happened that the word φρατὴρ was lost in Greek, and ἀδελφὸς substituted, we think we can satisfactorily explain, and, if so, the elucidation will make clearer an interesting point in Greek manners. It appears that they, in common with some Eastern nations, looked upon the relationship between brothers of the same mother as much closer in blood than that in which the brothers were related through the father alone; and hence the well-known law forbidding ἀδελφοὶ ὁμομητρίοι *alone* to marry. In the same manner we find Abraham (Gen. xx. 12.) using a similar excuse for marrying Sarah:

"And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife."

It is not difficult, therefore, to understand how this notion prevailing among the Greeks, might lead them to frame a new word from ἀ and δέλφυς, to express the uterine relation of brothers, which would soon in common use supplant the older Indo-German term of φρατὴρ. For further reasons which may have influenced the dropping of the word φρατὴρ, I would refer to a learned article on "Comparative Philology" in the last number of the *Edinburgh Review*, by Dr. Max Müller.

With regard to the derivations suggested by Mr. Brown from the Hebrew, Arabic, &c., I think I am justified in laying down as a rule that no apparent similarity between words in the Semitic and Asian families can be used to establish a real identity, the two classes of language being radically and fundamentally distinct. J. B.

Finger Pillories (Vol. iv., p. 315.).—Meeting recently with a person who, although illiterate, is somewhat rich in oral tradition and local folk lore, I inquired if he had ever seen such a thing as that described by Mr. Lawrence. He replied that he had not, but that he had frequently heard of these "stocks," as he called them, and that he believed they were used in "earlier days" for the purpose of inflicting *penance* upon those parishioners who absented themselves from mass for any lengthened period. My informant illustrated his explanation with a "traditionary" anecdote (too fabulous to trouble you with), which had been the means of imparting the above to him. Whether correct or not, however, I must leave others to determine. J. B. Colman.

[Will our correspondent favour us with the tradition to which he refers?]

Blackloana Heresis (Vol. iv., p. 239.).—The accounts given of Blacklow and his religious heresy merely excite curiosity. Will no one furnish some brief particulars of him and his proceedings? For what was Peter Talbot famous, and where may his history be read? E. A. M.

Quaker Expurgated Bible.—A Member of the Society of Friends (Vol. iv., p. 412.) has answered my Query respecting this Bible in a manner not very satisfactory. He says "no committee was ever appointed by the Society of Friends" to publish such a Bible, and that the Society adopt the English authorised version only. The authority from which I quoted did not say that the committee had been appointed by the Society of Friends, or that the object of the proposed publication was to supersede the version authorised by the Church, which (as is well known) is adopted, as your correspondent states, by the Society. What she states is this:—That about four years ago a Committee of Friends intended to publish such an edition of the Bible, for daily perusal in Friends' families; and that a prospectus was printed, in which it was promised that every passage of the Bible would be carefully expunged

which was unfit for reading aloud, and also those which might be called dangerous, which the unlearned and unstable might wrest to their own destruction.

My Query was, whether such a Bible was ever published, and whether any of your correspondents could furnish a copy of the prospectus alluded to? It is no answer to this to say, that the committee who proposed to publish this Bible were not appointed by the Society of Friends, and that the Friends applied to by your correspondent knew nothing of the project. The authoress of the work I quoted has since been publicly named, and if this query should meet her eye, perhaps she may be able to give me the information I require. It is the more incumbent upon her to do so, as the tone of your correspondent is evidently intended to throw a doubt upon her veracity. T.

"*Acu tinali merida*" (Vol. iv., p. 406.). — An ingenious friend has suggested to me the following explanation of this passage: Ἄκουε τὴν ἄλλην μερίδα. It is rendered almost certain by the words that come immediately after, in the line quoted by C. W. G., *i.e.* "audi alteram partem." I am unable, however, to point out the source from which the Greek motto was derived. Perhaps some of your readers will solve this ulterior question. C. H.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

What the Laureate of the day, inspired by the Peace of Aix-la-Chapelle, sang in 1748,—

"Th' Almighty hand, which first her shores secured
With rolling oceans, and with rocks immured,
Which spread her plains, and bade her flocks increase,
Designed Britannia for the Land of Peace;
Where Commerce only should exert her sway,
And musing Science trim th' unfading bay"—

was in 1851 recognised by the whole civilised world, not as a poetical fiction, but as a practical, we had almost said a political, truth. Hence the Crystal Palace, that glorious Temple of Concord, which those potent genii Fox and Henderson, at the bidding of the arch-magician Paxton, raised before our eyes, to put to shame the visionary glories of the *Arabian Nights;* — and hence the avidity with which, like ministering sprites, all the great manufacturers and producers, artists and artizans, vied with each other in assembling beneath its fairy dome the masterpieces of their respective skill, ingenuity, and science. Hence, too, the unfading interest with which, day after day, from May until October, did thousands upon thousands press forward to gaze upon a scene unparalleled in the world's history, whether for costliness of display or moral grandeur.

Of such an event — of such a scene, which it was acknowledged fairly represented the productive genius of the whole world, all may well desire to preserve some remembrance; and whatever may be the fate of the Crystal Palace, the great gathering of the nations which assembled under its roof has found an imperishable monument in the three handsome octavo volumes which form *The Official Descriptive and Illustrated Catalogue of the Great Exhibition*, 1851. In this great and useful record — the raw materials for which were furnished by no fewer than *fifteen thousand authors* — we have not only an account of every article exhibited, accompanied in many instances by valuable notes from the ablest scientific pens, pointing out the leading features of interest in the objects described — which annotations again are rendered still more valuable by the twelve hundred woodcut illustrations which are scattered through these pages, — but we have also Mr. Cole's valuable Historical Introduction, illustrating the Rise of the Exhibition, its Progress and Completion; Mr. Digby Wyatt's able account of the Construction of the Building and of the mechanical applications employed; and Mr. Ellis' interesting description of the Revision and Preparation of the Catalogue; when we add that it contains, moreover, all sorts of Indices and Lists for facilitating references — our readers will, we think, agree with us that this most complete, instructive, and extraordinary Catalogue may fairly be regarded as *An Encyclopædia of the Industry of all Nations in* 1851, and as such should find a place not only in every factory and workshop, but in every study and educational establishment within the realm. To meet the requirements of those who cannot purchase the *Illustrated Catalogue*, Messrs. Spicer have issued a corrected and improved edition of the *Official Catalogue, with Alphabetical Indices of Names and Subjects, and British and Foreign Priced Lists:* while to enable the non-scientific reader to understand, and to furnish the scientific reader with the results, or, as we might term it, a summing-up of the details to be found in the works already described, they commissioned Mr. Robert Hunt to prepare a *Handbook to the Official Catalogues; an Explanatory Guide to the Natural Productions and Manufactures of the Great Exhibition of the Industry of All Nations*, 1851; and that gentleman has so ably executed his task, that, though some who may only wish for general views and impressions may content themselves with his *Handbook*, the majority of the purchasers of the larger Catalogues must secure Mr. Hunt's interesting volume as an indispensable companion to them.

When we read the announcement that Mr. Planché was about to publish *The Pursuivant of Arms; or Heraldry founded upon Facts*, we looked for a work in which good common sense and sound antiquarian knowledge would be found applied to an important branch of historical learning, which has been too often followed by men whose disregard of the former, and want of the latter gift, have done much to justify Voltaire's biting sarcasm upon heraldry. Nor have we been disappointed. The work is one of facts rather than of inferences; and although the accomplished gentleman now at the head of the College of Arms, to whom, "as an able antiquary and worthy man," the work is most appropriately dedicated, may probably dissent from some of Mr. Planché's views, he will, we are sure, admit that they are cautiously advanced, and maintained with learning and ability; and that the *Pursuivant of Arms*, with its numerous woodcut illus-

trations drawn from old seals, monuments, &c., is a valuable contribution towards a more perfect knowledge of heraldic antiquities.

Few books of travels in the East have excited greater attention, on their first appearance, or maintained their popularity for a longer period, than the lively volume entitled *Eothen*. In selecting it, therefore, for the Eleventh and Twelfth Parts of *The Traveller's Library*, Messrs. Longman have shown their determination to maintain the interest of that excellent series of cheap books.

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CATALOGUE OF JOSEPH AMES'S LIBRARY. 8vo. 1760.
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*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MR. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

BOOKSELLERS' CATALOGUES. *In compliance with the suggestion of several correspondents, that the space now occupied by our enumeration of catalogues published during the week might be filled with information of greater interest to our readers, such announcements will in future be discontinued.*

O. S. *The passage* —

"Finds tongues in trees," &c.

is in Shakspeare's As You Like It, Act II. Scene 1.

W. S. (Linwood). *The* History of Napoleon *in the* Family Library *was written by Mr. Lockhart.*

MR. FENTON'S *Query was received, and, as we thought, inserted. It shall be attended to.*

DRYASDUST'S *Query respecting the "Crucifix" appeared in our last Number*, p. 422.

A copy of D'ARBLAY'S DIARY, Vol. II., *has been reported, and may be had of the Publisher.*

REPLIES RECEIVED. — *Coins of Vabalathus — Crosses and Crucifixes — Mrs. Mary Anne Clarke — Coke, how pronounced — Freemasonry — Calendar of Knights — Ellrake — Isabel of Man — Cromwell Estates — Jonah and the Whale, &c. — Church of St. Bene't Fink — Locust Tree — Story in Jeremy Taylor — Deep Well near Banstead Downs — Erroneous Scripture Quotations — Crowns have their Compass — Presant Family — Dido and Æneas, &c. — Earwig — Passage in Virgil — Passage in Campbell — Bristol Tables — Slums, &c. — Serpent with a Human Head — Abigail — Hogarth and Cooper.*

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Erratum. — Vol. iv. p. 429. col. i. l. 15. for "works of" read "works of two of."

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Notes.

COWLEY AND GRAY, NO. III.

Before again recurring to Gray's partiality for the poems of Cowley, I will make a remark or two on Mr. Wakefield's edition of Gray.

In his delightful "Ode to Adversity" Gray has written:

> "Daughter of Jove, relentless power,
> Thou tamer of the human breast,
> Whose *iron scourge, and tort'ring hour*,
> The bad affright, afflict the best."

Upon which Wakefield gives us this brilliant criticism:

> "'Torturing hour.' There seems to be some little impropriety and incongruity in this. *Consistency* of figure rather required some *material* image, like *iron scourge* and *adamantine chain*."

Afterwards he seems to speak diffidently of his own judgment, which is rather an unusual thing in Mr. Wakefield. Well would it have been for the reputations of Bentley, Johnson, and Wakefield, that, before improving upon Milton and Gray and Collins, they had remembered the words of a truly great critic, even Horace himself:

> Sunt delicta tamen quibus ignovisse velimus:
> Nam neque chorda sonum reddit quem vult manus et mens,
> Poscentique gravem persæpe remittit acutum;
> Nec semper feriet quodcunque minabitur arcus.
> *Verum ubi plura nitent in carmine, non ego paucis*
> *Offendar maculis, quas aut incuria fudit,*
> *Aut humana parum cavit natura.*"
>
> *Epist. ad Pisones*, 347.

Not by any means that I am allowing in this case the existence of a "macula," or an "incuria" either. To D'Israeli's *Curiosities of Literature* I think I am indebted for the remark, that Gray borrowed the expressions from Milton:

> "When the *scourge*
> Inexorably, and *the torturing hour*
> Calls us to penance."
>
> *Par. Lost*, lib. ii. 90.

It is therefore with Milton, and not with Gray, that Mr. Wakefield must settle the matter. And in proof of my earnest sympathies with him during the very unequal contest, I will console him with "proprieties," "congruities," "consistencies of figure," and "material images," enough.

> "The lifted axe, the agonizing wheel,
> Luke's iron crown, and Damien's bed of steel."
>
> Goldsmith's *Traveller*, ad finem.

Or better for this purpose still:

> "Swords, daggers, bodkins, bearded arrows, spears,
> Nails, pincers, crosses, gibbets, hurdles, ropes,
> Tallons of griffins, paws and teeth of bears,
> Tigre's and lyon's mouths, not iron hoops,
> Racks, wheels, and trappados, brazen cauldrons which
> Boiled with oil, huge tuns which flam'd with pitch."
>
> Beaumont's *Psyche*, cant. XXII. v. 69. p. 330.
> Cambridge, 1702. Folio.

"Torturing hour" is used by Campbell in his *Pleasures of Hope*, Part I.:

> "The martyr smiled beneath avenging power,
> And braved the tyrant in his *torturing hour.*"

And, indeed, "sweetest Shakspeare, Fancy's child," had used it before any of them:

> "Is there no play, to ease the anguish of a torturing hour."
>
> *Midsummer Night's Dream*, Act V. Sc. 1.

Again, Gray writes in his truly sublime ode, "The Bard:"

> "On a rock, whose haughty brow
> Frowns o'er old Conway's foaming flood,
> Robed in the sable garb of woe,
> With haggard eyes the poet *stood*,
> (Loose his beard, and hoary hair
> Stream'd, like a meteor, to the troubled air),
> And with a master's hand, and prophet's fire,
> Struck the deep sorrows of his lyre."

Ordinary readers would have innocently supposed the above "pictured" passage beyond all praise or criticism. "At non infelix" Wakefield:

> "A falcon, tow'ring in her pride of place,
> Was by a mousing owl hawk'd at and kill'd."
>
> *Macbeth.*

I must give his note as it stands, for I question whether the whole range of verbal criticism could produce anything more ludicrous:

> "I wish Mr. Gray could have introduced a more poetical expression, than the inactive term *stood*, into this fine passage: as Shakspeare has, for instance, in his description of *Dover cliff*:
>
> 'Half way down
> *Hangs* one, that gathers samphire; dreadful trade!'
>
> *King Lear*, Act IV. Sc. 6.
>
> "Which is the same happy picture as that of Virgil:
>
> 'Dumosa *pendere* procul de rupe videbo.'
>
> *Ecl.* i. 77."

He might, when his hand was in, have adduced other passages also from Virgil, *e. g.*:

> "Imminet in rivi præstantis imaginis undam."
>
> *Culex*, 66.

However, with all due respect for Mr. Wakefield's "happy pictures," I do not see anything left, but his eyebrows, for the luckless bard to *hang by!* He could not have *hung* by his *hair*, which "stream'd like a meteor to the troubled air;" nor yet by his *hands*, which "swept the deep sorrows of his lyre." Besides, there can scarcely be more opposite pictures than that of a man gathering samphire, or kids browsing, amongst beetling rocks; and the commanding and awe-inspiring position in which Gray ingeniously places his bard. The expressions chosen by Virgil, Shakspeare, and Gray were each peculiarly suitable to the particular objects in view. If Gray was thinking of Milton, as I intimated in a former letter, he may have still kept him in mind:

> "Incens'd with indignation, Satan *stood*
> Unterrify'd, and like a comet burn'd,
> That fires the length of Ophiuchus huge
> In the Arctic sky, and from his horrid hair
> Shakes pestilence and war."
>
> *Par. Lost*, lib. ii. 706.

Or again:

> "On th' other side, Satan, alarm'd,
> *Collecting all his might dilated stood*,
> Like Teneriff or Atlas unremov'd:
> His stature reach'd the sky, and on his crest
> Sat Horror plum'd; nor wanted in his grasp
> What seem'd both spear and shield."
>
> *Par. Lost*, lib. iv. 985.

It would be easy to adduce similar instances from the ancient sources, but I will only mention from Milton an illustration of the συσπρεψας of Demosthenes, and of the passionate abruptness with which Gray commences "The Bard:"

> "As when of old some orator renown'd
> In Athens or free Rome, where eloquence
> Flourish'd, since mute, to some great cause addressed
> *Stood in himself collected*, while each part,
> Motion, each act won audience ere the tongue,
> *Sometimes in hight began, as no delay*
> *Of preface brooking through his zeal of right.*"
>
> *Par. Lost*, lib. ix. 670.

Wakefield's hypercritical fastidiousness would have completely defeated the intentions of Gray. His "Bard" had a mission to fulfil which could not have been fulfilled by one suspended like king Solomon, in the ancient Jewish traditions, or like Mahomet's coffin, mid-way between heaven and earth. His cry was δος που στω, and the poet heard him. And thus, from his majestic position, was not —

> "Every burning word he spoke
> Full of rage and full of grief?"

In the full blaze of poetic phrensy, he flashes out at once with the awfully grand and terrible exordium:

> "Ruin seize thee, ruthless king!
> Confusion on thy banners wait!
> Tho' fann'd by conquest's crimson wing,
> They mock the air with idle state.
> Helm, nor hauberk's twisted mail,
> Nor e'en thy virtues, Tyrant, shall avail
> To save thy secret soul from nightly fears,
> From Cambria's curse, from Cambria's tears."

Collins thus describes the passion of *anger*:

> "Next Anger rush'd;—his eyes on fire,
> In lightnings own'd his secret stings:
> In one rude clash he struck the lyre,
> And swept with hurried hand the strings."

Word-painting can go no farther. When, however, he comes to *melancholy*, in lines which contain more suggestive beauty, as well as more poetic *inspiration*, than perhaps any others of the

same length in the English language, how does he sing?

"With eyes upraised, as one inspired,
Pale Melancholy *sate* retired;
And, from her wild sequester'd seat,
In notes, by distance made more sweet,
Pour'd thro' the mellow horn her pensive soul:
And, dashing soft from rocks around,
Bubbling runnels join'd the sound;
Through glades and glooms the mingled measure stole,
Or o'er some haunted stream with fond delay,
Round a holy calm diffusing,
Love of peace, and lonely musing,
In hollow murmurs died away."
Ode on the Passions.

This is the concentrated essence of poetry. Surely Gray had *forgotten* Collins when he penned the beautiful lines:

"But not to one in this benighted age,
Is that diviner inspiration given,
That burns in Shakspeare's or in Milton's page,
The pomp and prodigality of heaven,
As when conspiring in the diamond's blaze,
The meaner gems, that singly charm the sight,
Together dart their intermingled rays,
And dazzle with a luxury of light."
Stanzas to Mr. Bentley.

From a memorandum made by Gray himself, it is evident that he once had contemplated placing his "Bard" in a *sitting* posture; but I cannot but rejoice that he altered his mind, for such breath-taking words could never have been uttered in so composed and contented a posture. I give part of it from Mr. Mason's edition:

"The army of Edward I., as they marched through a deep valley, are suddenly stopped by the appearance of a venerable figure, *seated* on the summit of an inaccessible rock; who, with a voice more than human, reproaches the king with all the misery and desolation he had brought on his country, &c., &c. His song ended, he precipitates himself from the mountain, and is swallowed up by the river that rolls at its foot."—Vol. i. p. 73. Lond. 1807.

The last two lines of the passage before us—

"And with a master's hand, and prophet's fire,
Struck the deep sorrows of his lyre"—

remind us in some degree of Cowley:

"Sic cecinit sanctus *vates*, digitosque volantes
Innumeris per fila modis trepidantia movit,
Intimaque elicuit Medici miracula plectri."
Davideidos, lib. i. p. 13.

Again:

"Dead as the *light that visits these sad eyes.*"
Gray, *The Bard.*

"Namque *oculis plus illa suis, plus lumine cœli*
Dilexit."
Davideidos, lib. i. p. 14.

And—

"The Attick warbler pours her *throat.*"
Ode to Spring.

"Tum magnum tenui cecinerunt *gutture* Numen."
Davideidos, lib. i. p. 20.

Also—

"The hues of bliss more brightly glow,
Chastis'd by sabled tints of woe;
And blended form with artful strife,
The strength and harmony of life."
Gray, *On the Pleasure arising from Vicissitude.*

The word *chastised* is similarly used by Cowley:

"From Saul his growth, and manly strength he took,
Chastised by bright Ahinoam's gentler look."
Davideidos, lib. iv. p. 133.

The *idea* of the whole passage may be found in Pope:

"Love, Hope, and Joy, fair Pleasure's smiling train;
Hate, Fear, and Grief, the family of Pain;
These mix'd with art, and to due bounds confin'd,
Make and maintain the balance of the mind;
The lights and shades, whose well accorded strife,
Gives all the strength and colour of our life."
Essay on Man, Epist. II.

Again:

"Amazement in his van with Flight combin'd,
And Sorrow's faded form, and Solitude behind."
Gray, *The Bard.*

"Victorious arms thro' Ammon's land it bore,
Ruin behind, and terror march'd before."
Davideidos, lib. iv. p. 135.

Wakefield mentions some parallel passages, but omits the best of all:

"A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; Yea, and nothing shall escape them."—Joel, ii. 3.

In the "Ode on the Installation" Gray says:

"Their tears, their little triumphs o'er,
Their *human passions* now no more."

Wakefield dwells enraptured on the expression *human passions*. Cowley speaks of "*humana quies*" (*Davideidos*, lib. i. p. 3.). Horace says:

"—— Carminibus quæ versant atque venenis
Humanos animos."— *Sat.* viii. 19. lib. i.

Human passions is not, however, a *creation* of Gray's; for, if not anywhere else, he might have found the words very often in the writings of William Law, as vigorous a prose writer as England can boast of since the days of Dr. South. See his *answer* to Dr. Trapp's *Not Righteous overmuch*, p. 62., Lond. 1741; and his *Serious Call*, cap. xii. p. 137., and cap. xxi. p. 293., Lond. 1816.

To mention its use by modern writers would be endless. I selected these few passages on

reading Mr. Wakefield's laudations, for otherwise I should not perhaps have remarked the words as unusual. Wakefield adduces from Pope's *Eloisa to Abelard*:

"One *human tear* shall drop, and be forgiven."

"Noble rage," Gray's *Elegy*. "Noble rage," Cowley's *Davideidos*, lib. iv. p. 137. Again, in the *Elegy*:

"Save that from yonder ivy-mantled tower
The mopeing owl does to the moon complain
Of such as, wand'ring near her secret bower,
Molest her ancient solitary reign."

Cowley, in describing the palace of Lucifer, has some fine sentences; and amongst them:

"Non hic gemmatis stillantia sidera guttis
Impugnant savæ jus inviolabile noctis."
Davideidos, lib. i. p. 3.

And in English:

"No gentle stars with their fair gems of night,
Offend the tyranous and unquestion'd hight."
Davideidos, lib. i. p. 6.

Akenside constantly used the adjective *human* in different conjunctions. RT.

Warmington.

OLD SONG: THE CUCKOLD'S CAP.

The following song I never saw in print. I knew an old lady, who fifty years ago used to sing it. Is it known?

Near Reading there lived a buxom young dame,
The wife of a miller, and Joan was her name;
And she had a hen of a wondrous size,
The like you never beheld with your eyes:
It had a red head, gay wings, yellow legs,
And every year laid her a bushel of eggs,
Which made her resolve for to set it with speed,
Because she'd a mind to have more of the breed.

Now as she was setting her hen on a day,
A shepherd came by, and thus he did say:
"Oh, what are you doing?" She answered him then,
"I'm going to set my miraculous hen."
"O, Joan," said the shepherd, "to keep your eggs warm,
And that they may prosper and come to no harm,
You must set them all in a large cuckold's cap,
And then all your chickens will come to good hap."

"O, I have no cuckold's cap, shepherd," said she,
"But nevertheless I'll be ruled by thee;
For this very moment I'll trudge up and down,
And borrow one, if there be one in the town."
So she went to the baker's, and thus she did say:
"O, lend me a cuckold's cap, neighbour, I pray,
For I'm going to set my miraculous hen,
And when that I've done with't, I'll bring it again."

The baker's wife answered, and thus she replied:
"Had I got such a thing, you should not be denied;
But these nineteen or twenty years I have been wed,
And my husband ne'er had such a cap to his head.
But go to my cousin, who lives at the mill,
I know she had one, and she may have it still;
Tell her I sent you, she'll lend it, I know."
"Thank ye," says Joan, and away she did go.

So, straight to the house of the miller she went,
And told her that she by her cousin was sent,
To borrow a thing which was wondrous rare,
'Twas a large cuckold's cap, which her husband did wear.
"I do not dispute but such things there may be;
But why should my cousin, pray, send you to me?
For these nineteen or twenty years I've been a wife,
And my husband ne'er had such a cap in his life.

"But go to the quaker who lives at the Swan,
I know she had one, and if 'tis n't gone,
Tell her to lend it to you for my sake,
Which I the same for a great favour shall take."
So she went to the house of old Yea and Nay,
And said to his wife, who was buxom and gay,
"I'm come for to borrow, if that you will lend,
A large cuckold's cap: I was sent by a friend."

The quaker's wife answered and said, with a frown,
"Why, I've no such thing, if thou 'dst give me a crown;
Besides, I'd not lend it, friend Joan, if I had,
For fear it should make my old husband run mad.
In town there are many young damsels, perhaps,
Who may be ingenious in making these caps,
But as for their names, I really can't say,
So, therefore, friend Joan, excuse me, I pray."

Now Joan being tired and weary withal,
She said, "I've had no good fortune at all.
I find that it is the beginning of sorrow,
To trudge up and down among neighbours to borrow.
A large cuckold's cap I wanted indeed,
A thing of small value, and yet couldn't speed:
But, as I'm a woman, believe me," says Joan,
"Before it be long, I'll have one of my own."

J. R. RELTON.

THE GODODIN.

This poem, though not absolutely the earliest in point of date, is the longest of the numerous poems produced among the Kymry of the north of England during the sixth and seventh centuries. Two translations have already appeared in English; one by the Rev. Edward Davies, the author of *Celtic Researches*, and the other by a gentleman named Probert. Of these the latter, though very imperfect and extremely defective, is the only one which an English reader should consult; the version given by Davies is only a very ingenious misrepresentation. The poem has no more reference

to Hengist than it has to the man-in-the-moon; and Gomer might have suspected that a version which, without rule or reason, deprived historic personages of their reality, could not have been correct. *Every proper name mentioned in the Gododin may be shown without any alteration to be those of persons living between* 577 *and* 642. The proof of this assertion, when carefully examined, is all but overwhelming; but here I can only cite a few of the most tangible facts. The design of the poem is thus described by the bard himself:—

"O ved O vuelin,
O Gattraeth werin,
Mi a na vi Aneurin
Ys gwyr Taliesin,
Oveg cyvrenhin
Neu cheing Ododin
Cyn gwawr dydd dilin."

These lines may be thus translated:—

"Of mead from the mead horn,
Of the host of Cattraeth,
I, Aneurin, will do
What is known to Taliesin,
A man of kindred disposition.
Will I not sing of what befell
Gododin, before the break of day?"

From frequent notices in other parts of the poem, we find that the subject is the defeat of (the Ottadini) the men of Gododin, in a battle which took place in the year 603, near Cattraeth, which may be identified with the Cataracton of Ptolemy, the Cataract of Bede, and the present Catterick in Yorkshire. The men of Gododin in this campaign were in league with the Novantæ of Wigtonshire, the Britons of Strathclyde, the Scots of Argyle, and the Picts of Fife and Perth. Of this army the chiefs alone amounted to three hundred and sixty; but, to use the words of the bard, "Mead brought shame on the best of armies;" and the chiefs, on account of temporary success over a part of Ethelfrith's Northumbrian army, spent the night in wild carousal. Overtures of peace were made to them by Ethelfrith, and contemptuously rejected; they rushed pell-mell to battle *before the break of day;* and the bard, seeing them falling helplessly drunk from their horses, "drew a veil over his face and fled, weeping on his way." I here assume that Cattraeth and Cataract are the same place; and to cite only one of many evidences, the position of the Ottadini in the immediate neighbourhood of Catterick, lends this view strong confirmation. But there is here another assumption, to which I invite the attention of English antiquaries. The *Anglo-Saxon Chronicle* relates the occurrence of a great battle between Ethelfrith of Northumbria and the northern Britons in the year 603: of that battle the site is variously named Degstan, Dægsanstane, and Egesanstane; but antiquarian researches have not determined where Egesanstane was. Some place it at Dawston, near Jedburg, in Scotland, and others at Dalston in Cumberland; but all confess uncertainty. Now I assume that the place called Egesanstane is more likely to be Siggeston, in the North Riding of Yorkshire, which is about five or six miles east of Catterick; and this conjecture is strongly supported by the fact that Ethelfrith in this case was not the invader but the invaded, as it is said, "Hering, the son of Hussa, led the enemy thither," to the dominions of Ethelfrith, which were then but little else than the eastern coast of Northumberland and Yorkshire. If this view be correct, our antiquaries have hitherto been in error on this point; the site of the great battle of 603 is no longer unknown; and Egesanstane and Cattraeth are only two names for the same battle, just as another battle-field is variously named the battle of Waterloo by us, and that of Mont St. Jean by the French.

Probert places the death of Aneurin in 570: the Gododin shows him to have been an eye-witness of an event which took place in 642. Davies, whose works are striking evidences of a powerful intellect completely led astray, makes the subject to have been the reported massacre at Stonehenge, which possibly never took place, but which he fixes in 472. Now I have cited a passage which, referring to Taliesin as an authority, implies that Aneurin was his junior; and Taliesin was living in 610. Again, Davies makes an abortive attempt to get rid of the last poem of Llywarch Hen, which shows him to have been living as late as the year 640, when most of his sons had fallen in battle. Llywarch himself was either at the battle of Cattraeth, or assisted in organising the campaign; for though not mentioned by Aneurin, he himself alludes to the time "when we attacked the great-smoker-of-towns (Ethelfrith)."

At this battle Aneurin was taken prisoner, and confined in "an earthen house," from which he was released "by the bright sword of Cenau, the son of Llywarch." The son of Llywarch could scarcely have been living in 472; and Davies in vain essays to get rid of this obstinate fact. This passage in Aneurin—

"Under foot was gravel,
Stretched out was my leg
In the subterranean house,
And an iron chain
Was bound about my knees,"

shows the use of under-ground hovels to have extended far into the historic period.

One fact more, and this demonstration that Aneurin has been ante-dated will be complete. The bard in three several places mentions a battle of Mannan, in much the same way as we at this day speak of Waterloo; and it is evident that, in the estimation of the bard and his countrymen, the battle of Mannan was the last great event

before the battle of Cattraeth. The first of these passages is—

"Cacawe Cymnyviat cyvlat Erwyt
. . . . . .
Rae ergit *Cadfannan* catwyt."

"*Caeog* was a conflictor with destructive pikes.
. . . . . .
He was preserved from the blows of Mannan-fight."

Cæog, whom Davies converts into the adjective "adorned," was the brother of Cynddylan, Prince of Powys (*Elegies of Llywarch Hen*, p. 70.). On the death of his brother in 577, he went to North Briton; he escaped from the blows of Mannan, and *afterwards* fell at Cattraeth. Again, of a chief named Twrch it is said: —

"He loved the battling of spears,
At Mannan, and before Aldud the renowned."

"Emyt af crennyt y gat waewawr
Catvannan yr Aelut clodvawr."

Again he says of another chief: —

"Yn dieding . . . . .
Ac Adan Cadvannan cochre,
Veirch marchawg goddrud y more."

"Resistless
As Aeddan of the blood-stained steeds of Mannan-fight,
He was an impetuous rider that morning."

Here we have three separate proofs of the fact, that Cadvannan was anterior to the battle of Cattraeth: now when and where did that take place? In the year 582, and probably at Clackmannan, on the Firth of Forth in Scotland. Here is my authority (*Annals of Ulster*):

"DLXXXII. Bellum Manan, in quo victor erat Aodhan Mar Gawran."

The battle of Cattraeth must be that of 603, at which Aeddan was also present.

These few annotations from a new translation of *The Gododin* now in MS., will, it is hoped, satisfy your correspondent GOMER that I am justified in repeating the views of Davies. Should he wish to get a correct text, and a judicious version of *The Gododin*, he had better subscribe to a translation by the Rev. J. Williams (author of the *Ecclesiastical Antiquities of the Cymry*), now about to issue from the Llandovery press, at a very moderate price. Probert's translation is very scarce.

Is there no tradition of this battle at Sigston?

THOS. STEPHENS.

FOLK LORE.

Lincolnshire Folk Lore.—The following, illustrating as it does a superstition still very prevalent in Lincolnshire, may interest some of your readers. I transcribed it a few days ago in the British Museum from Holly's *Lincolnshire Notes*, vol. iii. fol. 358.: —

"The other I receaued from Mr. Thomas Codd, minister of Laceby in Linc, wch he gave under his owne hand; he himself being a native of ye place where this same happened, and it was thus:

"At Axholme, alias Haxey, in ye Isle, one Mr. Edward Vicars (curate to Mr. Wm. Dalby, vicar), together with one Robert Hallywell a taylor, intending on St. Marke's even at night to watch in ye church porch to see who shoud die in ye yeare following (to this purpose using divers ceremonies), they addressing themselues to the busines, Vicars (being then in his chamber) wished Hallywell to be going before and he would p̄sently follow him. Vicars fell asleep, and Hallywell (attending his coming in ye church porch) forthwith sees certaine shapes p̄nting themselves to his view, resemblances (as he thought) of diuers of his neighbours, who he did nominate; and all of them dyed the yeare following; and Vicars himselfe (being asleep) his phantome was seen of him also, and dyed with ye rest. This sight made Hallywell so agast that he looks like a Ghoast ever since. The lord Sheffield (hearing this relation) sent for Hallywell to receiue account of it. The fellow fearing my Lord would cause him to watch the church porch againe he hid himselfe in the Carrs till he was almost starued. The number of those that died (whose phantasmes Hallywell saw) was as I take it about fower score.

"Tho. Cod, Rector Ecclie de Laceby."

EDWARD PEACOCK.

Bottesford Moors, Messingham, Kirton in Lindsey.

Minor Notes.

Modern Greek Names of Places.—It is commonly stated in books of geography that the modern name of Athens is *Statines*. In Hennin's *Manuel de Numismatique Ancienne* it is stated to be *Satines* or *Atini;* and Mr. Akerman, in his most excellent *Numismatic Manual*, makes the same statement. We find it stated also universally that the modern name of Cos is *Stanco;* and this has been repeated in all maps and charts until the recently published Admiralty Chart, No. VI. of the Archipelago series, where it is called *Cos*.

The origin of this and other similar blunders is curious. Athens retains its plural termination, and is always used with the article, αι Αθηναι. If you ask a peasant walking from the Piræus whither he is going, he will answer you, Εις τας Αθηνας, but will rapidly enunciate it as follows, 'σ'τ'σΑθηνας, whence *Statines*, lately reduced to *Satines*.

I am surprised that Cos was not set down as *Stinco* rather than *Stanco*, for if you hail a Coan vessel, and ask whither it is bound, the καραβουκυρι, or skiff-master, would certainly reply στην Κφ, if Cos were his destination.

I find that both M. Hennin and Mr. Akerman assert that Thebes is now called *Stives*. I conversed with a noble-looking youth on the ruins of Eleusis, and asking him from what part of the country he came, I shall not easily forget the

stately dignity with which he tossed his capote over his shoulder, and answered εἰμι Θηβαῖος—I am a Theban. The bold Bœotian would have stared in amazement had I spoken to him of *Stives*, although, if homeward-bound, he would have said he was going 'σ τας Θηβας.

The Turks have made Istambol or Stamboul out of στην πολιν; and we may, perhaps, hear from our friends, the Nepaulese ambassadors, that the capital of England is called *Tolondon*, and that of France *Apari*. L. H. J. T.

"*There is no mistake.*"—The Duke of Wellington's reply to Mr. Huskisson, "There is no mistake," has become familiar in the mouths of both those who remember the political circumstances that gave rise to it, and those who have received it traditionally, without inquiring into the origin of it. You may perhaps think it worthy of a "Note" that this was not the first occasion on which the Duke used those celebrated words. The Duke (then Earl of Wellington) in a private letter to Lord Bathurst, dated Flores de Avila, 24th July, 1812, writes in the following easy style:

"I hope that you will be pleased with *our* battle, of which the dispatch contains as accurate an account as I can give you. *There was no mistake*, everything went on as it ought; and there never was an army so beaten in so short a time."

The whole letter is well deserving of insertion; but my object is simply to draw attention to the occasion on which the Duke first used the sentence now so well known. F. W. J.

Remarkable Prophecy. — The following prediction of St. Cæsario, Bishop of Arles, in the year 542, may not be considered void of interest at the present moment. It is taken from a book, entitled *Liber Mirabilis*, printed in Gothic characters, and deposited in the Royal Library, Paris:—

"The administration of the kingdom, France, will be so blended, that they shall leave it without defenders. The hand of God shall extend itself over them, and over all rich; all the nobles shall be deprived of their estates and dignity; a division shall spring up in the church of God, and there shall be two husbands, the one true, and the other adulterous. The legitimate husband shall be put to flight; there shall be great carnage, and as great a profusion of blood as in the day of the Gentiles. The universal church and the whole world shall deplore the ruin and destruction of a most celebrated city, the capital and mistress of France. The altars of the temple shall be destroyed, the holy virgins outraged shall fly from their seats, and the whole church shall be stripped of her temporal gods; but at length the black eagle and the lion shall appear hovering from far countries. Misery to thee, O city of philosophy! thou shalt be subjected! A captive humbled even to confusion, shall at last receive his crown, and destroy the children of Brutus."

ALPHA.

The Ball that killed Nelson (Vol. iv., p. 174.).—"The musket-ball that killed Nelson is now in the possession of the Rev. F. W. Baker, of Bathwick, near Bath. A considerable portion of the gold lace, pad, and silk cord of the epaulette, with a piece of coat, were found attached to it. The gold lace was as firmly fixed as if it had been inserted into the metal while in a state of fusion. The ball, together with the lace, &c., was mounted in crystal and silver, and presented by Captain Hardy to the late Sir William Beattie, the surgeon of the Victory."

I have extracted this from the *Illustrated London News*, First Number. If this relic be now in the possession of Prince Albert, I presume it became his by purchase or presentation from the above-named gentleman. BLOWEN.

Gypsies.—The Indian origin of the numerals of this people is evident from the following comparison:

Sanscrit.	Hungarian Gypsy.	Spanish Gitáno.
1. eka	jek	yeque
2. dwaou	dui	dui
3. traya	trin	trin
4. tchatouara	schtar	estar
5. panyntcha	pansch	pansche
6. chach	tschov	job
7. sapta	efta	hefta
8. achtaou	ochto	otor
9. nava	enija	esnia
10. dasa	dösch	deque

The Sanscrit must be read with a French pronunciation, being from Balbi's *Atlas Ethnographique;* the Hungarian Gypsy as German, and the last as Spanish; the two latter are from Borrow's *Zuicali*, vol. ii. p. 118. T. J. BUCKTON.

Lichfield.

Queries.

DIAL MOTTO AT KARLSBAD.

The inclosed inscription was brought over for me from Karlsbad by the late Lord Chief Justice Tindal. Can any one throw light upon the capital letters? I give it copied exactly from Sir Nicholas Tindal's writing, with his observation beneath, and may safely venture to warrant *his* accuracy. It might be supposed to be a chronogram, but for the introduction of the letter "E."

"*Motto from a Dial formed on the two Sides of the Angle of a House at Karlsbad.*

"'Hora HorIs CEIIt, pereVnt sIC TeMpora nobIs,
Vt tIbI fInaIIs sIt bona, VIVe benè.'

"The letters which are written in capitals were so in the original inscription, and were coloured red: probably the anagram of some one's name is concealed under them"

Having been a collector of existing dial mottoes for many years, I shall feel greatly obliged to any

of your correspondents who will inform me of remarkable ones in their own neighbourhood.

There are four — one in English, one in Latin, one in Greek, and one in Hebrew — on the keep of Carlisle Castle; but though I possess the three former, I have not the last, and should be very glad to obtain it, if possible.

There is a motto at Bonneville in Switzerland, as I have been told:

"Soli Soli Soli."

What can be the interpretation thereof?

Of course I am acquainted with Leadbetter's *Art of Dialling*, and the curious list of mottoes he gives, together with the still more curious translations of the same; as *e. g.*

"Aut Cæsar, aut nullus."
(I shine, or shroud!)

Or —

"Sic transit gloria mundi:"
(So marches the god of day!!)

But what I want is, mottoes from dials actually in existence. HERMES.

SUPPRESSED EPILOGUE BY DRYDEN.

Mr. Payne Collier communicates to the *Athenæum* of the 22nd November, 1851, an interesting letter relative to an unspoken epilogue to Dryden, and Nat Lee's famous tragedy of *The Duke of Guise*. This rare composition, entitled "Another Epilogue intended to have been spoken to the Play before it was forbidden last Summer, written by Mr. Dryden," occurs in conjunction with the Prologue and Epilogue which were actually spoken, upon a separate sheet of foolscap; in which shape, as Mr. Collier informs us, they were often printed for sale at the playhouse doors. Mr. Collier's acceptable communication suggests a Query or two. At the end of my copy of this play, the 4to. edit. of 1687, is the following

"ADVERTISEMENT.

"There was a Preface intended to this play, in vindication of it, against two scurrilous libels lately printed. But it was judged, that a defence of this nature would require more room than a preface would reasonably allow. For this cause, and for the importunity of the stationers, who hastened their impression, 'tis deferred for some little time, and will be printed by itself. Most men are already of opinion that neither of the pamphlets deserve an answer, because they are stuffed with open falsities, and sometimes contradict each other; but, for once, they shall have a day or two thrown away upon them, tho' I break an old custom for their sakes, which was to scorn them."

Was this threatened preface ever issued? Are the "two scurrilous libels" here spoken of so scornfully, known to be in existence?

The new-found Epilogue belongs as much to the political as to the dramatic history of those troublous times; and let us hope, *maugre* the unfortunate coarseness of the school to which it belongs, that Mr. Collier will some day present us with a reprint of it *in toto*, accompanied by the above noted preface, if it exist. There is ample matter, as the pages of "NOTES AND QUERIES" have lately shown, for a new volume of Dryden Miscellanies. HENRY CAMPKIN.

Minor Queries.

332. *Barrister.* — Can any of your correspondents refer me to the etymon of this name, given to a vocation attached to our English courts of law? I can find none even in the comprehensive *Etymological Dictionary* of Nat. Bailey, unless, indeed, by dividing the word into two portions, viz. "bar" and "rister," and then, with a little of the critic's license, assuming that the latter half might originally have been written "roister." But as this analysis would *render* it so little characteristic of the class so named, and would strongly imply that some portion at least of that distinguished body was once viewed as the "roisters," *i. e.* "bullies and blusterers," of that division of our courts called "the Bar," it is evident that we cannot reasonably look for the derivation of the latter part of the word from that source. But still, as there may be those who are inclined, in spite of these cogent objections, to doubt whether this may not be its true etymon; and it is fit that any such lurking and slanderous suspicion should be dispelled from every sceptic mind, some one of your curious and learned correspondents, anxious to effect it, will, perhaps, tax his etymological skill to the suggestion of a less offensive, and more just and appropriate derivation, than "Bar-roister." W. Y.

333. *Indian Jugglers.*—Can any of your readers favour me with references to any works containing an account of the trick practised by jugglers in the East Indies, and known there by the name of "growing a mango?" In performing this trick a seed is planted in a pot or basket of earth, which is then covered up from the sight by a cloth or other wire; in a little time this is removed, and the seed is seen to have germinated, and its growth is similarly shown in successive stages, the last of which exhibits the plant in fruit. Hundreds of Europeans have seen the trick, but I have never heard of any one who was able to detect the successive substitutions in which it obviously consists. I do not at present recollect the name of any author who takes any notice of it. N.

334. *Priory of Hertford.*—The Priory of Hertford was founded by Ralph de Limesey and his wife Hadewise, some time after the Conquest. Can any of your antiquarian correspondents inform me in what year this took place?

The Rev. DR. ROCK had the politeness to answer my Query respecting the Abbot Eustacius; perhaps he could oblige me by solving the present one. J. L.

335. *Jacobus Creusius (or Crucius).—Jacobi Creusii Theologi et Medici, Frisii, Victimas Humanas.* I should be greatly obliged by any information respecting the author, or the book, which I find so mentioned in a MS. of 1677. S. W. RIX.

Beccles.

336. *Clekit House.*—In the will of John Buttery of Bury, 1557, is this item:

"My capitall mesuage, with the maltinge house and the tenement called Banyards, with all the gardaines, yards, and close, to them belonginge,—except the ij tenements called the *Clekit* House."

What is the meaning of *Clekit?* In the E.-Anglian dialect, *clichet* is "to chatter." Phillips has "CLICKET, the knocker of a door, but Chaucer uses it for a key." BURIENSIS.

337. *Ballad on the Rising of the Vendée.*—Who is the author of a modern ballad on the Rising of the Vendée, of which the last lines are —

"We crush'd, like ripen grapes, Montreuil, we tore down old Vetier —
We charged them with our naked breasts, and took them with a cheer —
We'll hunt the robbers through the land, from Seine to sparkling Rhone.
Now 'Here's a health to all we love: our King shall have his own!'"

D. B. J.

338. *Stanza on Spenser's "Shepherd's Calender."*—In some of the early quarto editions of Spenser, in the "Shepherd's Calender," June, there is a stanza which in almost all the subsequent folio editions is omitted. I shall be much obliged for any information as to when and why it was left out; in the copies in which it appears it is the twelfth stanza, and is as follows:—

"Now dead he is, and lieth wrapt in led,
(O why should death on him such outrage show?)
And all his passing skill with him is fled,
The fame whereof doth daily greater grow;
But if on me some little drops would flow
Of that the spring was in his learned head,
I soon should learn these words to wail my woe,
And teach the trees their trickling tears to shed."

The last line is a good specimen of alliteration.

E. N. W.

Southwark, Nov. 17. 1851.

339. *Prophecy respecting* 1837.—I remember seeing in the year 1837, I think in one of the morning papers, the following lines, which were said, as far as my memory serves me, to have been taken from an old almanac, in which they were prophetical of what should happen in the above-named year:—

"By the powers to see through the ways of Heaven,
In one thousand eight hundred and thirty-seven,
Shall the year pass away without any spring,
And on England's throne shall not sit a king."

Can any of your readers inform me whether these lines were only composed after the events related took place—that is, at the time the lines appeared in the paper in which I saw them, or whether they are really to be found in any old almanac; and if so, in what almanac, and in what year? N. L. N.

Maidstone.

340. *Lines on the Bible.*—In a small volume of Sacred Poetry, in the possession of a friend of mine, the following lines on the Bible are ascribed to Byron:

"Within this awful volume lies
The mystery of mysteries;
Oh! happiest they of human race
To whom our God has given grace
To hear, to read, to fear, to pray,
To lift the latch, and force the way:
But better had they ne'er been born
Who read to doubt, or read to scorn."

Not having met with these lines in the works of Lord Byron, can any of your readers say whether they are his, or not, or who is the author?

JOHN ALGOR.

Sheffield.

341. *En bon et poyer.*—The family of Cockayne of Ashbourne, co. Derby, used as a motto upon their seals, in the fourteenth century, the following words, "En bon et poyer." This has been explained to mean, "Boni est posse," or "Right is might." Can any of your readers suggest anything to confirm or throw doubt on this interpretation?

FRANCIS M. NICHOLS.

342. *"England expects every man," &c.*—For nearly fifty years our countrymen have taught their children Nelson's last signal —

"England expects every man to do his duty."

Such was my impression of this emphatic form of words. I am surprised to see upon the column in Trafalgar Square,

"England expects every man *will* do his duty."

Pray is there any authority for the inscription as it there stands?

E. N. H.

343. *Religious Houses in East Sussex.*—Can any of your readers refer me to any sources of information, printed or in manuscript, in addition to those mentioned in the last edition of Dugdale's *Monasticon*, respecting the following religious houses in East Sussex: *Otham, Bayham, Michelham, Robertsbridge?* E. V.

344. *Parish Registers—Right of Search—Fees claimable.*—Considerable attention has of late

been excited with reference to the difficulties attending the ordinary means of access to various public depositories of documentary evidence in this country. In some of these departments, the commencement of a welcome reform is already apparent; others, it is but reasonable to hope, will, ere long, yield to the frank and inquisitive spirit of the times in this respect. The present communication is confined to a very wide, though less dignified source of official information, viz. Parish Registers. I am sure I need not say one word to illustrate the importance of the last-mentioned class of evidence to the genealogist, the topographer, or the archæological inquirer in general, —in one word, to those who enter into the spirit of the "NOTES AND QUERIES." I beg, therefore, to submit the following inquiries:

1. Have the actual parishioners of a place a right to consult their own register of baptisms, marriages, and burials, *gratuitously?* If not:—

2. What fee is *legally* demandable,—and by whom,—and under what restrictions? And—

3. Do the terms differ when the inquirer is not a *parishioner?* If so, in what respect do they differ?

These inquiries have reference to the contents of the chests kept in, or in connection with, parochial churches and chapels, and not to those in the custody of the modern "Registrar." I need scarcely add, that my concern is with the strictly *legal* rights of search, and demand of fees; and not as to what courtesy may concede, or usage sanction. D.

Rotherfield.

345. *Bacon a Poet.*—In Boswell's Journal of his *Tour to the Hebrides* he quotes the subjoined couplet, premising, "As Bacon says—

> "Who then to frail mortality shall trust,
> But limns the water, or but writes in dust."

Is not *Bacon* here a slip of the pen or press? Sir Nicholas Bacon, Lord Bacon, and Bacon the sculptor, are the only conspicuous men of the name, and none of them that I know wrote verses. R. Cs.

346. *Tregonwell Frampton.*—Where can I obtain any particulars of the life of Tregonwell Frampton, Esq., commonly called the "Father of the Turf," who died at an advanced age about 1727–8. Reference is made to him in the *Rambler*. T. R. W.

347. *Weever and Fuller—their Autographs wanted.*—Can any of your readers direct the etcher of a portrait of Weever, where to find his autograph, from which to make a copy to illustrate it? It is not to be found in the British Museum. The extreme paucity of information respecting this worthy is somewhat strange, considering the value of his contributions to literature. In our leading biographies and cyclopædias his name does not occur. By-the-bye, where was he buried, and what inscription is there on his "funeral monument?"

An etched portrait is about to be published in the next part of the *Antiquarian Etching Club*, of Fuller, the author of *Worthies*, *Church History*, &c., without a copy of his signature for the same reason, unless one should be discovered.

It has been suggested that search made in the library of Queen's College, Cambridge, might prove successful in both cases, from the fact of their having both belonged to that college. Perhaps some member of the university would kindly undertake the inquiry. A. E. C.

348. *Is the Badger Amphibious?*—Turner (*Sacred History of the World*, Letter XV. vol. i. p. 428. 4th edit. 1833) says:

> "The beaver, otter, and *badger* are *amphibious* creatures, but not oviparous."

Surely this is a mistake, and worthy of a Note? I cannot find the badger mentioned as an *amphibious* animal in any modern zoology. I certainly have not by me Kerr's *Linnæus* to refer to, as a verification of Sharon Turner's note on this passage. CHARLES PASLAM.

Minor Queries Answered.

Royal Registers.—I have nine volumes of a work published by Bew, Paternoster Row, and which appeared from 1778 to 1784, pretending to give sketches of the characters of public men by his Majesty. Can any of your correspondents inform me who was the writer, and what number of volumes were published? B.

[This literary curiosity was completed in nine volumes, which are sometimes bound in three. In 1841 Mr. H. G. Bohn advertised a copy with all the names filled up in manuscript, the initials being no doubt sufficiently intelligible at that time. For a notice of the work on its first appearance, see the *Gentleman's Magazine*, vol. xlviii. p. 130.]

Paul Hoste.—Paul Hoste, a Jesuit, published early in the seventeenth century a small quarto with diagrams on "Breaking the Line," so much discussed, as being first done in Rodney's action. If any one can give me some account of Paul Hoste and his *scientific* views on naval architecture, the information will be acceptable to ÆGROTUS.

[See Chalmers' and Gorton's *Biographical Dictionaries*; Moreri, *Le Grand Dictionnaire*, and *Nouveau Dictionnaire Historique*, *s. v.*]

"*Liber Mirabilis.*"—Can any of your readers inform me if there be a copy of the *Liber Mirabilis* in any library in the United Kingdom? It contains a remarkable prediction of St. Cæsario, Bishop of Arles, in the year 542. The work is

printed in Gothic characters, and there is a copy in the Royal Library, Paris. CLERICUS.

Dublin.

[A copy is in the library of the British Museum, consisting of two parts. Part I. is in Latin, and Part II. in French, 4to., 1523.]

Saint Richard, King of England.—In the Romish Calendar we find, on the 7th February, amongst other saints, "Saint Richard, King of England." Which of our Richards does this refer to? I have never read in history of any of them having been canonized, nor should I have thought any of them at all a likely candidate for that honour; but if such was really the case, I presume that Cœur de Lion must be the man, and that his valour in the Crusades was suffered to outweigh his many other unsaintly qualities.

J. S. WARDEN.

Balica.

[St. Richard was an English prince, in the kingdom of the West Saxons, which it is probable he renounced that he might dedicate himself to the pursuit of Christian perfection. About the year 722, on his way to Rome, he died suddenly at Lucca in Italy. See Butler's *Lives of the Saints*, Feb. 7.]

Saint Irene or St. Erini.—Can any of your correspondents direct me to where information may be found regarding the Saint Irene or St. Erini, from whom the Grecian island of Santorin takes its name? Σ.

Bristol Dec. 1. 1851.

[Irene, Empress of Constantinople, A.D. 797–802, was one of the most extraordinary women in Byzantine history. The Greeks have placed her among their saints, and celebrate her memory on the 15th of August. Consult Smith's *Dictionary of Greek and Roman Biography and Mythology*, and Gibbon's *Decline and Fall*, chap. xlviii.]

Replies.

COCKNEY.

(Vol. iv., pp. 273. 318.)

The following passages collected from various sources, will perhaps help to illustrate the origin and the several meanings of this word *Cockney*:—

Fuller's first sense is—

"One coaks'd or cockered, made a wanton or nestlecock of, delicately bred and brought up, so that when grown men or women they can endure no hardship, nor comport with pains taking."

"'Tis not their fault, but our mothers', our cockering mothers, who for their labour make us to be called *Cockneys*."—Dekker, *A Knight's Conjuring*, 1607.

"And when this jape is told another day
I shall be halden a daffe or a *Cokenay*."
Chaucer, *The Reve's Tale*.

The following extracts will show that to this first sense Fuller might have added, *one abundantly and daintily fed*:—

"Unlesse it be shortly considered, and that faukons be broughte to *a more homelye diete*, it is ryght likely, that within a shorte space of yeares, our familiar pultry shall be as scarse, as be now partriche and fesaunte. I speake not this in disprayse of the faukons, but of them whiche keepeth them lyke *Cokeneys*."—Elyot, *The Governour*, 1557.

"Some again are in the other extreme, and draw this mischief on their heads by too ceremonious and strict diet, being over precise *cockney-like*, and curious in their observation of meats."—Burton, *Anatomy of Melancholy*.

Fuller's second sense is—

"One utterly ignorant of husbandry and huswifery such as is practised in the country, so that he may be easily persuaded anything about rural commodities, and the original thereof."

He relates the old *cock-neigh* story, and adds another jest of a similar kind:

"One merrily persuaded a she-citizen, that seeing *malt* did not grow, the good huswives in the country did spin it; 'I knew as much,' said the *Cockney*, 'for one may see the threads hang out at the ends thereof.'"

Shakspeare uses the word *Cockney* in this latter sense in *King Lear*, Act II. Sc. 4.:

"*Lear.* Oh me, my heart! my rising heart! But down.

"*Fool.* Cry to it, nuncle, as the *Cockney* did to the eels, when she put 'em i' th' paste alive; she knapt 'em o' th' coxcombs with a stick, and cried 'Down, wantons, down;' 'twas her brother, that in pure kindness to his horse buttered his hay."

Cokeney was apparently used in very early times to designate *London*. In the *Britannia*, art. "Suffolk," Hugh Bigod, a rebellious baron in the time of Henry II., boasts thus:

"Were I in my castle of Bungey,
Upon the river Waveney,
I would ne care for the King of *Cockeney*."

I conceive that *Cokeney* in this sense is derived from the Anglo-Saxon word *cycene*, a kitchen or cooking place. Nares, however, in his *Glossary*, says:

"Le pais de cocagne, in French, means a country of good cheer; in old French *coquaine*; cocagna, in Italian, has the same meaning. Both might be derived from *coquina*. This famous country, if it could be found, is described as a region 'where the hills were made of sugar-candy, and the loaves ran down the hills, crying 'Come eat me, *come eat me*.'"

Hickes gives, in his *Anglo-Saxon Grammar*, an ancient poem, describing the plenteous land of *Cokeney* or *Cokaigne*:

"Fur in see hi west Spaynge
Is a lond ihote Cocaygne
Ther nis lond under hevenriche
Of wel of goodnis hit iliche
. . . . . .

In Cokaygne is met and drink
Withute care, how, and swink
. . . . . .
Ther nis lac of met no cloth
. . . . . .
Ther beth rivers gret and fine
Of oile, melk, honi and wine.
Water seruith ther to nothing
Bot to siyt and to waussing.
. . . . . .
Ther is a wel fair abbei
Of white monkes and of grei
. . . . . .
The gees irostid on the spitte
Fleey to that abbai, god hit wot,
And gredith 'gees al hote, al hot.'"

Shakspeare's use of *Cockney*, in *Twelfth Night*, Act IV. Sc. 1., is somewhat obscure; but I conceive that the Clown means to express his opinion that the world is already replete with folly:

"*Seb.* I prithee vent thy folly somewhere else; thou know'st not me.

"*Clown.* Vent my folly! He has heard that word of some great man, and now applies it to a fool. Vent my folly! I am afraid this great lubber, the world, will prove a *Cockney*."

The Clown probably intends to say, that to vent his folly to the world will be like sending coals to Newcastle, or provisions to *Cocagne;* for that, as regards folly, this great lubber the world will prove to be a *Cocagne* or *Cokeney*, *i.e.* a land of plenty. He may, however, mean to hint, in a round-about way, that *Cockneys*, or natives of London, are full of folly; or that the world is as well supplied with folly as a *Cockney* is with food.

I do not know whether I committed a *Cockney*, a *clerical*, or a *canonical* error, when I wrote the name of Chaucer under the following lines instead of the word *Cokeney:*—

"I have no peny, quod Pierce, polettes for to bie,
Ne neither gose ne grys, but two grene cheses,
A few curdes and creame, and an haver cake,
And two loves of beanes and branne, bake for mi folke,
And yet I say by my soule, I have no salt bacon
Ne no *Cokeney*, by Christe, coloppes to make."
The Vision of Pierce Plowman, printed 1550.

"At that fest thay wer seruyd with a ryche aray,
Every fyve and fyve had a *Cokenay*."
The Turnament of Tottenham.

The sentence for which I am responsible, p. 318., should read thus: "*Cokeney*, in the above lines quoted by Webster, probably refers to any substantial dish of fresh meat which might be cut in collops." I may add that this use of the word brings it into close alliance with the Anglo-Saxon word *cocnunga*, signifying *things cooked*, *pies*, *puddings*, and *cook's-meat*.

The French and Neapolitan festivals, called *cocagne* and *cocagna*, appear to have presented themselves in this country under the form of Cockneys' feasts and revels conducted by the King of Cockneys. Strype, in the first appendix to his edition of Stow's *London*, under the head "Stepney," describes at some length "The Cockney's Feast of Stepney;" and Dugdale, in his *Origines Juridiciales*, recapitulates an order entered on the *Register of Lincoln's Inn*, vol. iv. fo. 81a, in the 9th of Henry VIII.:

"That the *King of Cockneys* on Childermass-day should sit and have due service, and that he and all his officers should use honest and lawful manner and good order, without any waste or destruction making, in wine, brawn, chely, or other victuals: as also that he, his marshal, butler, and constable marshal, should have their lawful and honest commandments by delivery of the officers of Christmas: and that the said King of Cockneys, ne none of his officers, medyll neither in the buttry nor in the Stuard of Christmass his office—upon pain of xl^{s}. for every such medling. And lastly, that Jack Straw and all his adherents should be thenceforth utterly banisht, and no more to be used in this house upon pain to forfeit, for every time five pounds, to be levied on every fellow hapning to offend against this rule."

Some obliging bencher of Lincoln's Inn will perhaps have the goodness to examine, or to permit me to examine the *Register*, to ascertain whether this potentate was king of Cockneys, as Dugdale has it, or of Cockney. A Londoner.

Replies to Minor Queries.

The Word Infortuner (Vol. iv., p. 328.). — J. C. W. enquires, "Is *infortuner* to be found in any old Dictionary?" I would state that I have not been able to find it; but in Cockeram's *English Dictionarie*, 1639, I find "*Infortunate*, unhappy;" and in Bailey's *Dictionary*, vol. i. 1753, "*Infortunate*, unhappy, unlucky;" "*Infortune*, misfortune," referred to Chaucer; "*Infortunes*, an astrological term, applied to Saturn and Mars, because of their unfortunate influences;" "*Infortunid*, unfortunate," referred to Chaucer; and in vol. ii. of Bailey's *Dictionary*, 1727, I find "*Infortunateness*, unhappiness, unluckiness." It is singular that Cockeram gives "infortunate" in his first alphabet, which, he says, in his preface, "hath the *choicest* words now in use, wherewith our language is enriched." "Unfortunate" he places in the second alphabet, which, he says, "contains the *vulgar* words." Neither Cole's *English Dictionary*, 1685, nor Blount's *Glossographia*, 1670, nor Phillips' *World of Words*, 1678, contain the word "unfortunate" in any of its terminations or applications. Mr. Halliwell, in his *Dictionary of Provincial Words*, gives the word "*Infortune*, misfortune," deriving it from the Anglo-Norman.

Whilst referring thus to our early lexicogra-

phers, allow me to allude to an anecdote respecting Dr. Adam Lyttleton, who, when compiling his Latin Dictionary, announced the verb "concurro" to his amanuensis; the latter, imagining, from an affinity of sound, that the first two syllables gave the English meaning of the verb, said, "*Concur*, I suppose, sir." To which the Doctor peevishly replied, "*Concur*, condog." The scribe wrote down what he supposed his employer dictated, and the word "condog" was inserted, and stands as one interpretation of "concurro" in the first edition of the Dictionary; it is, of course, expunged from subsequent ones. I give this statement as I find it in print. I do not vouch for its correctness, not having the first edition of the Dictionary to refer to. Strange to say, however, "condog" was regarded as a synonym, or rather as an equivalent to "concur," long before the date of the first edition of Dr. Lyttleton's *Dictionary*. In Cockeram's *Dictionarie*, before referred to, sixth edition, 1639, I find in the second alphabet, among the words which the author calls *vulgar*, the verb "to agree" defined "Concurre, cohere, *condog*, condiscend." Cockeram's *Dictionary* was evidently a work of some authority in its day; it was dedicated to Sir Richard Boyle, and reached to, at least, a *sixth* edition, which edition is announced in the title-page as "revised and enlarged," and therefore "condog" did not owe its place in it to the error of an amanuensis or transcriber. The book, although small, contains much curious matter, to which I may, perhaps, hereafter refer. In his "premonition to the reader," he says, "where thou meetest with a word marked thus *, know you that it is now out of use, and only used of some ancient writers." Among these words thus marked as obsolete in 1639, I find, on casually opening the book, the following, "abandon, abate, bardes, insanity." He also defines *Troy weight* as "a pound weight of twelve ounces, wherewith *bread*, precious stones, gold and silver are weighed." Blount also (1670), and Cole (1685), say bread was sold by Troy weight; the latter adds medicines to the articles sold by that standard. Cowell, in his *Law Dictionary* (1708), says, "Electuaries, and medicinal things, and *brede*, are to be weighed by Troy weight;" Bayley, in 1753, says, "Gold, silver, drugs," &c., are weighed by Troy weight, but does not enumerate bread. Can any of your readers inform me when bread was first directed to be sold by Troy weight, and when it ceased to be so? P. T.

Stoke Newington.

Foreign Ambassadors (Vol. iv., p. 442.). — There is a list of French ambassadors, envoys, ministers, and other political agents at the court of England, in the *Annuaire* of the Société de l'histoire de France for 1848, which is the twelfth volume of the series. The list commences in 1396, and is continued to 1830.

I believe there is a copy of this most useful publication in the British Museum. If so, it should appear in the *experimental* catalogue of 1841, under the head of ACADEMIES — Europe — France — Paris — *Société de l'histoire de France!* Bolton Corney.

Petition for the Recall from Spain of the Duke of Wellington (Vol. iv., p. 233.). — Ægrotus asked if a copy of the petition to the above effect from the Corporation of London to the Crown can be found, as it is a droll historical document, which should not sink into oblivion; he jumps at the conclusion that it does exist, but I think is mistaken. Through the kindness of a friend who is in the Corporation, I have had the journals searched, and have not been successful in finding any address to the above tenor. There are abundance congratulating the Prince Regent on the successes of the Duke, but none of censure. I have likewise ascertained that some of the oldest servants of the City feel quite sure that no such address was ever carried. If Ægrotus can give me any grounds for his belief, or anything likely to aid my inquiry, I will renew the search.

E. N. W.

Southwark.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

If any doubt could exist as to the value of the *Germania* of Tacitus, as an invaluable contribution to the history of all the Teutonic races, a glance at the Appendix to Klemm's *Germanische Altherthumskunde*, in which that author has enumerated not only the best editions and translations of the *Germania*, but also the most important dissertations to which it has given rise, would at once dispel it. The scholar and the antiquary of this country may therefore be congratulated on the fact of Dr. Latham having prepared an edition of it, which has been issued under the title of *The Germania of Tacitus, with Ethnological Dissertations and Notes*. Although "the work," to use Dr. Latham's own words, "is rather a commentary upon the geographical part of the *Germania*, than on the *Germania* itself—the purely descriptive part relating to the customs of the early Germans being passed over almost *sicco pede*,"—yet our readers will have no difficulty in estimating its importance, when we inform them that the Ethnological Dissertations and Notes which accompany the text may be said to embody the views, (ofttimes indeed dissented from by Dr. Latham,) of Grimm and Zeuss, and the learning with which those distinguished men have illustrated the subject. Indeed, Dr. Latham, who sets an example of openly acknowledging his obligations to other scholars which we should be glad to see more generally followed, expressly states, that whether the work before us took its present form, or that of a translation with an elaborate commentary of Zeuss's learned and indispensable work, *Die Deutschen und Die Nachbarstämme*, was a mere question of convenience.

If the story that we have heard be true, namely, that one of the most learned and active members of the episcopal bench did, at a late clerical meeting, hold up a copy of Whitaker's *Clergyman's Diary and Ecclesiastical Directory*, and pronounce it to be a little book so full of useful and invaluable information as to be indispensable to every clergyman, it is clear that the work is beyond all criticism.

The Family Almanack and Educational Register for 1852, contains — in addition to full particulars of nearly a thousand public schools, colleges, and universities, and a list (containing upwards of a thousand) of the principal private schools in the kingdom, — a vast amount of miscellaneous information (including for the first time the Statutes of the Irish University) and statistical tables, and so forms a volume which no person interested in the great question of education can at all do without.

While on the subject of education, we may acknowledge the receipt of several educational works, which we can only notice with great brevity.

M. Merlet's *Dictionary of French Difficulties* (which, but that the subject is almost too grave for such a jest, we should have suggested might very appropriately have been dedicated to the President) bears on its title the stamp of its merit in the words "*third edition.*"

M. Falch Lebahn's *Self Instructor in German; Practice in German;* and *German in One Volume* (4th ed.), are very able attempts to facilitate the study of that most useful language.

The last work, containing as it does La Motte Fouque's beautiful tale of *Undine*, with explanatory notes on all the difficult words and phrases, and its vocabulary of 4500 words synonymous in German and English, cannot be found otherwise than most useful.

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Notices to Correspondents.

"*Our correspondents will see, on very little reflection, that it is plainly the Editor's interest to take all he can get, and make the most and the best of every thing.*" *Thus we spoke in our earlier numbers, and we repeat it now as a reply to two or three communications which have reached us during the present week. As in the management of* "NOTES AND QUERIES" *we can have no party to serve, no prejudices to gratify, we beg our correspondents — more especially those who are personally unknown to us (and to whose communications we always endeavour to give the earliest insertion possible, because we cannot explain to them, as we could to those to whom we are known, the reasons for delay,) — that for the delay or non-insertion of their communications there are always what we believe they would admit to be satisfactory reasons if they were but acquainted with them; although, from the difficulty attendant on the management of a work like the present, we are not able to bring those reasons before them.*

Among other interesting articles which are in type, but necessarily omitted from the present number, are "The Crucifix as used by the Early Christians," *by* SIR J. EMERSON TENNENT; "Remains of James II.;" "Wady Mokatteb identified with Kibroth Hattavah," *by the* REV. M. MARGOLIOUTH; "Legend of the Red Breast," &c.

JARLTZBERG *is thanked. His suggestion will be carried out at the commencement of the New Year.*

GRUS. *Surely the inscription is not correctly copied. The first line we should read* "LADI, HELP!" *and the second,* "MERCY, JHESU!"

P. M. M. *The article on* "Deep Wells," *is omitted this week only from want of room. The other communication is postponed for a short time.*

W. W. R. (Oxford) *is at present the only remonstrant. We will, however, give his suggestion our best consideration.*

J. B. (Manchester), *who inquires respecting the family of Tonge, is informed that his Query may be fully answered by a reference to* vol. xiii. *of the Rev. Canon Raine's* Lancashire MSS.

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Erratum. — In last line but one of Art. 307. p. 424. for "proud father," read "grandfather."

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Notes.

WADY MOKATTEB IDENTIFIED WITH KIBROTH HATTAVAH.

The difficulty of deciding the antiquity of the famous inscriptions in the deserts of Arabia, would be considerably diminished if we could ascertain the earliest mention of the valley now known as Wady Mokatteb. What I am about to submit to the readers of the "Notes and Queries," is not a presumptuous or rash suggestion, but an idea diffidently entertained, and cautiously and maturely considered.

It is not at all improbable that that valley, with its surrounding rocky chronicles, was first mentioned by Moses, the first delineator of the "great wilderness." The mention I allude to is to be found in Numbers, xi. 26. The passage, as it occurs in the English version, runs thus:

"But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other was Medad; and the Spirit rested upon them, and they were of them that were written."

The original words of the last clause are but the two following:—

וְהֵמָּה בַּכְּתֻבִים

which literally signify, "and they were amongst the inscriptions."

A personal and literary examination of the locality of the Sinaitic inscriptions convinces me that Eldad and Medad were then in that famous region. By a reference to the chapter alluded to, it will be found that the children of Israel were then at that awfully memorable place called *Kibroth Hattavah* (ver. 34.), and no one, who has but a slight knowledge of scripture topography, will be at a loss to observe that it is the very spot where the mysterious inscriptions are found.

Dr. Robinson, in his *Biblical Researches*, vol. i. p. 138., thus notices the subject in question:

"The Sinaite inscriptions are found on all the routes which lead from the West towards Sinai, above the convent El-Arbain, but are found neither on Gebel Mûsa, nor on the present Horeb, nor on St. Catherine, nor in the valley of the convent; while on Serbal they are seen on its very summit."

Lord Lindsay, in his first letter from *Edom and the Holy Land*, introduces the same district in the following words:

"We now entered Wady Mokatteb, a spacious valley, bounded on the east by a most picturesque range of black mountains, but chiefly famous for the inscriptions on the rocks that line it, and from which it derives its name. There are thousands of them, inscriptions too, and here is the mystery, in a character which no one has yet deciphered."

Now, let the ancient and modern maps be compared, and it will be discovered that the same place which is called, in Num. xi. 26., כְּתֻבִים, probably on account of its inscriptions, is also called by the Arabians وادى المكتّب *Wady el Mokatteb*.

Should the identity between Wady Mokatteb and Kibroth Hattavah be considered conclusive, then the antiquity of the Sinaitic inscriptions is far more remote than the date fixed by certain archæologists and palæographists; the records may prove to be, in truth and in deed, the handy-work of the Israelites during their encampment there.

The readers of the "NOTES AND QUERIES" need scarcely be told that the inscriptions were first noticed in the sixth century by Cosmas, a Græco-Indian merchant, who was hence surnamed Indicopleustes. But it is necessary to impress the fact that Cosmas, though a man of intelligence and of letters, considered that the alphabet in which the inscriptions were made, was unknown; but having visited the Wady in company with certain well-informed Jews, his Hebrew companions read and deciphered several of the records, and decided that the Israelites of the Egyptian Exodus were the performers of the inscriptions. All this Cosmas stated in his *Christian Topography* (a work published for the first time in 1707 by the learned Montfauçon), and concurs in the opinion that the ancient Hebrews were the scribes. This circumstance borne in mind, will be proof against the theory conceived by Professor Beer, brought forth by Dr. Lepsius, adopted and fostered by Dr. Wilson, viz. that an Utopian Nabathæan Christian tribe executed those inscriptions during their pilgrimages to the sacred localities on Mount Sinai. Is it not strange that Cosmas should not have heard that there was such a tribe of scribes in the valley? Is it not unaccountable that the knowledge of the alphabet should so soon have been forgotten? Cosmas flourished comparatively but a short time after the supposed Nabathæans.

But the advocates of the Nabathæan theory argue that the Sinaitic inscriptions must be of a comparatively modern date, since there are found amongst them some Greek and Latin ones; and, moreover, the cross does sometimes occur in various shapes. I venture to submit that the inscriptions bear self-evidence that they have been executed at various dates. It is true that by far the greatest number of them display indubitable marks of remote antiquity; but there are some which must be pronounced juvenile when compared with the *great majority*. The latter bear marks of an execution resembling the inscriptions on the ancient Egyptian obelisks, whilst the former are rude and superficially cut, and already almost effaced. I take, therefore, the Greek and Latin, and indeed some of the yet unknown inscriptions, to have been cut at a comparatively modern date. Who knows whether Cosmas and his companions did not try their hands at a few?

Why should it be thought improbable that the different monks on Mount Sinai, who occupied the convent there at various ages, should have done their quota to puzzle the modern palæographist and traveller? Is it absolutely impossible that the prefect of the Franciscan missionaries of Egypt, who visited the Wady in 1722, and his companions, who were well instructed in the Arabic, Greek, Hebrew, Syriac, Coptic, Latin, Armenian, Turkish, English, Illyrian, German, and Bohemian languages, should have chiselled a few in the characters they were most expert? In the same manner might the occurrence of the cross be accounted for, if it were necessary, without precipitating oneself to the conclusion that "the occurrence, in connection with the inscriptions of the cross in various forms, indicates that their *origin* should be attributed to the early Christians." But is it possible that such antiquaries as Drs. Beer, Lepsius, and Wilson, should be ignorant, or affect to be ignorant, that the cross was an ancient hieroglyphic, of a date long before the Christian era, well known by the name of *Crux Ansata*, and of the *Divina Taw*, and signified among the Egyptians "Life to come"? That the form of the cross was used among the Hebrews is conclusive from the fact that it was the ancient Hebrew mint letter for the ת. What, then, is the value of the arguments in behalf of the Nabathæan theory? All the specimens that have been given hitherto of the inscriptions, are no more in comparison with the vast numbers which literally cover the highest mountains, than a drop out of a bucket, including even those given in the *Philosophical Transactions* of 1766, in the *Transactions of the Royal Society of Literature* of 1832, and by the Rev. Charles Forster of this year *, and even adding the 1200 taken by M. Lottin de Laval. (See "NOTES AND QUERIES," Vol. iv., p. 332.)

MOSES MARGOLIOUTH.

ON A PASSAGE IN GOLDSMITH.

Goldsmith, in *The Deserted Village*, has the lines:

> "Ill fares the land, to hastening ills a prey,
> Where wealth accumulates and men decay:
> Princes and lords may flourish or may fade,
> *A breath can make them, as a breath has made;*
> But a bold peasantry, their country's pride,
> When once destroy'd, can never be supplied."

In this passage the fourth line, which I have given in italics, is traced by D'Israeli, in *Curiosities of*

* *The One Primeval Language, &c.*, by the Rev. Charles Forster. The above is a compendium of two letters which the writer addressed on the subject to his Grace the Archbishop of Dublin, and the late Bishop of Norwich, — to the former from Paris, to the latter from Alexandria. See *A Pilgrimage to the Land of my Fathers*, vol. i. pp. 6—15. Mr. Forster's work did not appear until about a year after the publication of part of the writer's travels.

Literature, under the head of "Imitations and Similarities," to the French poet, De Caux, who, comparing the world to his hour-glass, says —

—— "C'est une verre qui luit,
Qu'un souffle peut *détruire*, et qu'un souffle a *produit*."

The turn given to the thought in the French has suggested to D'Israeli an emendation of the passage in Goldsmith. He proposes that the word "unmakes" should be substituted for "can make." The line would then read —

"A breath *unmakes* them, as a breath has made."

This emendation seems to me to be alike ingenious and well-founded. The line itself is but the corollary of the one that precedes it; and in order to make the sense complete, it should contain antithetical expressions to correspond with "flourish" and "fade." Now, between "can make" and "made" there is nothing antithetical; but between "made" and "unmakes" there is.

In support of this view, I may quote one or two parallel passages, in which the antithesis is preserved. The first is a quatrain commemorating the devastating effects of an earthquake in the valley of Lucerne in 1808:

"O ciel! ainsi ta Providence
A tous les maux nous condamna:
Un souffle *éteint* notre existence
Comme un souffle nous la *donna*."

The second is a line which occurs in *Curiosities of Literature*, and which I am compelled to quote from memory, having no access to that work. It is as follows:

"A breath *revived* him, but a breath *o'erthrew*."

That Goldsmith wrote the line in question with the word "unmakes," there seems little reason to doubt. To say of princes and lords that "a breath can make them, as a breath has made," far from conveying any idea of their "fading," would be, on the contrary, to indicate the facile process by which they may be perpetuated. It would show how they may "flourish," but not how they may "fade."

Although this emendation in Goldsmith was pointed out many years ago, and recommends itself by its appositeness, and its obvious adaptation to the context, yet I believe it has never been introduced into any edition of that poet. I have before me two copies of *The Deserted Village*, and both contain the words "can make." As, however, among the many useful hints thrown out by "Notes and Queries," that of suggesting the emendation of obscure or difficult passages in our poets, appears to have met with the approbation of your readers, I trust some future editor of Goldsmith may be induced to notice this passage, and restore the text to its original accuracy.

Henry H. Breen.

St. Lucia.

Minor Notes.

Biographical Dictionary. — May I beg for the assistance of "Notes and Queries" to enforce a want which I am sure is daily felt by thousands of educated Englishmen? The want I speak of is that of *a good Biographical Dictionary*, coming down to the middle of the century; a dictionary as good as the *Biog. Universelle* for *foreign* lives, and *a hundred times better for English lives*. Every one knows how meagre and unsatisfactory is that otherwise magnificent work in its English part. Why should we not have an abridged translation, with the home portion re-written? Z. Z. Z.

The Word Premises.—The use of the word *premises* for houses, lands, and hereditaments, is surely incorrect. I have never found the word *præmissa* used in any Latin writer in a sense that can sanction the modern application of its derivative. Johnson's authority supports the view that the word is perverted in being made to stand for houses and lands, as he says it is "in low language" that the noun substantive "premises" is used in that sense, as, "I was upon the *premises*," &c. The office of "the premises" in a deed, say the Law Dictionaries, is to express the names of the grantor and grantee, and to specify the thing granted. "The *premises* is the former part of a deed, being all that which precedeth the *habendum* or limitation of the estate." I believe the term "parcels" is applied, technically, to the specification of the property which forms the subject of a deed. In an instrument, it may not be wholly incorrect to refer by the term "premises" to the particulars premised, and, if an etymological inaccuracy, it may be excused for the sake of avoiding repetitions; but surely we ought not to speak of houses, lands, &c. by this term. I see I am not the first to call an editor's attention to this point, for, in the *Gentleman's Magazine* of Jan., 1795, a correspondent complains of this improper application of the word, and attributes the perversion to the lawyers, "who," he says, "for the sake of brevity (to which, by-the-bye, they are not much attached), have accustomed themselves to the phrase, 'the aforesaid *premises*,' whence the word has come to be universally taken as a collective noun, signifying manors, tenements, and so on." The absurdity of such a use of the word is illustrated by putting it for animals, household goods, and personal estate, for which it may as well stand as for lands and houses. W. S. G.

Newcastle-upon-Tyne.

Play of George Barnwell: —

"Last Friday a messenger came from Hampton Court to the Play House by the Queen's command, for the manuscript of George Barnwell, for Her Majesty's perusal, which Mr. Wilks carried to Hampton Court early on Saturday morning; and we hear it is to be performed shortly at the Theatre in Hampton

Court, for the entertainment of the Royal Family," &c. — *Daily Post*, Monday, July 5. 1731.

H. E.

Traditions from Remote Periods through few Links (Vol. iii., pp. 206. 237.): —

"My greatest boast in this line is, that I have conversed with Sir Isaac Herd, the celebrated herald, and he had conversed with a person who was present at the execution of Charles I." — Lord Campbell's *Lives of the Chief Justices*, vol. ii. p. 304. note.

E. H. A.

Queries.

DEODANDS AND THEIR APPLICATION.

Blackstone states (1 *Comm.* p. 300.) that a deodand —

"Is forfeited to the king to be applied to pious uses, and distributed in alms by his high almoner, though formerly destined to a more superstitious purpose. It seems to have been originally designed, in the blind days of Popery, as an expiation for the souls of such as were snatched away by sudden death; and for that purpose ought properly to have been given to holy church."

The authorities for this latter statement are Fitzh., *Abr.*, tit. "Enditement," pt. 27., and Staunf, *P. C.*, 20, 21., neither of which books are in my possession, nor in this remote district can I gain access to them. Hume, Lingard, Henry, and Rapin, omit all mention of this change in the destination of the deodand, at least so far as I can find. Fleta, who lived, according to Dr. Cowell (*Interpreter*, in verb. "Fleta"), tem. Ed. II., Ed. III., or, according to Jacob (*Law Dic.*, in ver. "Fleta"), tem. Ed. I., says that —

"This deodand is to be sold to the poor, and the price distributed to the poor for the soul of the king and all faithful people departed this life."— *Interpreter*, in ver. "Deodand."

It would therefore appear that in Fleta's time it was settled law that deodands went to the Crown; nor does this writer seem to take any notice of their having been, at any time, payable to the Church. Hawkins, East, and I think Hale also, are equally silent upon the point.

Can any of your readers kindly supply the information as to when deodands first ceased to be given to the Church, and when they became the property of the Crown? JONATHAN PEEL.

Minor Queries.

349. *Hell Paved with the Skulls of Priests.* — The proverb "Hell is paved with good intentions" (Vol. ii., pp. 86. 140.), brings to my recollection a remark I once heard from the lips of a French priest. He was addressing an audience chiefly composed of students in divinity, and while descanting on the peculiar dangers to which ecclesiastics are exposed, and the obstacles they have to encounter at every step on the road to salvation, he said there could be no doubt that by far the greater number of them would incur eternal damnation. "It was this" (added he, with an emphasis which sent a thrill of horror through all present), "It was this that made one of the early fathers assert, that Hell is paved with the skulls of priests." I think the preacher mentioned Tertullian as his authority for this singular sentiment, but he only gave the words: "L'enfer est pavé de têtes de prêtres." Can any of your readers point out the precise passage referred to?

HENRY H. BREEN.

St. Lucia.

350. *Charib.*—Can any of your correspondents inform me what is the derivation and meaning of the word *Charib?* The Charibs were the ancient inhabitants, as is well known, of the smaller West Indian islands. W. J. C.

St. Lucia.

351. *Thumb Bible.* — Can any of your readers tell me the history of the Thumb Bible, reprinted by Longman, 1850? Who was "J. Taylor," who seems to have been the author? He has strangely spoilt Bishop Ken's Morning and Evening Hymns at the conclusion of his book. HERMES.

352. *Tripos.* — What is the origin of the term "tripos" as applied to the mathematical and classical honour lists in the university of Cambridge? A. F. S.

353. *Louis Philippe and his Bag of Nails.* — Has any of your correspondents heard a story about a bag of rusty nails which Louis Philippe used to carry about with him; with which he considered his fate as in some way connected; and which he lost a few days before February 24, 1848? If so, is it known whether the story is well authenticated? R. D. H.

354. *Brass Statues at Windsor.* — "The Brass Statues at Windsor," sold in 1646 by order of the House of Lords to pay the troops at Windsor: — What were these statues? WAYLEN.

355. *Edmund Bohun.* — Is it possible that some Trans-atlantic notist may be able to supply a scrap or two of intelligence respecting the brief career of Edmund Bohun, as Chief Justice of South Carolina, 1698-1701? I believe he died in the latter year, and was buried at Charlestown. S. W. RIX.

Beccles.

356. *Bishop Trelawney.* — To what parliamentary decision does Atterbury allude in the subjoined extract from the dedication to Trelawney, Bishop of Winchester, prefixed to his Sermons in four volumes, 1723?

"This and another parliamentary decision, which your lordship not long after with equal difficulty ob-

tained, and by which the bishop's sole right to judge of the qualifications of persons applying for institution was unutterably confirmed, are such instances of your magnanimity and public spirit as will remain in memory while the church or the law of England lasts."

E. H. A.

Minor Queries Answered.

Companion Ladder.—Why are the stairs leading from the deck to the chief cabin of a ship called "the companion ladder?"

A Constant Reader.

[The *companion* in merchant ships is a wooden porch placed over the entrance or staircase of the cabin. Hence the ladder by which officers ascend to and descend from the quarter-deck, is called the *companion ladder.*]

Macaulay's Ballad of the Battle of Naseby.—Where is Mr. Macaulay's ballad of the "Battle of Naseby" to be found printed entire? It is not republished in the last edition of his *Lays of Ancient Rome.*

D. B. J.

[It has never, we believe, been printed since its first publication in *Knight's Magazine*, about the year 1824. From the omission pointed out by our correspondent, it is obvious that the accomplished writer of it does not himself regard this ballad as deserving of republication.]

Replies.

The Crucifix as used by the early Christians.

(Vol. iv., p. 422.).

A correspondent questions the accuracy of Mr. Curzon's statement, in his *Monasteries of the Levant*, that—

"The crucifix was not known before the fifth or sixth century, though the cross was always the emblem of the Christian faith,"—

and asks for information as to its use, and the dates of the earliest examples. Some twenty years ago I devoted some care to this inquiry, and the result will be found in a chapter on the decline of the arts in Greece, in a *History of Modern Greece*, which I published in 1830. To that essay, but more especially to the authorities which it cites, I would refer your correspondent; and I think, after an examination of the latter, he will be disposed to concur with me, that Mr. Curzon's statement is correct. It is in accordance with that of Gibbon, and sustained by the same authorities as Basnage, to the effect that the first Christians, from their association with the Jews, and their aversion to the mythology of the Greeks, were hostile to the use of images of any description in their primitive temples, in which they reluctantly admitted the figure of the ignominious cross, as a memorial of the Redeemer's death. At a later period, however, the veneration for the *relics* of departed saints led to the admission of their painted *portraits*, and eventually to the erection of their images and effigies in wood and marble. (*Gibbon*, chap. xxiii. xlix.) Reiskius states that it was not till the fourth century after Christ that the latter innovation began:

"Ecclesia vero Christiana tribus seculis prioribus ne quidem imagines recepit aut inter sacra numeravit instrumenta. Sed demum sub finem quarti seculi ea lege admisit ut in templis memoriæ ac ornatus causa haberentur."—Reiskius, *De Imaginibus Jesu Christi Exercitationes Histor.*, Ex. i. c. i. sec. ii. p. 12.

Lillio Giraldi concurs with Reiskius:

"Illud certe non prætermittam nos dico Christianos ut aliquando Romanos fuisse sine imaginibus in primitiva quæ vocatur ecclesia."—Lillius Gregorius Giraldus, *Historiæ Deorum Syntage*, v. i. p. 15.

The earliest images of Christ were those mentioned as being placed, by Alexander Severus, along with those of Abraham, Jupiter, Pythagoras, Plato, and Aristotle. (*Reiskius*, ex. vii. c. i. sec. i. p. 151.) Constantine placed two equestrian statues of the Saviour in the Lateran Church. But Molanus, who mentions the latter fact, insists that there were existing about this period numerous statues of the Saviour, which he would refer to the time of Pontius Pilate. (*De Historia SS. Imaginibus, &c.*, lib. i. c. vi. p. 65.).

The most ancient examples now remaining of the decorations employed by the early Christians, are doubtless those found in the catacombs at Rome. I have not access to any recent copies of these interesting antiquities; but so far as my recollection serves, they contain no example of a crucifix, or any literal delineation of the death of the Saviour. In fact, even in these gloomy retreats, the vigilance of persecution compelled the Christians to caution, and forced them to conceal, under allegories and mystery, the memorials of their faith; the figure of the Redeemer being always veiled under an assumed character, most generally that of a shepherd bearing in his arms a recovered lamb. This, which is the most common form of allegory of this period, occurs in the catacomb of the Via Latina, in that of Priscilla in the Via Salaria, discovered in 1776, both of which, according to Aringhi, are amongst the oldest Christian monuments now remaining. (*Roma Subterranea*, vol. ii. p. 25. 292.) In a sepulchral chamber in the cemetery of St. Calixtus, Jesus is represented as Orpheus with a lyre, as emblematic of the subduing influences of his life. But his death is still more cautiously shadowed forth by the types of Jonas, Isaac on the altar of Abraham, and Daniel in the den of lions,—examples of all of which are numerous; and the cover of an urn figured by Agincourt presents them all three. (*Histoire de l'Art par les Monumens*, vol. iv.; *Dec. Sculp.*, pl. v. no. 10.)

Art, after its decline in Rome, was later cherished by the Greeks at Byzantum, and allegory in their

hands, during the third and fourth centuries, exhibited a much higher refinement than amongst the degenerate Romans,—the divinity and *life* of Jesus being represented in their paintings by a youth of godlike mien and heavenly grace, with his foot upon the mane of a lion, whilst his *death* it still typified by a lamb expiring at the foot of a cross, which it sprinkles with its blood, and his *resurrection* by a phœnix, which rests upon the summit of a palm-tree, the emblem of his *victory*.

I have stated that even the *cross*, as an emblem, was admitted "reluctantly" into the churches of the early Christians. The fact, and the causes of this reluctance, are stated fairly by Gibbon (ch. xx.), principally on the authorities consulted by Basnage in his *Histoire des Eglises Reformées*, to have had their origin in the idea of infamy and ignominy which they attached to the mode of execution by crucifixion,—feelings analogous to those inspired by a gallows or a gibbet; and it required a long lapse of time, even after Constantine had abolished throughout the Roman dominions the punishment which had prevailed for slaves and malefactors, but which the Saviour of mankind had submitted to suffer, before the people could be led to regard as a symbol for veneration that which had so long been an object of horror and disgust. A most interesting account of the subsidence of this feeling, and of its effects upon Sacred Art whilst it prevailed, will be found in Emeric David's *Discours sur la Peinture Moderne*, p. 115. It rendered allegory so indispensable, that in the exhaustion of fancy it declined into conceits and puerility, which finally brought the subject into contempt, and compelled the hierarchy to exert the influence of the Church for its correction. This led to a measure the record of which is strongly corroborative of the statement of Mr. Curzon; namely, that A.D. 692, at the Quine Sextine, or *Council in Trullo*, it was ordered that thenceforth fiction and allegory should cease, and *the real figure of the Saviour be depicted on the tree.* (*Can.* 82. *Act. Concil.* Paris, 1714, v. iii. col. 1691, 1692.)

The Greeks complied, but with reluctance, to delineate the actual crucifixion; and as, in the controversy which arose in the second century, and never entirely subsided, regarding the beauty or deformity of the Saviour's features, the Greek Church had espoused the side of St. Basil, Tertullian, and Origen, who maintained that "he was without form or comeliness," their artists exhibited such a spectacle of deformity on the cross, that to the present hour a proverb compares a lean and ugly person to "un crucifix des Grecs." The Latins and Italians, on the other hand, whilst they were equally hostile to the literal exhibition of the Redeemer's death, and *forbore for nearly a century* to comply with the orders of the Council *in Trullo*, adopted, as to his beauty, the party of Celsus and Chrysostom,—quoted the expression of David, "thou art fairer than the children of men,"—and painted the Saviour, albeit suspended on the fatal tree, as a youth of heavenly mien; and instead of the crown of thorns, the lance, and the sponge, they represented him with a diadem, and insensible to suffering or pain.

These remarks, though they will no doubt be insufficient as an answer to your correspondent, may perhaps direct him to authorities, the consultation of which will satisfy his inquiry.

London. J. Emerson Tennent.

THE WORD "Αδελφος."

(Vol. iv., pp. 339. 458.)

In commenting on the criticisms of J. B., may I be allowed to follow the order of his own reasoning as much as possible?

1st. I am glad to find that Scapula is right, but I must object to the use of the participle *acquiescing*, as applied to me. My word is "*de*duction," and is applied to a rule grounded upon Scapula's correctness, and may, I think, settle the sense of those disputed verses in Matt. xiii. 55, 56., to say nothing of two indisputable proofs which might be adduced.

2nd. *I* am wrong — for what? for *appearing*, in the eyes of J. B., to have done that which I have not done,—for bringing in links of "the Indo-Germanic languages," which I have neither done, nor can do.

3rd. "The word is solely and peculiarly Greek." Let me give only one etymon by way of preparation for my answer. Let us take the word *mouse*. Well, it comes from the Latin *mus*, which comes, you will say, from the Greek μυς, and there are many clever etymologists, excepting a few, with J. B. and myself, would say, "it is solely and peculiarly Greek;" but *we* go up to the Sanscrit (the *mother* of European languages), and bring forward *mush*, a mouse, and here is *the terminus* — and why? because *mush* signifies *to steal*, and therefore sufficiently describes the nature of the little animal. Now, because we cannot *find* an existing link between the Greek and Sanscrit, is that a reason for asserting αδελφος to be of pure Greek *origin?* No; and if J. B. will only recollect that all words in Sanscrit, excepting bare primary roots, are compounded after the same manner as αδελφος, or rather δελ-φ, he will, I hope, find that I have *not been wrong* in my *etymon*. Moreover, let J. B. prove, *if he can*, what is *the meaning* of δελφ in the Greek, unaided by any other language.

4th. Why is the Sanscrit *bhratre* brought into the contest? perhaps to prove what has not been proved, viz. that *it also* signifies *frater uterinus*.

5th. "How happened it that the word φρατηρ was lost in Greek?" Why, because the Greeks thought it too *barbarous* a word to *own*, as coming through the Latins from the barbarous Goths,

Scandinavians, &c.! Let us pass over irrelevant matter till we come to

6th. J. B.'s authoritative rule, "that no apparent similarity between words in the Semitic and Asian (read Sanscrit) families can be used to establish a real identity, the two classes of language being *radically* and fundamentally distinct." Vide *mouse*, and a hundred more roots, that might quash this rule.

To conclude, I did not introduce the Sanscrit *dal* into my former note, because, I suppose, an idea passed through my mind that I might offend some "*interesting* points in Greek manners."

I have only one more remark to make, which is, that the Sanscrit *bhra-tre* is a compound word like δελ-φυς. I will give the full etymology of this word *bhra-tre*, to prove that J. B. has done wrong in bringing in a word to militate against his *own* rule. Persian, *bra-dar*; Sanscrit, *bhra-tre*; Gothic, *bro-thar*; Islandic, *bro-dir*; German, *bruder*; Swedish and Danish, *bro-der*; Anglo-Saxon, *bro-ther*. Now, will J. B. prove that the Hebrew, Chaldee, and Syriac בר, *bar*, a son, is not connected with the Persian and Sanscrit *bra* and *bhra*? If he does, I shall doubtless be edified.

T. R. BROWN.

Vicarage, Southwick, near Oundle.

THE ROMAN INDEX EXPURGATORIUS OF 1607.

(Vol. iv., p. 440.)

I am happy in being able to give, I trust, a satisfactory answer to the Query of your American correspondent U. U., respecting the original edition of 1607.

There can be no doubt that the copy in the Bodleian Library is of the genuine edition. It was in the Library certainly before the year 1620, as it appears in the catalogue printed in that year, and still bears the same reference on the shelf as is there given to it, namely, 8vo. I. 32. Theol.; and it was doubtless the copy used by Dr. James, who superintended the forming of that catalogue, and who died only a few months before. The title runs thus:

INDICIS
(red ink) LIBRORVM
(red) EXPVRGANDORVM
in studiosorum gratiam confecti.
Tomus Primus
IN QVO QVINQVAGINTA AVCTORVM
Libri præ ceteris desiderati emendantur.
(red ink)
PER FR. IO. MARIAM BRASICHELLEN.
(red ink)
SACRI PALATII APOSTOLICI MAGISTVM
in vnum corpus redactus, & publicæ
commoditati æditus
(this first word red) (this date red)
ROMÆ, ex Typographia R. Cam. Apost. M. DC. VII.

(the line above red)
SVPERIORVM PERMISSV.

There is a full stop at confecti, also at emendantur, and at Brasichellen; but no stop whatever at auctorum. It extends (besides eight leaves of title and preliminary matter) to pp. 742. On the recto of the next and last leaf, "Series chartarum," &c., and at the bottom:

ROMÆ, M. DC. VII.

Ex Typographia Reu. Cameræ Apostolicæ.

SVPERIORVM PERMISSV.

There is also in the Bodleian Library a copy of the Bergomi edition, the title of which is as follows:

(red ink) INDICIS
LIBRORVM
(red) EXPVRGANDORVM
In studiosorum gratiam confecti
(red) TOMVS PRIMVS
In quo quinquaginta Auctorum Libri præ
cæteris desiderati emendantur
(red) PER F. IO. MARIAM BRASICHELL.
Sacri Palatij Apost. Magistrum
In vnum corpus redactus, & pub. commoditati æditus.

At the bottom:

(red) ROMÆ Primò, Deinde
BERGOMI, Typis Comini Venturæ, 1608.

This edition extends to 608 pages, in double columns, besides the preliminary matter, consisting of four articles, of which the first in this edition is the last in the genuine copy of 1607, — a circumstance mentioned by Clement as peculiar to the Altdorff edition; but here the signatures run to pages in eights, whereas the Altdorff edition "qu' ne remplit qu'un alphabet, et seize feuilles."

I have never seen a copy of the Ratisbon edition.

B. B.

Replies to Minor Queries.

Hobbes's "Leviathan" (Vol. iv., p. 314.). — The meaning of the frontispiece to the first edition of this work, is, I imagine, sufficiently obvious. The large figure representing a commonwealth holds in his right hand a sword, in his left a pastoral crook. He is the emblem of a commonwealth "ecclesiastical and civil" (as the title of the book shows us). Ranged down one side of the page, under the sword-bearing arm, are the weapons and resources which the State possesses. Down the other side of the page, under the protection of the pastoral staff, is the corresponding armament of the Church. Thus, a castle and a church, a crown

and a mitre, a cannon and spiritual thunderbolts, a trophy of guns and spears, &c., and one of dilemmas (represented by a pair of bull's horns), syllogisms (made like a three-pronged fork), and the like; these, ending with a battle on one side, a convention of bishops on the other, show the power which (as Hobbes would have it) each arm of the commonwealth should be able to have at its command. The whole picture is at best an absurd conceit, and very unworthy of the author of the *Leviathan*. H. A. B.

The best edition of Hobbes's works was printed 1750. The print of *Leviathan* in it is neither like Charles nor Cromwell, of whom I have old and good prints, and many. The print has at the bottom of it "*Written* by Thos. Hobbs, 1651." C. J. W.

Age of Trees (Vol. iv., p. 401.).—I am rather surprised that your correspondent L., in his enumeration of remarkable trees, and collections of trees, in Great Britain, makes no mention, whilst on the subject of yew, of the splendid collection of old yew trees in Kingley Bottom, near Chichester, in Sussex. Should L. never have visited this charming spot, and its green antiquities, I can promise him a rich treat whenever he does so. Common report of the neighbourhood, from time immemorial, gives these venerable trees a date as far back as the landing of the sea-kings on the coast of Sussex; and sundry poems by local bards have been written on this theme.

On one of the most prominent of the South Down Hills, rising immediately above the yew-tree valley, and called Bow Hill, are two large, and some smaller tumuli, which are always called by the natives the graves of the sea-kings, who with their followers are supposed to have fallen in a battle fought under these very yew trees.

Can anybody tell me if the age of any of these trees has ever been ascertained? Kingley Bottom, or, as people now-a-days prefer calling it, Kingley Vale, is so much frequented as a spot for pic-nics and festive days, that I have no doubt many of your readers have seen the trees to which I refer, and can bear me out in asserting that they are worthy of ranking, in age and beauty, with any of their species in the kingdom. SCANDINAVIAN.

The "Hethel Thorn," so well known to many Norfolk people, is on a farm now the property of that munificent patron of historical literature, Mr. Hudson Gurney, by whom it was purchased from Sir Thomas Beevor. The first Sir Thomas always said it was mentioned in a deed of 1200 and odd, as a boundary, under the appellation of "the Old Thorn." It is stated, also, that it is mentioned in some chronicle as *the thorn* round which a meeting of insurgent peasantry was held during the reign of King John (can any readers of "NOTES AND QUERIES" give a reference to the precise passage?). An etching of this interesting relic has been made by Mr. Ninham. The involution of its branches, which are all hollow tubes, as heavy as iron, is most curious; and although the tree is certainly diminished of late years, it still puts out leaves and berries vigorously. W. J. T.

Treatise against Equivocation (Vol. iv., p. 419.).—Your correspondent EUPATOR has, in his examination of the MS. of this treatise, overlooked a title prefixed by Garnet, which furnishes the heading by which the book is correctly entered in the Catalogue of the Laudian MSS. as *A Treatise* against (not *of* or *for*) *Lying and Fraudulent Dissimulation.* "Of" was first written, but at once crossed out, and "against" written *after* it, *not* interlined. Of the two errors which EUPATOR points out, the one was made at the press, by failure in reading the contraction for "verbo," which is printed correctly at length at p. 43., and the other was a mistake on the part of the transcriber. W. D. M.

Lycian Inscriptions (Vol. iv., p. 383.).—As to the double language in Homer of the gods and men, Heyne and others have thought (ad *Il.* A. 403.) that the one was the old language, the other the modern. See Clarke ib., who thinks one was the learned name, the other the vulgar: but gives a scholion of the former opinion. The passages are as follow:

	Gods.	Men.
Il. A. 403.	Briareus	Ægæon.
B. 813.	Tomb of Myrine	Batiea.
Ξ. 291.	Chalcis	Cymindis.
Υ. 74.	Xanthus	Scamander.

All these words, except one, are plain Greek,—and that one is a word of men. It is impossible, therefore, that the gods' language could have been the antiquated Greek language.

In the *Odyssey* (K. 305.) Mercury says that a certain plant is called *Moly* by the gods, and that it is very difficult for men to find. The answer to the question, What do men call it? therefore would probably have been, that they have no name for it at all. It is an odd word, not easy to derive, and ending in *υ*; which Aristotle says is the ending of only five words in Greek, and one of those, ἄστυ, was obsolete as an appellative in Aristotle's time.

Ichor, though applied in Homer to the gods, he does not say was a word of the gods; and as it is used in Hippocrates, it is more probably a dialectic than an antiquated word. Its termination, however is rare; and in another instance, τεκμωρ, was obsolete in Aristotle's time (*Rhet. init.*).

As to the Lycian language, the alphabet is said, in the appendix to Fellows, to resemble partly the Greek, partly the Zend, and one or two letters the Etruscan. The language is said (ib. 430.) to resemble the Zend more than any other known

language; but to differ too much to be considered as a dialect of Zend, and must rank as a separate language.

I would observe, that one of the peculiarities mentioned, as compared with all the Indo-Germanic languages—namely, the having no consonant at the end of the masculine or feminine accusative—existed in the old Latin, as in the Scipionic tombs, "optimo viro, omne Loucana."

Sir Edmund Head, in the *Classical Museum*, No. II., considers the people to be the Solymi of Homer. C. B.

Alterius Orbis Papa (Vol. ii., p. 497.).—In Twysden's *Historical Vindication of the Church of England*, p. 22. (Cambridge edition, 1847), I find—

"After the erection of Canterbury into an archbishopric, the bishops of that see were held *quasi alterius orbis papæ*, as Urban II. styled them."

In a note, William of Malmesbury (*De Gestis Pontif.*, lib. i. in Anselm., p. 223. l. 33.) is referred to as authority for the above statement. Urban II. was pope from 1087 to 1099. C. W. G.

Carmagnoles (Vol. iv., p. 208.).—Your querist W. B. H. will perhaps accept the following partial solution of his question, which has been communicated to me by one of your own distinguished correspondents in France. It is contained in a little volume published by Duellersan under the following title, *Chansons Nationales et Populaires de France*, Paris, 1846, 32mo:

"Cette horrible chanson, la Carmagnole, est un monument curieux de la folie démagogique, et nous la donnons pour faire voir avec quelle poësie brutale on excitait le peuple. Elle eut une vogue en Août 1792, époque à laquelle Louis XVI. fut mis au Temple. Elle devint le signal et l'accompagnement des joies féroces et des exécutions sanglantes. On dansait la *Carmagnole* dans les bals; on la dansait au théâtre et autour de la guillotine. Barrère appelait les discours qu'il prononçait à la Convention, *des Carmagnoles*. L'air, qui est véritablement entrainant, était joué en pas redoublé dans la musique militaire; mais Bonaparte la défendit, ainsi que le *Ça-ira*, lors qu'il fut Consul.

"Cette chanson parut au moment où les troupes Françaises venaient d'entrer triomphantes dans la Savoie et le Piemont. On ignore si la musique et la danse de *la Carmagnole* sont originaires de ce pays."

In the month of January, 1849, the General-in-Chief of the army of Paris, Changarnier, having taken vigorous measures to prevent new tumults, the first verse of the original, which commences—

"Madame Veto avait promis
De faire égorger tout Paris,"

was thus parodied:

"Changarnier avait promis
De faire brûler tout Paris," &c.

Periergus Bibliophilus.

General James Wolfe (Vol. iv., p. 271.).—The late Admiral Frank Sotheron, of Kirklington Hall, near Southwell, Notts, was, I have heard, related to Wolfe, and possessed a portrait and several letters of his. Admiral Sotheron died some ten years ago, but his daughter (and only child) married the present member for Wilts, who afterwards took the name of Sotheron. J. M. W.

I have a portrait of Wolfe in my possession, and, I believe, the original from which the print, stated to be a scarce and contemporary one, was taken, which furnishes the frontispiece to the second volume of the *History of the Canadas*, by the author of *Hochelaga*. It fell, singularly enough, into my hands a short time previous to the appearance of the work in question, and I have been enabled since to trace its possession by parties, and amongst them members of my own family, for a very lengthened period. The artist I have not been able to discover; but perhaps some possessor of the print, should the name appear, will afford this information.

C. A. P. (Great Yarmouth.)

As your pages have lately contained several communications on the subject of General Wolfe, I send you the following story, which I heard from a lady now deceased. Some time after Wolfe's death his family wished to give some memorial of him to the lady who had been engaged to him, and they consulted her as to the form which it should take. Her answer was, "A diamond necklace;" and her reason, because she was going to be married to another person, and such an ornament would be useful. My informant, whose birth, according to the *Peerage*, was in 1766, had, in her earlier days, often met this lady, and described her as showing remains of beauty, but as no wiser than this anecdote would lead us to suppose her. J. C. R.

Johannes Trithemius (Vol. iv., p. 442.).—This noted historian and divine was born at Trittenheim, in the electorate of Treves, in 1462. He became abbot of Spanheim about 1482, where he made a rich collection of manuscript and printed books. In 1506 he was appointed abbot of St. James at Wurtzbourg. His writings are numerous, and there is an ample collection of them in the British Museum. In his *Nepiachus* he gives an account of his life and studies. He died at Wurtzbourg in 1516. The learned and judicious Daunou thus characterises the volume *De scriptoribus ecclesiasticis*: "Malgré beaucoup d'omissions et d'erreurs, ce livre a été fort utile à ceux qui ont depuis mieux traité la même matière; on le consulte encore aujourd'hui."

Leland, Bale, Pits, and Wharton, have recorded their obligations to Trithemius. The venerable Leland quotes him frequently, under the name of

Trittemius, and styles him "homo diligentiæ planè maximæ, nec minoris lectionis." BOLTON CORNEY.

"John Trytheme was a German Benedictine, and Abbot of Hirsauge, A.D. 1484. He was the author of *A Catalogue of Ecclesiastical Writers*, several *Letters*, Treatises of *Piety*, of *Doctrine*, and *Morality*, other historical works, and *The Chronicle of Hirsauge*."—(See Dufresnoy's *Chronological Tables.*)

It would appear that the work *Trithemii Collectanea de Scriptoribus Ecclesiasticis* has gone through several editions; and Walch tells us that "inter omnes ea eminet, quam Jo. Alberto Fabricio debemus." The following remarks also respecting Trithemius appear in Walch's *Bibliotheca* (tom. iii. p. 389):

"Incipit Trithemius a Clemente Romano; recenset scriptores 970; ac testatur, se in opere hoc conficiendo per septem fere annorum spatium elaborasse. Possevinus, Labbeus, atque alii, varios ejus errores chronologicos ac historicos notarunt. Quodsi autem rationem temporis reputamus, quo Trithemius vixit scripsitque, causa omnino est, cur eum ob errata non reprehendamus, sed excusemus atque industriam illius laudemus."

Cave, also, in his *Historia Literaria* (part ii. p. 569.), gives us a brief account of Trithemius, and of his literary productions.

E. C. HARRINGTON.

The Close, Exeter.

The work of John Trittenheim, *De Scriptoribus Ecclesiasticis*, is held in high and deserved repute. (See Fabricius, *Biblioth. Latin. Med. Ætat.*, iv. 451.) He died abbot of Würtzburg, in 1518. The copy of A. W. H. is the first edition, which was published at Mainz (Moguntia) in 1494.

C. H.

Sir William Herschel (Vol. ii., p. 391.).—Your correspondent gives the quotation about the star observed in Virgo, which he supposes identical with Neptune, quite correctly, except in one very material point—the observer's name. The passage in question will be found in Captain W. H. Smyth's *Cycle of Celestial Objects*, vol. ii. p. 264., and is extracted from a letter addressed to him by M. Cacciatore of Palermo, in 1835, many years after the death of Sir William. H. C. K. is not the first person who has suggested the identity of the objects; but, as pointed out by Captain Smyth in a paper on Neptune, in the *United Service Journal* for 1847, Part II., Neptune must, in 1835, have been fully 120° from the position assigned by Cacciatore to the star observed by him.

J. S. WARDEN.

Balica, Oct. 1851.

Dr. Wm. Wall (Vol. iv., p. 347.).—Your decision to exclude any further contributions upon the question of the "Marriage of Ecclesiastics" is most judicious. But ought the portion of MR. HENRY WALTER'S reply respecting Dr. Wall to pass unnoticed? Had the writer referred to any of the biographical dictionaries in ordinary use, he would have discovered that the "well-known Mr. Wall who wrote on baptism" had conferred on him by the University of Oxford the degree of D.D., to testify their high opinion of his writings.

In addition to the Doctor's works on the baptismal controversy, two books, which are not often met with now, were published after his death, bearing the following titles:—

"Brief Critical Notes, especially on the various readings of the New Testament Books. With a Preface concerning the Texts cited therein from the Old Testament, as also concerning the Use of the Septuagint Translation. By W. Wall, S.T.P., author of the History of Infant Baptism, London, 1730." 8vo., pp. lxiv. 415.

"Critical Notes on the Old Testament, wherein the present Hebrew Text is explained, and in many places amended, from the ancient Versions, more particularly from that of the LXXII. Drawn up in the order the several Books were written, or may most conveniently be read. To which is prefixed a large Introduction, adjusting the Authority of the Masoretic Bible, and vindicating it from the objections of Mr. Whiston, and the Author of the Grounds and Reasons of the Christian Religion. By the late learned William Wall, D.D., Author of the History of Infant Baptism. Now first published from his Original Manuscript. London, 1734." 2 vols. 8vo. pp. lxi. 307. 354. v.

These are valuable works, explaining many difficult expressions. JOHN I. DREDGE.

Parish Registers (Vol. iv., p. 232.).—J. B. is referred for the acts of parliament relating to "Parish Registers," to Burn's *History of Parish Registers*, 1829. This work has been out of print fifteen or sixteen years, but may be seen in many public libraries. J. S. B.

Compositions during the Protectorate (Vol. iv., p. 406.).—W. H. L. will probably find what he wants in a small volume, easily met with, entitled *A Catalogue of the Lords, Knights, and Gentlemen that have compounded for their Estates*, London, 1655, 12mo.; or another edition, enlarged, Chester, 1733, 8vo. (See *Lowndes*, vol. i. p. 363.) H. F.

General Moyle (Vol. iv., p. 443.).—Major General John Moyle, who died in 1738, and was buried at Rushbrooke, near Bury St. Edmund's, was the son of the Rev. John Moyle, of Wimborne Minster, co. Dorset, by Mary his wife, daughter and coheir of Sir Giles Eyre, Kt., one of the Judges of the Common Pleas. General Moyle, by his wife, who was Isabella daughter of Sir Robert Davers, of Rushbrooke, Bart., had a family of five sons and one daughter; the latter married Samuel Horsey, Bath king-at-arms. G. A. C.

Descendants of John of Gaunt (Vol. iv., p. 343.).—A. B. may be right as to there being "some

little confusion in Burke's excellent work." There certainly is no "*little* confusion" in A. B.'s communication.

Margaret Beaufort, successively Countess of Richmond and Derby, the mother of King Henry VII., was the only child of John Beaufort, the first Duke of Somerset.

What can A. B. mean by "Henry, Edmund, and John, successively dukes of Somerset," to whom he conjectures Margaret Beaufort might have been sister? There were not three brothers Beaufort successively *dukes* of Somerset; nor were there ever three successive dukes of Somerset named Henry, Edmund, and John; though there certainly was a succession of John, Edmund, and Henry, they being respectively father, uncle, and cousin of Margaret.

John Beaufort, Earl of Somerset, who had been created Marquis of Somerset and Dorset, was, on his death (1410), succeeded in the earldom of Somerset by his eldest son, Henry Beaufort, who dying without issue (1418), the second son, John Beaufort, succeeded to this earldom. He was created *Duke* of Somerset (1443), and on his death without male issue (1444), the dukedom became extinct; but the earldom of Somerset descended to his brother, Edmund Beaufort, Marquis of Dorset (the third son of John Beaufort, Earl of Somerset), who was afterwards (1448) created Duke of Somerset. He was slain at the battle of St. Alban's (1455), and was succeeded by his eldest son, Henry Beaufort, who was beheaded in 1463. He is said to have been succeeded by his next brother, Edmund Beaufort; but it is doubtful if the fact were so, and the better opinion seems to be that the dukedom became extinct by the attainder of Duke Henry in 1463.

"The second and last Duke John," alluded to by A. B., is altogether a myth: the last Beaufort Duke of Somerset was either Henry or Edmund; and there was but one Duke John, and he was not the "second and last," but the *first* duke.

C. H. Cooper.

Cambridge.

Church of St. Bene't Fink (Vol. iv., p. 407.). — I think some account of the inscriptions, or of their having been transcribed, will be found in the *Gentleman's Magazine*, as well as of those removed by the destruction of the church of *St. Michael's, Crooked Lane*, in order to make the approaches for New London Bridge; there, also, I think I have seen some account of the inscriptions in the church pulled down for the erection of the *Bank of England*. The preservation of the monumental records of the dead has been so frequently suggested in "Notes and Queries," that I will not occupy space by urging further arguments in favour of the scheme proposed for the transcription and preservation of inscriptions on monuments and grave-stones. The numerous churches which, in these days, are undergoing alterations and repairs, call for your continued exertion to effect the object you have already submitted for the purpose in former numbers. The ancient church of St. Mary, Lambeth, has just been rebuilt, and many of the monumental tablets will of necessity be removed from their former sites, and grave-stones may disappear. The venerable *Ashmole* lies at the entrance of the old vestry, under a flat stone; and outside, a short distance from the window, lies *Tradescant*, under a large altar-tomb in a state of decay! G.

When the church of St. Bene't Fink was pulled down, to make room for the new Royal Exchange in 1844, the monumental tablets, &c. were removed to the church of St. Peter's-le-Poor in Old Broad Street, to which parish the former is now annexed. J. R. W.

Bristol.

Coins of Vabalathus (Vol. iv., pp. 255. 427.). — An article on the coins of the Zenobia family appeared in the *Revue Numismatique*, 1846, vol. xi. p. 268. The writer of that article says —

"Il est impossible de rendre compte du mot CPΩIAC ou CPIAC, qui précède, sur quelques pièces, le nom de *Vabalathus*. La même observation s'applique aux médailles Latines du même prince, dont le nom est suivi d'un certain nombre de lettres, VCRIMDR ou VCRIIVID auxquelles on s'est efforcé inutilement de trouver un sens."

W. W.

Engraved Portrait (Vol. iv., p. 443.). — This is the portrait of Daniel De Foe, and was engraved by W. Sherwin. The verses underneath are —

"Here you may see an honest face,
Arm'd against Envy and Disgrace,
Who lives respected still in spite
Of those that punish them that write."

It is mentioned in *The Catalogue of English Heads*, by Jos. Ames, p. 57. John I. Dredge.

"*Cleanliness is next to godliness*" (Vol. iv., p. 256.). — The author of the Epistle to the Hebrews says (ch. x. v. 22.):

"Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

It has long been my opinion that the proverb in question arose from the above text, in which *a pure conscience*, a necessary condition of *godliness*, is immediately followed by an injunction to *cleanliness*. H. T.

Cozens the Painter (Vol. iv., p. 368.). — I would refer your correspondent, for the few particulars known of him, to Edwards's *Anecdotes of Painting*, 1808 (in continuation of Horace Walpole's *Anecdotes*), p. 120.

Cozens's chief patrons were Wm. Beckford, Esq., of Fonthill; G. Baker, of St. Paul's Churchyard; John Hawkins, Esq., of Bognor; and the Earl of Harewood (of his time). If your correspondent wishes to see some few fine specimens of his works, Mr. George Smith, of Hamilton Terrace, and Charles Sackwille Bale, Esq., of Cambridge Terrace, possess some very fine ones. Mr. J. Heywood Hawkins has at Bognor his father's collection.

Cozens's fine drawings are very uncommon, and he is now little known, though one of the fathers of the Water-Colour School, and of the highest ability. I am not aware of any published portrait of him: your correspondent's portrait of him by Pine is therefore interesting. Pine was Cozens's mother's brother. FRANCIS GRAVES.

In addition to the opinion ascribed to Mr. Turner, it may be mentioned that the late John Constable, R.A., spoke of Cozens as "*the* greatest of landscape-painters." I cannot at present give a reference to Leslie's *Life of Constable*, but am sure that this saying occurs there more than once.

J. C. R.

Whig and Tory (Vol. iv., pp. 57. 281.).—In addition to what has appeared in "NOTES AND QUERIES" respecting the etymology of these terms, I send you a note of what Lingard says on the matter:

"The celebrated party name *Tory* is derived from *toringhim*, to pursue for the sake of plunder. The name was given to certain parties in Ireland, who, refusing to submit to Cromwell, retired into bogs and fastnesses, formed bodies of armed men, supporting themselves and their followers by the depredations which they committed on the occupiers of their estates. They were called *Raperees* and *Tories*."

"It was during the reign of Charles II. that the appellations of *Whig* and *Tory* became permanently affixed to the two great political parties. . . . . The first had long been given to the Covenanters on the west of Scotland, and was supposed to convey a charge of seditious and anti-monarchical principles. . . ."

PHILIP S. KING.

Prince Rupert's Drops (Vol. iv., pp. 234. 274.).—In your reply to the Query respecting these drops, you state that it is not certain in what country they were invented; I may therefore mention that the French call them *larmes Bataviques*, from the circumstance of their being made in Holland; from whence some were sent to Paris in 1656, to the Swedish minister there, M. Chanut.

PHILIP S. KING.

Deep Well near Bansted Downs (Vol. iv., p. 315.).—I am well acquainted with the country immediately south of the Bansted Downs, and can give W. S. G. some information about the wells there.

I know no country where there is so great a scarcity of water. The nearest stream is a small branch of the Mole, which has its rise some three miles off, just beyond Merstham (pronounced "Meestrum"). The ponds are very few and shallow, so that the inhabitants have to rely on wells for their water. Wells, however, are an expensive luxury, and appertain only to the better-most dwellings. I know several labourers' cottages distant upwards of a mile from the nearest well or pond; they use what water they catch, and when that is gone, shift as they best can,—most commonly do without. This scarcity of water may be the reason why a district within fifteen miles of London is so thinly populated.

The country is very hilly, and even the valleys are some height above the level of London. Woodmansterne is said to be the highest point in Surrey next to Leith Hill.

Most of the farm-houses and superior cottages have wells, and many of these are of considerable depth. There is one just at the foot of Bansted Downs (and consequently in the valley), which is 120 feet deep. After a dry summer this well is very low, and after a second quite empty. This is about the general depth of the valley wells. There is one in the railway valley, below Chipsted Church, some 100 feet deep; I have never known it dry. Within a stone's throw of this last, the London and Brighton railway runs in a very deep cutting,—I have been told the deepest railway cutting in England,—and great fears were entertained that this deep cutting would drain this and several neighbouring wells. The only way, however, in which the railway affected the wells, was to cut right through one, parts of which may still be seen in the embankment.

It is not always the case that a deep well will drain its shallow neighbours. At the Feathers Inn, at Merstham, is a well cut in the solid chalk, 160 feet deep; this was quite out the other day, while two or three wells not fifty yards off, each thirty feet deep, had plenty of water.

Of course the wells on the hills are much deeper than those in the valleys. At a farm called Wood Place, some three miles from Bansted, is a well 365 feet deep; it is never actually out of water; four pair of hands are needed to raise the bucket.

At a farm called Portnals, about a mile from Bansted, is the deepest well I know in these parts; a horse is required to draw the water. It is some 460 feet, and, I have been told, generally somewhat low. All these wells are, I believe, in the chalk.

In this part of Surrey are some wells said to be 500, 600, or even 700 feet deep.

W. S. G. may find some resemblance between the above and the one he wants, else there is no truth in a well.

I fear I am taking more of your space than my

subject merits. I will therefore briefly conclude with a Query.

Where are the deepest wells in England?

P. M. M.

Mrs. Mary Anne Clarke (Vol. iv., p. 396.).—Is Mrs. Mary Anne Clarke really dead?

She was alive two years since, and was then living with her son, Colonel Clarke, somewhere on the Continent. Colonel Clarke is an officer of the line, and is universally respected.

I obtained the above information from a friend and brother officer of the Colonel. Fm.

Upton Court (Vol. iv., p. 315.).—My friend Miss Mitford gives a most interesting account of Upton Court in the *Ladies' Companion* for August 1850, which, as I know the place well, I believe to be perfectly correct. A short extract may not be unwelcome:

"Fifty years ago a Catholic priest was the sole inhabitant of this interesting mansion. His friend, the late Mrs. Lenoir, Christopher Smart's daughter, whose books, when taken up, one does not care to put down again, wrote some verses to the great oak. Her nieces, whom I am proud to call my friends, possess many reliques of that lovely Arabella Fermor of whom Pope, in the charming dedication to the most charming of his poems, said that 'the character of Belinda, as it was now managed, resembled her in nothing but beauty.'

"Amongst these reliques are her rosary, and a portrait, taken when she was twelve or thirteen years of age. The face is most interesting: a high, broad forehead; dark eyes, richly fringed and deeply set; a straight nose, pouting lips, and a short chin finely rounded. The dress is dark and graceful, with a little white turned back about the neck and the loose sleeves. Altogether I never saw a more charming girlish portrait, with so much of present beauty and so true a promise of more,—of that order, too, high and intellectual, which great poets love. Her last surviving son died childless in 1769, and the estate passed into another family.

"Yet another interest belongs to Upton; not indeed to the Court, but to the Rectory. Poor Blanco White wrote under that roof his first work, the well-known *Doblado's Letters*; and the late excellent rector, Mr. Bishop, in common with the no less excellent Lord Holland and Archbishop Whately, remained, through all that tried and alienated other hearts, his fast friend to his last hour."

The portrait of Arabella Fermor is in Reading, purchased at a sale at Upton Court many years ago, when the property changed hands.

Julia R. Bockett.

Southcote Lodge.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Of the value of broadsides, flying sheets, political squibs, popular ballads, &c. few can doubt; while the advantage of having these snatches of popular literature, when collected, deposited in some public and easily accessible library, will be readily admitted by all who may have had occasion to trespass on the time and attention (readily as they may be afforded to parties entitled to claim them), of the Master and Fellows of Magdalene, when requiring to consult the matchless collection of ballads, penny merriments, and chap books, deposited in their library by Samuel Pepys. These remarks have been suggested to us by a very handsome quarto volume entitled *Catalogue of Proclamations, Broadsides, Ballads, and Poems presented to the Chetham Library*, by J. O. Halliwell, Esq. As this catalogue is limited to one hundred copies, and has been printed for private circulation only, we must confine ourselves to announcing that it contains an enumeration of upwards of three thousand documents of the classes specified, many of them of very considerable interest, which the zeal of Mr. Halliwell has enabled him to gather together, and which his liberality has led him to deposit in the Chetham Library. We have marked several articles to which we propose to call the attention of our readers at some future moment; and we have no doubt that the Halliwell Collection in the Chetham Library, is one which will hereafter be frequently referred to, and consulted by, literary men.

If the Popular Mythology of these islands is ever to be fitly recorded, its most important illustration will be found in the writings of Grimm and his fellow-labourers. How zealously they are pursuing their search after the scattered fragments of the great mythological system which once prevailed in Germany is shown by a new contribution to its history, which has just been published by J. W. Wolf, under the title of *Beiträge zur Deutschen Mythologie*: I. *Götter und Göttennen*. In this volume the reader will find not only much that is new and interesting in connexion with the history of the great mythic heroes and heroines, but very valuable supplements on the subject of Superstitions and Popular Charms.

Mr. D'Alton, the author of *The History of Drogheda*, is about to dispose of his Historical, Topographical, and Genealogical MS. Collections. They occupy upwards of 200 volumes, and comprise, on the plan of Watt's *Bibliotheca*, copious references to, and extracts from Records, Registries, Pleadings, Wills, Funeral Monuments, and Manuscript Pedigrees. They are to be sold wholly, or in lots, as classified at the commencement of Mr. D'Alton's *Annals of Boyle*.

Messrs. Ellis and Son, watchmakers, of Exeter, have published a very interesting *Map showing the Time kept by Public Clocks in various Towns in Great Britain*. Among many other curious notes which may be made on this subject, we may mention that it is Sunday in Inverness and Glasgow nearly seventeen minutes earlier than at Plymouth; and it will be 1852 in Liverpool eleven minutes before it will be so in Bristol.

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PERMANENT ENLARGEMENT OF "NOTES AND QUERIES."—*In compliance with the suggestion of many of our correspondents, and for the purpose of giving more ready insertion to the Replies which we receive to their Queries, we propose to enlarge our Paper permanently to 24 pages; making it 32 pages when occasion requires. This change, called for moreover by the increase of our correspondence consequent on our increased circulation, will take place on the 3rd of January next, when we shall commence our* Fifth Volume. *From that day the price of our paper will be 4d. for the unstamped, and 5d. for stamped copies. By this arrangement we shall render unnecessary the double or Sixpenny Numbers now issued nearly every month; thus avoiding a good deal of occasional confusion, and rendering the price of the enlarged* "NOTES AND QUERIES" *for the whole year very little more than it is at present.*

We have to apologize to many of our correspondents, more especially our Querists, for the non-insertion of their communications. But we have been anxious at the close of our Volume to insert as many Replies as possible. We hope, with the New Year, and our new arrangements, to render such explanations as the present unnecessary.

We are unavoidably compelled to omit our usual list of REPLIES RECEIVED.

Errata.—Page 343, No. 105, for "Beltrus" read "Beltrees;" for "Kilbarchum" read "Kilbarchan."

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Notes.

HISTORICAL COINCIDENCES.

Barclay and Perkins.

Have you ever amused yourself by tracing historical parallels? did you ever note how often one age reflects the character of another, so that the stage of real life seems to us at intervals as a theatre on which we see represented the passions of the past, its political tendencies, and monied speculations; the only change being that of costume, and a wider but more modified method of action? So true it is that men change, institutions vary, and that human nature is always the same. The church reproduces its Laud, the railway exchange its Law, the bench has its Mansfield, the Horse Guards its greater Marlborough, and Newgate its Mrs. Brownrigg. We have giants as great as King Charles's porter, and a Tom Thumb who would have frightened the very *ghosts* of all departed Jeffery Hudsons,—a class not generally accused of fear, except at daybreak,—by his unequalled *diminutiveness*. Take the great questions which agitate the church and the senate-house, which agitated them in the sixteenth, during much of the two following centuries, and you will find the same theological, political, commercial, and sanitary questions debated with equal honesty, equal truth, and similar prospects of satisfactory solution. I confess, however, that for one historical coincidence I was unprepared; and that "Barclay and Perkins," in the case of assault upon a noted public character, should have an historical antecedent in the seventeenth century, has caused me some surprise. It is not necessary for me to recall to your attention how Barclay and Perkins were noised about on the occasion of the attack on General Haynau. The name of the firm was as familiar to our lips as their porter:

> "Never came reformation in a flood
> With such a *heady* currance.'

There had been no similar *émeute*, as I was told by a civic wit, since the days of "Vat Tyler." Now let me remind you of the Barclay and Perkins and the other Turnham Green men's plot, who conspired to assault and assassinate King William III. Mind, the coincidence is only in name. The historic parallel is rather of kind than event, but it is not the less remarkable when we consider the excitement twice connected with these names. The character of James II. may be described as the *villainy of weakness*. It possessed nothing of elevation, breadth, or strength. It was this weak obliquity which made him deceive his people, and led them to subvert the laws, supplant the church, and to become a tyrant in the name of religious liberty. His means to recover the throne were as mean as the manner of its desertion was despicable. He tried cajolery, it failed; the bravery of his Irish soldiers, it was unavailing. He next relied on the corruption of Russell, the avarice of Marlborough; but as these men were to be bought as well as sold, he put his trust finally in any villain who was willing to be hired for assassination. In 1692 M. de Grandval, a captain of dragoons, was shot in the allied camp,

who confessed that King James at St. Germain, in the presence of the queen, had engaged him to shoot King William. Four years later James had contrived another plot. At the head of this were Sir George Barclay and Sir William Perkins, and under their guidance twenty men were engaged to assist in the assassination of King William. The plan was as follows. It was the custom of the king to hunt near the house of Mr. Latten, in the neighbourhood of Brentford, and they designed to surprise the king on his return at a hollow part of the road between Brentford and Turnham Green, one division of them being placed behind some bushes and brushwood at the western end of the Green. Some of your correspondents may perhaps fix the spot; but as the Green extended then far beyond what it now does, I suspect it was about the road leading to Gunnesbury; the road itself I recollect as a boy seeing much elevated and improved. The design failed, two of the gang betrayed the rest,—Barclay escaped, but Perkins and some others were hung. Jeremy Collier attended them on the scaffold, and publicly gave them absolution in the name of Christ, and by imposition of hands, for all their sins. I need not describe to you the excitement caused by this plot of Barclay and Perkins: the event connected with their names, as at our later period—

> "Was a theme of all conversation;
> Had it been a pillar of church and state,
> Or a prop to support the whole dead weight,
> It could not have furnished more debate
> For the heads and tails of the nation."

James closed the drama becomingly; he published a defence of his conduct in a paper, the style of which has been well described as the "euphemism of assassination." The road between Turnham Green and Kew was long after associated with the names of "Barclay and Perkins."

S. H.

REMAINS OF KING JAMES II.

The enclosed copy of an authentic document, obtained through the kindness of Mr. Pickford, Her Majesty's consul in Paris, is communicated to the publisher of "NOTES AND QUERIES," in the belief that it may prove acceptable to those who take an interest in the questions raised by the articles in Nos. 46. 48. and 56. of that valuable publication.

This document is an "Extract from the Register of the Deliberation of the Municipal Council of St. Germain-en-Laye," dated July 12, 1824, containing the official report, or *procès-verbal*, of the discovery made that day of three boxes, in which were deposited a portion of the remains of King James II. and of the Princess Louise-Marie, his daughter.

The "annexes" referred to, of the respective dates of September 16 and 17, A.D. 1701, leave no doubt as to the disposal of the royal corpse at that time. With respect to its fate, after its removal from the English Benedictine convent in Paris in 1793, as mentioned in the article No. 46., it is most probable that it shared the fate of other royal relics exhumed at the same disastrous period from the vaults of St. Denys, which were scattered to the winds, or cast into a common pit.

It may be presumed that the epitaph given in the same document, and mentioned as being *such as it had existed* in the church of St. Germain-en-Laye, had disappeared before the date of the "Extract from the Register." It probably was destroyed during the first fury of the French Revolution in 1793:—

"République Française.
"Liberté, Egalité, Fraternité.

"Ville de Saint Germain-en-Laye.

"Extrait du Régistre des Déliberations du Conseil Municipal.

"Séance du 12 Juillet, 1824.

"Aujourd'hui lundi douze Juillet mil huit cent vingt-quatre, trois heures de relevée, nous Pierre Danès de Montardat, ancien Colonel de Cavalerie, chevalier de l'ordre royal et militaire de St. Louis, Maire de la ville de St. Germain-en-Laye, ayant été informé par MM. les Architectes de la nouvelle église de cette ville, que ce matin, vers sept heures, en faisant la fouille de l'emplacement du nouveau clocher dans l'ancienne chapelle des fonds, on avait découvert successivement trois boites en plomb de différentes formes, placées très près les unes des autres, et dont l'une desquelles portait une inscription gravée sur une table d'étain, constatant qu'elle contient partie des restes du roi Jacques Stuart Second, Roi d'Angleterre, d'Ecosse et d'Irlande. Nous sommes transporté sur le lieu susdésigné accompagné de M. le Comte Bozon de Talleyrand, Lieutenant Général honoraire, Grand' Croix de l'ordre de St. Louis, Gouverneur du Château de St. Germain-en-Laye, de M. Jean Jacques Collignon, curé de cette paroisse royale, de MM. Malpièce et Moutier, architectes de la nouvelle église, de M. Rigault, secrétaire de la Mairie, et de MM. Voisin, Perrin, Baudin, de Beaurepaire (le comte), Dusouchet, Galot, Decan, Dupuis, Jeulin, Journet, Griveau, Dufour, Delaval, Casse et Barbé, membres du Conseil Municipal, et de M. Morin, Commissaire de Police,

"Où étant, nous avons reconnu et constaté;

"1°. Que la première des trois boites susdites (figure A) était en plomb de 0m. 35c. carrés et Cm. 18 centimètres de hauteur, recouverte d'une plaque en même de 0m. 22 centimètres carrés, sous laquelle plaque on a trouvé une table en étain de 0m. 20 centimètres de haut, 0m. 15c. de large, portant cette inscription: —

"'Ici est une portion de la chair et des parties nobles du corps de très haut, très puissant, très excellent Prince Jacques Stuart, second du nom, Roi de la Grande Brétagne; naquit le XXIII Octobre MDCXXXIII, décédé en France, à St. Germain-en-Laye, le XVI Septembre MDCCI.'

"Au bas de la plaque sont empreintes ses armes.

"Cette boite est en partie mutilée: elle contient plusieurs portions d'ossements et des restes non encore consommés.

"La deuxième boite (figure B) circulaire est aussi en plomb de 0m. 34 centimètres de diamétre et 0m. 30c. de hauteur et découverte.

"La troisième boite (figure C) de 0m. 30c. carrés et 0m. 25 centimètres de hauteur est aussi en plomb et fermée de toutes parts à l'exception d'un trou oxydé.

"Ces deux dernières boites ne paraissent contenir que des restes consommés. Ces trois boites ont été enlevées, en présence de toutes les personnes dénommées au présent, avec le plus grand soin et transportées dans le Trésor de la Sacristie.

"Ensuite nous avons fait faire aux archives de la Mairie les recherches nécessaires, et nous avons trouvé sur le régistre de l'année 1701 à la date du 16 Septembre, les actes dont copies seront jointes au présent procès-verbal, ainsi que l'Epitaphe du Roi Jacques, et qui constatent que partie de ses entrailles, de son cerveau avec les poumons et un peu de sa chair, sont restés en dépôt dans cette église pour la consolation des peuples tant Français qu'Anglais, et pour conserver en ce lieu la mémoire d'un si grand et si réligieux prince.

"Les autres boites sont sans doute les restes de la Princesse Louise Marie d'Angleterre et fille du Roi Jacques Second, décédée à St. Germain le 17 Avril, 1712, ainsi que le constate le régistre de cette année, qui indique qu'une partie des entrailles de cette Princesse a été déposée près des restes de son père.

"De tout ce que dessus le présent a été rédigé les sus-dits jour, mois et an, et signé de toutes les personnes y dénommées.

"(Ainsi signé à la minute du procès-verbal.)

"Suivent les annexes.

"Du seize Septembre mil sept cent un, à trois heures et vingt minutes après midi, est décédé dans le château vieil de ce lieu, très haut, très puissant et très réligieux Prince Jacques Stuart, second du nom, Roi d'Angleterre, d'Ecosse et d'Irlande, âgé de 67 ans 11 mois, également regretté des peuples de France et d'Angleterre, et surtout des habitans de ce lieu et autres qui avaient été temoins oculaires de ses excellentes vertus et de sa réligion, pour laquelle il avait quitté toutes ses couronnes, les cédant à un usurpateur dénaturé, ayant mieux aimé vivre en bon chrétien éloigné de ses états, et faire par ses infortunes et sa patience, triompher la réligion catholique, que de régner lui-même au milieu d'un peuple mutin et hérétique. Sa dernière maladie avait duré quinze jours, pendant lesquels il avait reçu deux fois le St. Viatique et l'extrême onction par les mains de Messire Jean François de Benoist, Docteur de la Maison de Sorbonne, prieur et curé de ce lieu, son propre pasteur, avec des sentimens d'une humilité profonde, qu'après avoir pardonné à tous les siens rebelles et ses plus cruels ennemis, il demanda même pardon à ses officiers, s'il leur avait donné quelque sujet de chagrin. Il avait donné aussi des marques de sa tendresse et réligion au Sérénissime Prince de Galles, son fils, digne héritier de ses couronnes aussi bien que de ses vertus, auquel il recommanda de n'avoir jamais d'autre règle de sa conduite que les maximes de l'Evangile, d'honorer toujours sa très vertueuse mère, aux soins de laquelle il le laissait, de se souvenir des bontés que Sa Majesté très chrétienne lui avait toujours témoigné, et de plutôt renoncer à tous ses états que d'abandonner la foi de Jésus-Christ. Tout le peuple tant de ce lieu que des environs ont eu la consolation de lui rendre les derniers devoirs et de la visiter pour la dernière fois en son lit de parade, où il demeura vingt-quatre heures exposé en vue, pendant lesquelles il fut assisté du clergé de cette église, des révérends pères Récollets et des Loges, qui ne cesseront pas de prier pour le repos de l'âme de cet illustre héros du nom chrétien que le Seigneur récompense d'une couronne éternelle.

"Signé, P. Parmentier, Secrétaire."

"Du dix-septième jour (même année) sur les huit heures et demie du soir, fut enlevé du château vieil de ce lieu, le corps de très haut, très puissant et réligieux monarque Jacques Stuart, second du nom, Roi d'Angleterre, d'Ecosse et d'Irlande, après avoir été embaumé en la manière accoutumée, pour être conduit aux Réligieux Bénédictins Anglais de Paris, faubourg St. Jacques, accompagné seulement de soixante gardes et trois carosses à la suite, ainsi qu'il avait ordonné pour donner encore après sa mort un exemple de détachement qu'il avait eu pendant sa vie des vanités du monde, n'étant assisté que de ses aumoniers et de Messire Jean François de Benoist, prêtre, Docteur de la Maison de Sorbonne, prieur et curé de ce lieu, son propre pasteur, qui ne l'avait point abandonné dans toute sa maladie, l'ayant consolé dans tous ses maux d'une manière édifiante et autant pleine d'onction qu'on puisse désirer du pasteur zélé pour le salut de ses ouailles. Son cœur fut en même tems porté dans l'Eglise des Réligieuses de Chaillot; une partie de ses entrailles, de son cerveau, avec ses poumons et un peu de sa chair, sont restés en dépôt dans cette église, pour la consolation des peuples tant Français qu'Anglais et pour conserver en ce lieu la mémoire d'un si grand et si réligieux prince.

"Signé, P. Parmentier, Secrétaire."

"Epitaphe de Jacques Second, Roi de la Grande Brétagne, telle qu'elle existait dans l'Eglise de St. Germain-en-Laye: —

"'A. Regi Regum
felicique memoriæ
Jacobi II. Majoris Britanniæ Regis
Qui sua hic viscera condi voluit
Conditus ipse in visceribus Christi.
Fortitudine bellicâ nulli secundus,
Fide Christianâ cui non par?
Per alteram quid non ausus?
Propter alteram quid non passus?
Illâ plus quam heros
Istâ propè martyr.

Fide fortis
Accensus periculis, erectus adversis.

Nemo Rex magìs, cui regna quatuor
Anglia, Scotia, Hibernia — Ubi quartum?
Ipse sibi.
Tria eripi potuere
Quartum intactum mansit.
Priorum defensio, Exercitus qui defecerunt
Postremi tutelæ, virtutes nunquam transfugæ.

Quin nec illa tria erepta omnino.
Instar Regnorum est Ludovicus hospes
Sarcit amicitia talis tantæ sacrilegia perfidiæ,
Imperat adhuc qui sic exulat.

Moritur, ut vixit, fide plenus
Eòque advolat quò fides ducit
Ubi nihil perfidia potest.

Non fletibus hic, canticis locus est.
Aut si flendum, flenda Anglia.'

"Pour copies conformes, Le Maire de St. Germain," &c.

The authenticity of the signature attested by Her Britannic Majesty's consul in Paris, Dec. 11, 1850.

SHETLAND FOLK LORE.

The Wresting Thread.—When a person has received a sprain, it is customary to apply to an individual practised in casting the "wrested thread." This is a thread spun from black wool, on which are cast *nine* knots, and tied round a sprained leg or arm. During the time the operator is putting the thread round the affected limb, he says, in a muttering tone, in such a manner as not to be understood by the bystanders, nor even by the person operated upon —

"The Lord rade (rode),
And the foal slade (slipped);
He lighted,
An she righted.
Set joint to joint*,
Bone to bone,
And sinew to sinew,
Heal in the Holy Ghost's name!!!"

Ringworm.—The person affected with ringworm takes a little ashes between the forefinger and thumb, three successive mornings, and before taking any food, and holding the ashes to the part affected, says —

"Ringworm! ringworm red!
Never mayst thou spread or speed,
But aye grow less and less,
And die away among the ase (ashes)."

Burn. — To cure a burn, the following words are used: —

"Here come I to cure a burnt sore;
If the dead knew what the living endure,
The burnt sore would burn no more."

The operator, after having repeated the above, blows his breath three times upon the burnt place.

Elfshot. — A notion is prevalent, that when a cow is suddenly taken ill, she is elfshot; that is, that a kind of spirits called "trows," different in their nature from fairies, have discharged a stone arrow at her, and wounded her with it. Though no wound can be seen externally, there are different persons, both male and female, who pretend to feel it in the flesh, and to cure it by repeating certain words over the cow. They also fold a sewing needle in a leaf taken from a particular part of a psalm book, and sew it in the hair of the cow; which is considered not only as an infallible cure, but which also serves as a charm against future attacks. This is nearly allied to a practice which was at one time very prevalent, and of which some traces may perhaps still exist, in what would be considered a more civilised part of the country, of wearing a small piece of the branch of the rowan tree, wrapped round with red thread, and sewn into some part of the garments, to guard against the effects of an "evil eye," or witchcraft:

"Rowan-tree and red thread
Puts the witches to their speed."

In the neighbourhood of Peterhead, there lived, a few years ago, a famous exorcist, whose ancestors had for several generations practised the same profession. He was greatly resorted to by parties in the Buchan district, for curing elfshot cattle, cows whose milk had been surreptitiously taken away, to recover stolen property and find out thieves, and put a stop to "cloddings." This latter description of *diablerie*, is just a repetition of the Cock Lane ghost's tricks, and occasionally yet occurs. On one occasion the exorcist was bearded in his own den: for about twenty-five years ago a terrible "clodding" took place at a farm-house in the parish of Longside, a mile or two from his own; it defied the united efforts of priest and layman to lay it, and the operator was called in, and while in the middle of one of his most powerful exorcisms, was struck on the side of his head with a piece of peat. The annoyance continued a few weeks, and then ceased altogether. In the parish of Banchory Ternan, about seven years ago, a "clodding" took place, which created considerable sensation in the district.

DUNROSSNESS.

[* This charm is remarkable for its resemblance to an early German one found by Grimm in a MS. of the tenth century, originally published by him in 1842, and to be found, with references to Norwegian, Swedish, Flemish, and this Scottish version, in the second edition of his *Deutsche Mythologie*, s. 1181–2. —ED.]

Minor Notes.

Names of Places in Normandy and Orkney. — In reading Depping's *History of the Norman Maritime Expeditions*, my attention was directed to Appendix IX. vol. ii. p. 339., "Des Noms Topographiques de Normandie dont l'origine est étrangère." Many of the names given there resemble those in Orkney. I note a few of them.

Depedal. Deepdale, a secluded valley near Kirkwall; *Dalv*, Icelandic, a valley.

Auppegard, Eppegard in Normandy; Kongsgarth, Herdmansgarth in Orkney; Icelandic *Gardr*, a field, an enclosure.

Cape La Hogue, derived by M. Depping from *hougr*, a promontory; Hoxay in Orkney, *hougs* and *ay*, an island. *Haugs-eid*, isthmus of the hillock, is another derivation.

Cherbourg, Dep. p. 331.; Suhm, in a note appended, finds the root in his tongue, *skiair*, *skeer*; Icelandic *Sker*, a sea-rock, the Orkney *Skerry*, an islet covered at high water.

Houlmes, near Rouen; the Orkney *Holm*, a small island generally uninhabited.

Yvetot; Toft common in Orkney.

Bye, a dwelling, is the Orkney Bu or Boo, a pure Icelandic word.

Other instances could be given; and there is nothing remarkable in this when it is considered that the invaders of Orkney and Normandy were the same people at the same period, and the better preservation of the Norse tongue in Orkney is readily to be accounted for. In Normandy the language of the invaders was lost in the French in a very short space of time, while the Norse continued the language of Orkney and Zetland during their subjection to the Norwegian earls for a period of 600 years; and only last year, 1850, it was that an old man in Unst in Zetland, who could speak Norse, died at the age of eighty-seven years; and except there be in Foula (Fougla, the fowls' island, called Thule in the Latin charters of its proprietors) a person living who can speak it, that old tongue is extinct in Britain. W. H. F.

Minor Queries.

357. *Meaning of Ploydes.* — Perhaps the gentleman who has directed his attention to the folk lore of Lancashire (Vol. iii., p. 55.) can tell the meaning of the word *ploydes* in the following rhythmical proverb. The three parishes of Prescot, Huyton, and Childwall adjoin each other, and lie to the east of Liverpool:—

"Prescot, Huyton, and merry Childow,
Three parish churches, all in a row;
Prescot for mugs, Huyton for *ploydes*,
And Childow for ringing and singing besides."

ST. JOHNS.

358. *Green-eyed Monster.* — Whence the origin of the "Green-eyed Monster"? The Italians considered a green iris beautiful, thus Dante makes Beatrice have "emerald eyes;" again, the Spaniards are loud in their praise. Whence, then, the epithet in its present sense? ?

359. *Perpetual Lamp.*—The ancient Romans are said to have preserved lights in their sepulchres many ages by the oiliness of gold, resolved by art into a liquid substance. And it is reported that, at the dissolution of monasteries, in the time of Henry VIII., there was a lamp found that had then burnt in a tomb from about 300 years after Christ, nearly 1200 years.

Two of these subterranean lamps are to be seen in the Museum of Rarities at Leyden in Holland. One of these lamps, in the papacy of Paul III., was found in the tomb of Tullia, Cicero's daughter, which had been shut up 1550 years.

From 2nd edit. of N. Bailey, *φιλόλογος*, 1731.

B. B.

360. *Family of Butts.* — A very great favour would be conferred, if any of your antiquarian correspondents would give me information respecting the family of Butts of Thornage, co. Norfolk, of which were Sir William Butts, physician to Hen. VIII.; and Robert Butts, Bishop of Norwich, and afterwards of Ely. The principal object of the querist is to know whether this family sprang from that of But, Butte, or Butts, which attained great civic eminence in Norwich during the thirteenth and two following centuries. COWGILL.

361. *Greek Names of Fishes.* — Can any of your learned correspondents inform me upon what authority the Greek names of fishes occurring in the following verses from the *Vespæ*, 493, are translated "sprats" and "mackerel?" I have only Donnegan's very unsatisfactory compilation here.

"ἦν μ' ὀνῆταί τις ὀρφῶς, μεμβράδας δὲ μὴ θέλῃ,
εὐθέως εἴρηχ' ὁ πωλῶν πλησίον τὰς μεμβράδας·
οὗτος ὀψωνεῖν ἔοιχ' ἄνθρωπος ἐπὶ τυραννίδι," &c.

NICÆENSIS.

362. *Drimmnitavichillichatan.*—Some twenty or thirty years ago there used to appear regularly in the *Aberdeen* and *Belfast Almanack's* list of fairs, one held annually at the above place in the month of May. Could any correspondent inform me where it is situated? I think it is in Argyle or Inverness-shires; but should like to know the precise locality, as it is not mentioned in any work to which I have access at present. X. Y. Z.

363. *Chalk-back Day.* — At Diss, Norfolk, it is customary for the juvenile populace, on the Thursday before the third Friday in September (on which latter day a fair and "session" for hiring servants are held), to mark and disfigure each other's dress with white chalk, pleading a

prescriptive right to be mischievous on "chalk-back day." Does such a practice exist elsewhere, and what is its origin? S. W. Rix.

Beccles.

364. *Moravian Hymns.* — Can any of your readers give me an account of the earlier editions of the Moravian hymns? In the *Oxford Magazine* for July, 1769, some extraordinary specimens are given, which profess to be taken from "a book of private devotions, printed for the use of the Unitas Fratrum, or Moravians." One of them is —

"To you, ye wounds, we pay
A thousand tears a-day,
That you have us presented
With many happy virgin rows.
Since the year forty,
Pappa! mamma!
Your hearts Flamlein,
Brother Flamlein,
Gives the creatures
Virgin hearts and features."

The others look still more like burlesque. I cannot find them in any Moravian hymn-book which I have seen; and have searched the British Museum in vain for that which is referred to in the *Oxford Magazine*. Are they genuine, or a fabrication of Anti-moravians? P. H.

365. *Rural and Urban Deans.* — The name and office of *rural dean* is familiar to every one; but may I ask your clerical readers in London, or in any other of the large towns of England, whether the office of dean is still existing among them; or have the *urban deans* altogether ceased to be chosen and to act? W. Fraser.

366. *Ducks and Drakes.*—When a man squanders his fortune, he is said in vulgar parlance to "make ducks and drakes of his money." Does this odd expression allude to the thoughtless school-boy practice of throwing stones as nearly as possible on a parallel with the surface of the water, whose elastic quality causes them frequently to rebound before they sink? In my younger days this amusement (so to speak) was called "ducks and drakes." M. W. B.

Bruges.

367. *Vincent Kidder.* — I shall be much obliged by any information respecting the descent of Vincent Kidder of Aghaboe in the Queen's County, Ireland, who held a commission as major in Cromwell's army. He married Ellen Loftus, the granddaughter of Sir Thos. Loftus of Killyan, one of the sons of Adam Loftus, Archbishop of Dublin; and, in 1670, had a grant of forfeited lands in the county of Kilkenny. I have reason to believe that he sprang from a family of that name in Sussex. His son, also named Vincent, was a lieutenant in Cottingham's regiment at the battle of the Boyne, Master of the Goldsmith's Company in Dublin in 1696, and High Sheriff of Dublin in 1718. He married Elizabeth, the daughter of —— Proudfoot, and left issue. I shall be glad of any information as to the marriage of the last-named Vincent, and as to the family of Proudfoot. C. (Streatham.)

368. *House at Welling.* — Every one who has travelled on the carriage-road between London and Erith must have noticed at the end of the village of Welling an old-looking house, with high garden walls, and a *yew* hedge about thrice the height of the walls. It is said that one of our English poets once inhabited this house; but *who?* is a Query to which no one seems able to give an answer. Perhaps some of your numerous correspondents may have a Note on the subject, and would kindly furnish it. It is said by some to have been Young, the author of the *Night Thoughts;* but this again is denied by others. B.

369. *Shropshire, Price of Land.*—What was the average number of years' purchase at which land sold in Shropshire and Montgomery between 1770 and '80? Is there any book where information on this subject can be found? B. R. I.

370. *Legal Time.*—The town clerk of Exeter, a short time since, in reply to the question "What is legal time?" said, that "one of the courts of law had decided (in reference to a young lady becoming of age in London) that St. Paul's was so." Now St. Paul's, as well as all other London clocks, keeps Greenwich time. Query, *Is* St. Paul's time legal time? Is it so because it is the cathedral clock of London, or because it is a commonly recognised standard of time for London? Exon.

Minor Queries Answered.

Thorns of Dauphine. — What is the meaning of the proverb mentioned by Bishop Jeremy Taylor:

"The Thorns of Dauphine will never fetch blood, if they do not scratch the first day?" — *Sermon XVI.* "Of Growth in Sin," p. 319. Lond. 1678. fol.

Rt.

Warmington.

[Montaigne, in his *Essays*, book i. chap. lvii., quotes this proverb, and gives a clue to its meaning. He says: "For my part I believe our souls are adult at twenty, as much as they are ever like to be, and as capable then as ever. A soul that has not by that time given evident earnest of its force and virtue will never after come to proof. Natural parts and excellences produce what they have of vigorous and fine within that term, or never:

'Si l'espine non picque quand nai,
A pene que picque jamai,'

as they say in Dauphiny."]

Inscription at Lyons. — In Bishop Burnet's *Travels* (1685), he mentions a monumental inscription which he saw at Lyons, of a certain lady,

"Quæ nimia pia"—"Facta est Impia," whom he conjectures, and with some probability, to have been a Christian lady, declared impious because she refused to confess the "Gods many and Lords many" of the heathen. The conclusion of the epitaph is perplexing: it states that her husband dedicated it to her and her son's memory — under "the axe" — "Sub asciâ dedicavit." I have looked in vain for any explanation of this expression, in any account within my reach of Roman funerals: possibly some of your correspondents may help me to an explanation. Burnet, while he is acute in noting the contradictory expression above, wholly overlooks this. It may mean that her husband performed this act of piety in the face of danger and persecution,—as we should say, "with the axe hanging over his head;" but then the epitaph commences with the letters D. M., signifying "Diis Manibus," leading to the conclusion that the husband was not himself a Christian, though respecting Christianity in the person of his wife. I had not originally intended to copy the epitaph; but as it is not long, and may help the speculations of your readers who have not access to Burnet's *Travels*, p. 5., now a rare book, I subjoin it:—

"D. M.
Et memoriæ eternæ
Sutiæ Anthidis
Quæ vixit Annis XXV. M. XI. DV.
Quæ dum nimia pia fuit
Facta est Impia
et
Attio Probatiolo
Cecalius Callistio Conjux et Pater
et sibi vivo
Ponendum Curavit
et
Sub ascia dedicavit."

A. B. R.

[Our correspondent will find a more correct reading of this inscription, with some remarks on Bishop Burnet's account of it, in *Reflexions on Dr. Gilbert Burnet's Travels into Switzerland, Italy, and certain Parts of Germany and France, &c.*, divided into five letters. Written originally in Latin, by Mons. ***, and now done into English. 1688, pp. 23—29.]

Turnpikes. — What is the earliest instance and origin of this word, and when did the system of turnpikes commence? In the will of Walter Ildryzerd, of Bury, dated 1468, mention is made of two pastures without the town "j vocat' *Turnepyke*."

Buriensis.

[Turnpikes or barriers were erected as early as A. D. 1267, as we find a grant of a penny for each waggon passing through a manor. See *Index or Catalogue of the Patent Rolls*, Hen. III. 51., m. 21., "Quod I. de Ripariis capiat in feod. 1 denar. de qualibet carectâ transeunte per maneria sua de Thormerton et Littleton, co. Glouc." A toll was also imposed in the reign of Edward III. for repairing the road between St. Giles and Temple Bar.]

Replies.

GENERAL JAMES WOLFE.

(Vol. iv., p. 438.)

In answer to the Queries put to me by Z. I have to state —

1st. That I am totally unable to give any information relative to the family of Mrs. Wolfe.

2d. Edward Wolfe was not, I believe, a native of Westerham, and only resided there when not on active duty. His wife lived there some years, but could only have been staying temporarily in the house where her son was born, as it always was the residence of the vicar; the room, named after him, is still pointed out where James Wolfe drew his first breath. Quebec House was only rented by Edward Wolfe: to this house James was very early removed, and, as I have always been informed, always resided in it till he entered on his military studies; if so, he must have been educated in the neighbourhood.

3rd. Sir Jeffrey Amherst is the same person as Z. alludes to; I was wrong, perhaps, in using the term "patronise." Wolfe and he were, however, staunch friends through life; Amherst ever encouraged Wolfe, who was liable to fits of despondency, and always represented him at head quarters as one worthy of a high command in those trying times. Amherst was afterwards executor to Mrs. Wolfe's will.

I feel gratified that the letters mentioned corroborate my assertion as to his birth; not only is the date I gave on the tablet in Westerham church, but I was informed of the various accounts by a former curate of Westerham, who assured me the date on the tablet was the correct one.

The circumstance of Barré's friendship with Wolfe is interesting; and I am now enabled to mention another friend, on whom Wolfe equally relied, viz. General Hugh Debbieg, who fought with him at Louisbourgh, and afterwards followed him to Quebec, where he directed part of the engineering operations.

The soldier who supported Wolfe after he received his death-wound, was named James; he was in the artillery; he likewise served at Louisbourgh and Quebec, and survived till 1812, when he died at Carlisle Castle, where he had been stationed for many years as a bombardier, aged ninety-two.

In no notice of him I have read, is he mentioned as having been at Carthagena. The *Penny Cyclopædia* mentions the chief engagements he was in, but makes no allusion to Carthagena whatever.

Southey and Gleig contemplated writing the life of Wolfe; but some unknown circumstance prevented the completion of so laudable a design.

In George's *Westerham Journal* is a curious account of Mrs. Wolfe adopting a young man named Jacob Wolfe, and of Lord Amherst obtaining, by her representations, a place of 700*l.* a-year for him. It is extracted from Trusler's *Memoirs;* but being too lengthy for insertion in "NOTES AND QUERIES," I will copy it out, if 3. wishes to have it.

In Thackery's *Life of the Earl of Chatham* is mentioned the following anecdote, which I have often seen otherwise applied: George II. was once expressing his admiration of Wolfe, when some one observed that the General was mad. "Oh! mad is he?" said the King; "then I wish he would bite some of my other generals." Other information occurs in the same work.

I have learnt that a family named Wolfe was settled at Saffron Walden, Essex, in the last century, and the obituary of *Sylvanus Urban for* 1794, p. 770., records the death of the lady of Thomas Wolfe, Esq., of that place. Does this give a clue as to the county in which George Wolfe settled?

I had intended to have applied myself to "NOTES AND QUERIES" relative to our hero; and though I have been anticipated, I will still endeavour to follow up my enquiries, and all I can obtain shall be at the service of 3., in the hope that something substantial may be done to rescue from the comparative oblivion the life of one of England's greatest sons. H. G. D.

"FLEMISH ACCOUNT."

(Vol. i., p. 8.)

The following examples may serve as further illustrations towards determining the origin and use of the expression.

I. "Within this hall neither rich nor yett poore
Wold do for me ought although I shold dye.
Which seeing, I gat me out of the doore,
Where *Flemynges* began on me for to cry,
'Master, what will you copen or by?
Fyne felt hattes, or spectacles to reede?
Lay down your silver, and here you may speede.'"
Minor Poems of Lydgate [1420]. London, Lackpenny. Ed. Per. Soc. 1840, p. 105.

This is curious, as indicating that the word "Fleming," in the fifteenth century, had become almost synonymous with "trader."

II. "*Julia.* I have heard enough of England: have you nothing to return upon the Netherlands?

"*Beamont.* Faith, very little to any purpose. He has been beforehand with us, *as his countrymen are in their Trade*, and taken up so many vices for the use of England, that he has left almost none for the Low Countries." — Dryden's *Dutch at Amboyna*, Act II. Sc. 8.

"*Towerson.* Tell 'em I seal that service with my blood;
And, dying, wish to all their factories,
And all the famous merchants of our isle,
That wealth their generous industry deserves,
But dare not hope it with *Dutch partnership.*"
Ibid. Act V. Sc. last.

III. "Yet, Urswick,
We'll not abate one penny, what in Parliament
Hath freely been contributed; we must not:
Money gives soul to action. Our competitor
The Flemish counterfeit, with James of Scotland,
Will prove what courage need and want can nourish,
Without the food of fit supplies."
Ford [1634], *Perkin Warbeck*, Act III. Sc. 1.

"*Cuddy.* Yes, I was ten days together there the last Shrove-tide.

"*2nd Clown.* How could that be, when there are but seven days in the week?

"*Cuddy.* Prithee, peace! I reckon *stila nova* as a traveller; thou understandest as a freshwater farmer, that never saw'st a week beyond sea. *Ask any soldier that ever received his pay but in the Low Countries, and he'll tell thee there are Eight days in the week there hard by.* How dost thou think they rise in High Germany, Italy, and those remoter places?"—Rowley, Decker, and Ford, *Witch of Edmonton*, Act III. Sc. 1.

"This passage is explained by the following lines of Butler:

'The soldier does it every day,
Eight to the week, for sixpence pay.'"
Note by the Editor, Hartley Coleridge, in the Glossary. Ed. London: Moxon, 1839.

IV. De Thou gives the following anecdote, when speaking of a defeat, more disgraceful, however, than disastrous, which befel the French on the borders of Flanders, A. D. 1555, in which many nobles and gentry were captured by the Flemings:

"Cùm delectus illi ex cccc peditibus et Mcc equitibus conflati, quorum dux erat Jallius ex primariâ in Andibus nobilitatæ vir, in hosticum excurrissent, et magnas prædas abegissent, dum redirent solutis ordinibus homines ut plurimum militiæ ignari, inter Rigiacum Atrebatum et Bapalmam, ab Alsimontio loci illius præfecto secus viam et oppositam silvam ac subjectum rivum, insidiis excepti sunt, et ab exiguo numero cæsi, ac majorem partem, cum effugium non esset capti, non sine verborum ludibrio, nimirum, *Nobiles Galliæ non appensos a Belgis cupi!* Quod dicebatur allusione factâ ad Monetæ aureæ Anglicanæ genus, quod vulgò nobilium nomine indigitatur."—Thuani *Hist.* lib. XVI. ad. a. 1555, tom. i. p. 494. ed. Genev. 1626.

"When these levies, made up of 400 foot soldiers and 1200 horsemen, whose leader was La Jaille, one of the principal nobility of Anjou, had made a foray on the enemy's border, and driven off an immense booty; upon their retreat, which, being men for the most part utterly ignorant of military service, they conducted with great disorder, between Arras and Bapaume, they were entrapped by Osmand, who commanded in those parts, into an ambuscade set for them close to their line of march, with a wood in their front and a river below them. A few of them were slain, but the greater part, inasmuch as there was no way of escape, were taken

prisoners: which gave occasion to the following satirical play upon words: '*That Flemings had taken French Nobles without first weighing them!*' The play on the words, of course, alluding to the English gold coin commonly known by the name of 'the noble.'"

The last instance shows the common opinion entertained of the Flemings, as being traders far too keen to take any coin except it were of full tale and weight. And although the expression "Flemish account" may have originated from their practice as merchants, yet, from the second instance quoted from Ford and Decker, it may not unreasonably be inferred that it received greater currency from their method of paying the soldiers who served as mercenaries in the wars of the Low Countries. E. A. D.

POPE AND FLATMAN.

(Vol. iv., p. 132.)

Mr. Barton, in his "Note" on Pope and Flatman, inquires whether the coincidence mentioned by him has been noticed before. I believe it has, by more than one commentator, and among others by Croly in his edition of Pope, London, E. J. Valpy, 1835. Dr. Croly introduces the ode of "The Dying Christian to his Soul," with these remarks, from which it will be seen that Flatman was not the only source of Pope's inspiration:

"Pope, in a letter to Steele, at whose suggestion he had adopted the subject, gives this brief history of his composition: —'You have it,' he says, 'as Cowley calls it, warm from the brain; it came to me the first moment I waked this morning; yet you'll see it was not so absolutely inspiration but that I had in my head not only the verses of Hadrian, but the fine fragment of Sappho.' Pope omitted to observe the close similarity of his lines to those of Flatman, an obscure writer of the century before. Between his rough versification and the polished elegance of Pope there can be no comparison; but the thoughts are the same. Prior translated Hadrian's ode with more fidelity, but less good fortune."

Henry H. Breen.

St. Lucia.

DERIVATION OF "LONDON."

(Vol. iv., p. 437.)

I beg to suggest that the word *London* is derived from the Celtic *Luan*, "the moon," and *dun*, "a city on a hill;" thus *Luandun* would mean "the city of the moon," *i. e.* of "the temple of the moon." I have seen it stated somewhere, that the site of St. Paul's was formerly that of a temple of Diana: if this be true, it gives weight to my definition of the word. I would also suggest that the name of *Greenwich* is indicative of the religious worship of the ancient people of Britain; as *Grian* is "the sun" in Celtic, and no doubt Greenwich could boast of its "Grynean grove."

"His tibi Grynæi nemoris dicatur origo:
Ne quis sit lucus, quo se plus jactet Apollo."

Francis Crossley.

M. C. E. is referred to the two following passages from Fuller, if he has not already met with them: —

"That it was so termed from *Lan Dian*, a temple of Diana (standing where now St. Paul's doth) is most likely, in my opinion."—*Worthies*, art. "London."

"This renders their conceit not unlikely who will have London so called from *Llan Dian*, which signifieth in British, 'the temple of Diana.'"—*Church History*, i. § 2.

J. Eastwood.

The name of *London* is certainly older than the Romans, and is probably, therefore, as your correspondent says, British. Its significance, if any, therefore, is to be sought in Welsh. Now, your correspondent is certainly quite wrong as to the meaning of *Llan* in Welsh. It always means, here at any rate, *church*, not *plain*. Possibly your correspondent was thinking of *Llano*. The word is written in Welsh *Llyndon*, or *Llyndain*, which also speaks against its being compounded with *Llan*. The word certainly *might* mean anything: but I know of no satisfactory explanation having been given for it as yet. The only words for *town* in Welsh are, I believe, *tre* "city," or *caer* "castle," — as parts of compound words, I mean. Sc.

Carmarthen.

I cannot think that M. C. E.'s etymology of *London* is a correct one; nor did I know that the British *Llan* means a "level place generally." I take it that originally *Llan* meant no more than "an inclosure," as we see in *winllan*, "a vineyard," "an inclosure for vines;" *perllan*, "an orchard" (literally a pear-yard). As churchyards were probably for some time almost the only inclosures in their districts, this will explain why the names of churches in Wales so commonly begin with *Llan*. Llanvair, Llanilltid, Llandilo, &c. were the *inclosures*, or yards, in which churches dedicated to St. Mary, St. Iltyd, St. Teilo, &c. were built, though in the course of time these names became applied to the churches themselves. The word *don* is nothing more than *din*, or *dinas*, "a fortress," as we see in Lugdunum, Virodunum, Londinium, Dumbarton, Dunmore, &c.

Old chroniclers say that the city of London was nearly, if not entirely, surrounded by water, which on the north, north-east, and south sides spread out into considerable lakes. Present names of localities in and about the City show traces of this. Finsbury and Moorfields take their names from the fens and moors, or meres, which were partially reclaimed from the lake which spread to the north

and north-east, almost from the city wall. To the south the Thames extended far beyond its present boundary, forming an extensive lake. *Fen*church Street, *Turnmill* Street, *Fleet* Street, show that there were streams and fens to the east and west.

Bearing in mind that British names were generally descriptive of the locality, may not the situation of old London furnish a clue to its etymology? Was not London then truly and descriptively *Llyn-dun*, or *Llin-dun*, the fortified place or fortress in or on the *lyn* or lake?

CUDYN GWYN.

Replies to Minor Queries.

Legend of the Robin Redbreast (Vol. ii., p. 164.). — The following beautiful legend of the Robin Redbreast, which I have just met with, was quite new to me. If you think it likely to be so to T. Y. or any other of your readers, you will perhaps find a place for it.

"*Eusebia.* — Like that sweet superstition current in Brittany, which would explain the cause why the robin redbreast has always been a favourite and *protégé* of man. While our Saviour was bearing His cross, one of these birds, they say, took one thorn from His crown, which dyed its breast; and ever since that time robin redbreasts have been the friends of man." —*Communications with the Unseen World*, p. 26.

W. FRASER.

Monk and Cromwell (Vol. iv., p. 381.). — Will your correspondent state by what *intermarriage* the estate granted to the Duke of Albemarle, vested in Oliver Cromwell, who died in 1821; and how, if he knows, it departed from Monk? If acquired by purchase from the successors of Monk, the interest ceases. G.

Souling (Vol. iv., p. 381.). — The custom of "souling," described by MR. W. FRASER, is carried on with great zeal and energy in this neighbourhood on All Souls' Day. The song which the children sing is exactly the same as MR. FRASER gives, with the exception of the second verse. In the evening, grown persons go round singing and collecting contributions from house to house. It is universally believed in this neighbourhood to be a remnant of the old custom of begging money, to be applied to the purpose of procuring masses for the souls of the dead. LEWIS EVANS.

Sandbach, Cheshire.

Clekit House (Vol. iv., p. 473.).—With reference to this Query, I beg to suggest the following explanation. In Scotland, a *cleek* signifies a hook; and to *cleek*, is to hook or join together: thus, a lady and gentleman walking arm-in-arm are said to be *cleekit* together. The word is in full use at present, and has been so for centuries; and I think it not improbable that at the time the will referred to was written, the word might be common to both countries. On this supposition the meaning would be, that the "two tenements" communicated with each other in some way — probably by a bridge thrown across — so as to form *one* house, which obtained its name from their being thus joined or *cleekit* together. J. S. B.

Peter Talbot (Vol. iv., pp. 239. 458.). — The biography of this individual, who was the titular prelate presiding over the see of Dublin from 1669 to 1680, is given very fully in D'Alton's *Memoirs of the Archbishops of Dublin.* R.

Races in which Children, &c. (Vol. iv., p. 442.). —When consulting my Lexicon this morning, I met under "Ἀπὸ" with the following, καλέουσι ἀπὸ τῶν μητέρων ἑωϋτοὺς, they name themselves after, or from their mothers,-Herodot. i. 173. Not having the work, I am unable to pursue the search; but perhaps the reference may assist THEOPHYLACT in his inquiry. J. V. S.

Sydenham.

For the information of THEOPHYLACT, I transcribe the following passage from Johnson's *Selections from the Mahabharat*, p. 67. The note is from the pen of Professor Wilson: —

"Among the Bhotias a family of brothers has a wife in common; and we can scarcely question the object of the arrangement, when the unproductive region which these people occupy is considered. . . . . What led to its adoption by the Nair tribe in Malabar is not so easy to conjecture. At present its object seems to be to preserve the purity of descent, which it is thought is more secure on the female than on the male side; and accordingly, the child claims property, or even the Raj, not through his father, but his mother."

RECHABITE.

Bacon a Poet (Vol. iv., p. 474.). — Whether Lord Bacon was, or was not, the author of the well-known lines noted and queried by R. Cs., I will leave the intended editor of Hackneyed Quotations to decide, hoping that he will soon make his appearance as public umpire in all such cases.

Whether Lord Bacon was, or was not, really *a poet*, I will leave to the decision of those who are conversant with the glorious works of his mind *and imagination.*

But I have something to say to the note with which R. Cs. follows up his query: — "Sir Nicholas Bacon, Lord Bacon, and Bacon the Sculptor, are the only conspicuous men of the name, and none of them, that I know, wrote verses."

This must not go unchallenged in the truthful pages of "NOTES AND QUERIES." "Pray, Sir," said a lady to me once, with a very complimentary air, "though no great Latin scholar, may I not judge by your name that you are a descendant of THE GREAT FRIAR BACON?" To which I could only reply, "Madam, I have never yet discovered the bend sinister on our escutcheon." From that

proud moment I have been penetrated with the profoundest respect for the name of Roger; and I cannot patiently see the biggest pig of our sty namelessly consigned to oblivion in the pages of "Notes and Queries." Pray assure R. Cs. that the three Bacons of whom he makes mention are *not* "the only conspicuous men of the name." And as to the rest, "none of them that I know wrote verses," I beg to refer him to Lord Bacon's *Metrical Version of the Psalms*, vol. iv. p. 489. of his Works, ed. 1740. Porculus.

Was not the *poet* Bacon, quoted by Boswell, the Rev. Phannel Bacon, D.D., Rector of Balden in Oxfordshire, and Vicar of Bramber in Sussex, who died January 2, 1783? He was not only an admirable poet, but was a famous punster, and is described as possessing an admirable fund of humour. Myfanwy.

Story referred to by Jeremy Taylor (Vol. iv., p. 326.). — Unless the *Legenda Aurea* be prior in date to the twelfth century, I can refer your correspondent to a still earlier authority for the tale in question — Wace (*Life of St. Nicholas*), in whose pages it appears more at length, but substantially the same.

According to (I presume) the earlier historian, the case was brought within the jurisdiction of St. Nicholas by the "ieueu" receiving an image of the saint in pledge, and the debtor taking his expurgatory oath thereon.

The story is told of a saint who lived in the fourth century, and we may, at all events, consider it as being much older than Wace himself. F. I.

Share of Presbyters in Ordination (Vol. iv., p. 273.). — As a contribution towards answering Mr. Gatty's question, I send the following extract from Hooker:

"Here it will perhaps be objected, that the power of ordination itself was not everywhere peculiar and proper unto bishops, as may be seen by a council of Carthage, which showeth their church's order to have been, that presbyters should, together with the bishop, lay hands upon the ordained. But doth it therefore follow that the power of ordination was not principally and originally in the bishop? . . . . With us, even at this day, presbyters are licensed to do as much as that council speaketh of, *if any be present*." — *Eccl. Pol.* b. vii. c. vi. 5. vol. iii. pp. 207–8. ed. Keble, 1836.

J. C. R.

Weever's Funeral Monument (Vol. iv., p. 474.). Weever was buried in the old church of St. James, Clerkenwell, which was formerly part of the Priory called *Ecclesia Beatæ Mariæ de Fonte Clericorum*, for nuns of the order of St. Benedict. The inscription, on a plate shaped to a pillar near the chancel, has been preserved by Stow, in his *Survey of London*, p. 900., 1633; and by Strype, in his edition of the *Survey of London*, book iv. p. 65. Fuller, in his *Church History*, vol. ii. p. 208., edit. 1840, informs us that —

"Weever died in London in the fifty-sixth year of his age, and was buried in St. James, Clerkenwell, where he appointed this epitaph for himself:

'Lancashire gave me breath,
And Cambridge education,
Middlesex gave me death,
And this church my humation.
And Christ to me hath given
A place with him in heaven.'

The certain date of his death I cannot attain; but, by proportion, I collect it to be about the year of our Lord 1634."

The date supplied by Storer, in his *History of Clerkenwell*, p. 186., is "Anno Domini 1632." The epitaph given by Fuller, Strype has appended to the original inscription. Mr. Storer adds:

"When the church was taken down, the Society of Antiquaries gave orders for a diligent search to be made after this tablet, but without success; which is accounted for by a correspondent in the *Gentleman's Magazine* [see vol. lviii. part 2. p. 600.], that it had been stolen a few years previously, but was perfectly remembered by an inhabitant to have occupied the situation which has been described."

J. Y.

Hoxton.

Dial Motto at Karlsbad (Vol. iv., p. 471.). — I doubt not the accuracy of Sir Nicholas Tindal's copy of the inscription, but I suspect that the painter of the red capitals made a mistake, and that the *d* in the word *cedit* should have been the red letter instead of the *e*; if so, the chronogram would be as follows, M.DCCVVVVIIIIIIIII, *i.e.* 1729.

H. F.

The red letters undoubtedly compose a chronogram; E in such compositions represents 250. The date is therefore A.D. 1480. E. H. D. D.

Cabal (Vol. iv., p. 443.). — The word "cabal" occurs in two different senses in *Hudibras*; but I have only before me the Edinburgh edition of 1779, and so cannot tell whether Butler used it at a date previous to that assigned to its coinage by Burnet. *Hudibras* was written before the Restoration, at all events; but I have no opportunity of consulting the first edition, which was well known for ten years before the *Cabal* of 1672.

"For mystic learning, wondrous able,
In magic talisman and *cabal*."
Hudibras, Part I. Canto I. 529.

Upon which I find this learned note: —

"Raymund Lully interprets *cabal* out of the Arabic, to signify Scientia superabundans, which his commentator, Cornelius Agrippa, by over-magnifying, has rendered 'a very superfluous foppery.' Vid. J. Pici, *Mirandulæ de Magia et Cabala*, Apol. tome i. pp. 110. 111.; Sir Walter Raleigh's *History of the World*, part i, book i. p. 67., edit. 1614; Purchas' *Pilgrims*, part ii.

lib. vi. pp. 796, 797, 798.; Scot's *Discovery of Witchcraft*, cap. xi.; Dee's *Book of Spirits, with Dr. Meric Casaubon's Preface;* Churchill's *Voyages, &c.*, vol. ii. p. 528., second edition; Bailey's *Dictionary*, folio edition, under the word 'cabala;' Jacob's *Law Dictionary*, under the word 'cabal;' and *British Librarian*, No. 6. for June, 1737, p. 340."

The other instance I am adducing gives us "cabal" in its common acceptation:—

> "Set up committees of *cabals*
> To pack designs without the walls."
> Part III. Canto II. 945.

I again copy a note from Dr. Grey:—

"A sneer probably upon Clifford, Ashley, Burlington, Arlington, Lauderdale, who were called the CABAL in King Charles II.'s time, from the initial letters of their names.—See *Echard*, vol. iii. p. 251."

Your correspondent E. H. D. D. may be glad of these two quotations, and I quite agree with him in ascribing an earlier date than that mentioned by Burnet to the word "cabal" in the sense of "a secret council." The transition from its original sense was easy and natural, and the application to King Charles's confidential advisers ingenious.

RT.

Warmington.

Rectitudines Singularum Personarum (Vol. iv., p. 442.). — In reply to the inquiries of H. C. C., let me refer him to pp. xi. and xxv. of the preface and list of MSS. in vol. i. of the *Ancient Laws, &c. of England*, edited by Mr. Thorpe, under the direction of the late Record Commission. He will there find that the real MS. site of that document is stated to be in the library of Corpus Christi, Cambridge, and to be of the date of the tenth century. It is not stated upon what ground so early a date is assigned to it; but as so competent a judge as the editor seems to give that date without any expression of doubt, we may presume that there is satisfactory proof of the fact. I do not observe the document mentioned in Wanley's catalogue, and Nasmith's more recent one is not at hand to refer to. The matter contained in it does not (at least in my judgment) *necessarily* indicate so early a date, inasmuch as parallel, and even identical, rights and customs, connected with the *status* of persons and tenure of land, were in active existence at a much later period of our history. It would certainly be more satisfactory to know the precise grounds, whether extrinsic or intrinsic, on which the date has been fixed.

With regard to the old Latin version, I will not undertake to vindicate it except against *one* of the criticisms of H. C. C. He objects that *lædeu* is translated *minare*. The word "minare" is used in the translation twice, once for *driving*, and once for *leading;* and I question whether the translator could have found a more appropriate word to serve this double purpose than the authentic verb *menare* or *minare*, from which the French *mener* has been derived.

I cannot so easily justify him for translating "bôc-riht" by "rectitudo testamenti;" yet as the power of testamentary disposition was one of the most signal attributes of bôc-riht, I cannot say that he has much misrepresented the import of the original word.

The document, which is evidently a private compilation, seems to be a custumal, or coustumier, of a district, or some considerable portion of the country. The German lawyers would call the collection a landrecht in one sense of that term, or, as the translator has called it, a "landirectum." The heading is by no means an appropriate one. Whether the writer intended to compile a code of the customs and obligations of land tenure, free and unfree, coextensive with the Saxon name, or merely to represent those of a certain district with which he happened to be acquainted, is a matter open to question.

H. C. C. is perhaps not aware that the document has been examined, corrected, translated into German, and made the subject of a very masterly dissertation, by Dr. Heinrich Leo, of Halle. It is frequently referred to by Lappenberg in his *Anglo-Saxon History*, and became known (at least in the translation) to Sir H. Ellis in time to make copious extracts from it in the second volume of his *Introduction to Domesday*. E. S.

Stanzas in Childe Harold (Vol. iv., pp. 223. 285. 323.).—In reply to T. W. I will merely refer him and your other correspondents upon this subject to page 391. of Moore's *Life of Byron*, 1 vol. edition, 1844, where will be found this passage, in Letter 323, addressed to Mr. Murray:—

"What does 'thy waters *wasted* them' mean (in the Canto)? *That is not me.* Consult the MS. always."

I am fully aware this will not interpret the meaning of the passage, but it will go far to satisfy your correspondents that their emendations and suggestions do not completely answer Lord Byron's query in the letter referred to by LEON.

London.

The Island and Temple of Ægina (Vol. iv., pp. 255. 412.). — Having been, some time since, greatly pleased by a fine engraving of the ruined Temple of Jupiter Panhellenius in Ægina (but unaccompanied by any description), and having had a well executed water-colour drawing made therefrom, my interest was aroused on the subject, and I searched among books within reach for particulars on the subject of what there seems every reason to regard as the oldest temple in Greece, with the single exception of that of Corinth. After a patient search I found Fosbroke's *Foreign Topography* (4to. edition, 1828, pp. 3, 4, 5.) to contain the best account of those interesting

ruins. The work is not a scarce one in good libraries: I shall therefore be concise in the extracts from it. The article entitled "Ægina (Greece)" states that the remains of the Temple of Jupiter Panhellenius (which are engraved in the *Ionian Antiquities*) prove it to have been of the Doric order; that it had six columns in front, but only twelve on the side, in opposition to the usual custom among Greek architects of adding one column more than double the number of those in front. The architecture is said closely to approach that of the hexastyle hypæthral Temple of Pæstum. Williams, in his *Travels*, expresses the opinion that this Temple of Jupiter is older than that of Theseus or the Parthenon. In Dodwell's *Greece*, too, there is an ample description of it. He represents it to have been part of the ruins of an ancient city, perhaps of Oië. Twenty-five columns were left entire in his day; together with the greater part of the epistylion, or architrave. The cornice, however, with the metopæ and triglyphs, have all fallen. The view of this gloriously positioned temple must have been magnificent from the sea; while the details of the building must have been equally delighting to the near spectator. The temple was built of soft porous stone, coated with a thin stucco, which must have given it a marble appearance. The epistylia were painted, and the cornice elegantly ornamented in a similar manner. The pavement was also covered with a thick stucco, painted vermilion. Chandler (*Greece*, 12–15.) describes traces of the peribolus of this temple; and Clarke styles it at once the most ancient and remarkable in Greece. I may add that the Æginetans were celebrated for their works in bronze, for fine medals (the art of coining money indeed being first introduced by the inhabitants of this island), for their terra cotta vases, &c. Fosbroke's excellent *Cyclopædia of Antiquities* may be with advantage consulted in respect to the Eginetic school of art. J. J. S.

The Cloisters, Temple.

Herschel Anticipated (Vol. iv., p. 233.).—I cannot inform Ægrotus who was declared to be mad for believing the sun's motion, but Herschel was anticipated by Lalande (*Mémoires*, 1776), who inferred it from the sun's rotation; also by Professor Wilson, of Glasgow (*Thoughts on Universal Gravitation*, 1777), and, earlier than these, by the Rev. Mr. Michell, in *Philosophical Transactions*, 1767. Mayer (*De Motu Fixarum*, 1760) mentions the hypothesis, and rejects it. Altron.

Wyle Cop (Vol. iv., pp. 116. 243.).—*Cop* is not a *hill* or *head*, as Mr. Lawrence supposes, and as the word certainly signifies in some parts of England, but a *bank*. The artificial banks which confine the Dee at and below Chester were called fifty years ago, and I dare say are still called, *Cops*, with distinctive names. By Salopian's account, *Wyle Cop* is such a bank. I cannot explain *Wyle*, but think it probable that it was the name of some former proprietor of the ground. It however no more needs explanation than if it were joined to *Street* or *Lane*, instead of to *Cop*.

E. H. D. D.

Macfarlane Manuscripts (Vol. iv., p. 406.).—In reply to your correspondent Antiquariensis, I have to inform you that the "Macfarlane Collections" preserved in the Advocates' Library, Edinburgh, are chiefly of an "ecclesiastic nature." In Turnbull's *Fragmenta Scoto-Monastica*, published by Stevenson of Edinburgh, 1842, I find it stated that —

"Mr. Walter Macfarlan of Macfarlan (*Scoticè*, of that Ilk) was an eminent antiquary, who devoted his attention strictly to the historical monuments of his own country, especially the ecclesiastic remains. He caused to be made, at his own expense, by his clerk, one Tait, copies of most of the chartularies accessible in his time. These are distinguished for their fidelity and neatness. Mr. Macfarlan died 5th June, 1767, and his MSS. were purchased by the Faculty of Advocates."

Of these valuable and highly important chartularies there has been printed, 1. Aberdeen; 2. Arbroath; 3. Balmerino; 4. Dryburgh; 5. Dunfermline; 6. Kelso; 7. Lindores; 8. Melros; 9. Moray; 10. St. Andrews; and 11. Scone.

According to Douglas, in his *Baronage of Scotland*, folio, 1798 —

"Mr. Macfarlane was a man of parts, learning, and knowledge, a most ingenious antiquary, and by far the best genealogist of his time. He was possessed of the most valuable collection of materials for a work of this kind of any man in the kingdom, which he collected with great judgment, and at a considerable expense, and to which we always had, and still have, free access. This sufficiently appears by the many quotations from Macfarlane's collections, both in the Peerage and Baronage of Scotland. In short, he was a man of great benevolence, an agreeable companion, and a sincere friend.

"He married Lady Elizabeth Erskine, daughter of Alexander, sixth earl of Kelly, and died without issue in June, 1767."

In the year 1846 there was engraved, at the expense of W. B. C. C. Turnbull, Esq., advocate, a fine portrait of Macfarlane, from the original painting in the Library of the Society of Scottish Antiquaries. Of this plate it is believed that only a few "proofs upon India paper" were thrown off for presents. T. G. S.

Edinburgh.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

When Heminge and Condell put forth the first folio of Shakspeare in 1623, as if with a fine prescience of

the immortal fame which was destined to await the writings of their "so worthy Friend and Fellow," they addressed the volume to all, "from the most able to him that can but read." And it is obvious from the moderate price at which it has been issued, that the proprietor of the handsome one-volume edition which has just appeared under the title of *The Lansdowne Shakspeare* looks for purchasers within the same wide range. The book is indeed well calculated to win favour from all classes. The text, which is based on that of Collier, compared with that of the first folio and the editions of Steevens, Malone, Knight, &c., is clearly and distinctly printed; the names of the characters being given, not only at full length, and in the middle of the page, but also in red ink. The stage directions are distinguished in the like manner. It has, moreover, the Dedicatory Address and Commendatory Verses from the original edition; and, what certainly deserves especial mention, an admirable facsimile by Robinson of the portrait by Droeshout, which, on the authority of Ben Jonson's well-known declaration, that it was a work —

> "Wherein the Graver had a strife
> With Nature, to out doo the life:
> O could he but have drawne his wit
> *As well in brasse as he hath hit*
> *His face;* the Print would then surpasse
> All that was ever writ in brasse"—

is by many regarded as the most authentic portrait of the great poet. Altogether, therefore, *The Lansdowne Shakspeare* is a beautiful book, and well deserves to be both the library and travelling companion of every lover of poetry — of every student of Shakspeare.

Our correspondent, Dr. Henry, has published a miscellaneous volume under the title of *Unripe Windfalls*, which consists of some amusing *vers de société*—a Letter addressed to ourselves, containing some very trenchant criticism on the obscurities of Lord Byron; and, lastly, some specimens of Dr. Henry's *Virgilian Commentaries*, some few of which have appeared in our columns. This fact, coupled with the letter addressed to ourselves, must preclude us from speaking of the volume in those terms of commendation which we should otherwise have felt it right to employ.

Outlines of Comparative Physiology touching the Structure and Development of the Races of Animals Living and Extinct, by L. Agassiz and A. A. Gould, *edited from the Revised Edition and greatly enlarged* by T. Wright, M.D., is the new issue of Bohn's *Scientific Library*. The present volume forms the first part of the *Principles of Zoology*, which was designed by Professor Agassiz, in conjunction with Mr. Gould, as a text book for the use of the higher schools and colleges, for which, as the editor remarks, it is well adapted from its simplicity of style, clearness of arrangement, and its important and comprehensive range of subjects. In the present edition the woodcut illustrations have been increased from 170 to 390, thereby adding greatly to the value of a work which is well calculated to furnish the general reader with trustworthy information upon the matter to which it relates.

Books Received. — *The Literary and Scientific Register and Almanac for* 1852, edited by J. W. G. Gutch, puts forth this—its eleventh appearance—with increased claims to public favour in the shape of many important additions and improvements, in the great mass of condensed information which it contains. *The Orations of M. T. Cicero literally translated by* C. D. Yonge, B.A. *Vol. I. containing the Orations for Quintius, Sextus Roscius, Quintus Roscius, against Quintius Cæcilius and against Verres*, is the new volume of Bohn's *Classical Library*. The fifth volume of *Neander's General History of the Christian Religion and Church* (of the value of which we have already spoken) forms the new issue of the same enterprising publisher's *Standard Library*.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

A Sermon preached at Fulham in 1810 by the Rev. John Owen of Paglesham, on the death of Mrs. Prowse, Wicken Park, Northamptonshire (Hatchard).

Füsslein, Joh. Conrad, Beytrage zur Erläuterung der Kirchen-Reformations-Geschichte des Schweitzerlandes. 5 Vols. Zurich, 1741.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

Permanent Enlargement of "Notes and Queries." — *In compliance with the suggestion of many of our correspondents, and for the purpose of giving more ready insertion to the Replies which we receive to their Queries, we propose to enlarge our Paper permanently to 24 pages; making it 32 pages when occasion requires. This change, called for moreover by the increase of our correspondence consequent on our increased circulation, will take place on* Saturday next, *the 3rd of January, when we shall commence our* Fifth Volume. *From that day the price of our paper will be 4d. for the unstamped, and 5d. for stamped copies. By this arrangement we shall render unnecessary the double or Sixpenny Numbers now issued nearly every month; thus avoiding a good deal of occasional confusion, and rendering the price of the enlarged "Notes and Queries" for the whole year very little more than it is at present.*

Can. Ebor. *shall have early attention.*

The Rev. James Graves *requests us to express his obligations to* Mr. D'Alton *for information respecting the Hothams, from the collections* Mr. D'Alton *has made for illustrating the history of nearly* 3,000 *families.*

Theophylact. *How can we address a letter to this correspondent?*

S. Wmson. *The passages referred to are not in* Richard the Third *as written by Shakspeare, but in Cibber's adaptation of that play.*

Grimaldi's Origines Genealogicæ. *A copy of this in good condition may be had of our Publisher.*

Replies Received. — *Tregonwell Frampton — Wady Mokatteb — General Wolfe — Alterius Orbis Papa — Three Estates of the Realm — Mirabilis Liber — There is no Mistake — Lines on the Bible — Passage in Goldsmith — Suicides buried in Cross Roads — Biographical Dictionary — Hell paved, &c. — The Broad Arrow — Nelson's Signal — Roman Index Expurgatorius — Bogatzky's Golden Treasury — Christianity in the Orkneys — Nolo Episcopari — Abigail — Cimmerii — Catterick for Cattraeth — Cockney — Verses in Latin Prose Writers — Dial at Karlsbad — Marshal's Distribution of Hours — Notes on Virgil — Quaker Bible.*

Errata. — Page 437. col. 2. l. 32. for "the signatures run to *pages* in eights," read "the signatures run to Pp. in eights;" p. 487. col. 1. l. 7 from bottom, for "MAGISTVM," read "MAGISTRVM."

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